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AN EXPOSITION OF THE LAWES OF MOSES.

Viz. { Morall. / Ceremoniall. / Iudiciall.

The second Volume.

Containing an explanation of diverse Questions and Positions for the right understanding thereof.

Wherein also are opened divers ancient Rites & Customes of the *Iewes*, and also of the *Gentiles*, as they haue relation to the *Iewish*.

Together with an explication of sundry difficult Texts of Scripture, which depend upon, or belong unto every one of the Commandements, as also upon the Ceremoniall and Iudiciall Lawes.

Which Texts are set downe in the Tables before each particular Booke.

All which are cleered out of the Originall Languages, the Hebrew and Greeke, and out of the distinctions of the Schoolemen and Cases of the Casuists.

עשה אלה לא ימוט לעולם

Qui ista facit non dimovebitur in æternum.

By IOHN WEEMSE, of *Lathocker* in *Scotland*, Preacher of Gods Word.

LONDON
Printed by *Iohn Dawson* for *Iohn Bellamie*, and are to be sold at his Shoppe at the signe of the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1632.

AN EXPLANATION OF THE CEREMONIALL LAVVES OF MOSES, AS THEY ARE ANNEXED TO THE TENNE COMMANDEMENTS.

VVherin are cleared divers cuſtomes of the Iewes, and alſo the cuſtomes of the Gentiles, as they have relation to the Iewiſh, out of the Originall Tongues, the Hebrew and Greeke.

Together with directions how to make the right uſe of them in Preaching.

All ſerving to let us ſee how they leade us as types to Ieſus Chriſt, whom we ſee more clearely when the vayle is taken away.

הכל הולך אחר הטעשה

Omnia tendunt ad praxin.

By *Iohn Weemſe*, of *Lathocker* in *Scotland*, Preacher of Chriſts Goſpell.

LONDON,
Printed by *T. Cotes* for *Iohn Bellamie*, and are to be ſold at his ſhop at the ſigne of the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*, 1632.

TO THE RIGHT HONOVRABLE SIR

ROBERT KER of *Ankerhome*, Knight, Gentleman of his Ma. Bed-Chamber.

Honourable Sir,

WHen the Lord was to give unto his people the Tables of the Law, the ſecond time, he commanded the people to ſtand at the foot of the Mount, *Aaron*, *Nadab*, and *Abihu*, and the ſeventy Elders of *Iſrael*, to worſhip a farre off in the middle of the Mount, and that *Moſes* ſhould aſcend to the top of the Mount, & enter within the cloud; Theſe three repreſented very well the three eſtates of the Church: they who ſtood at the

Exod. 24. 2, 3, *and* 18.

foot of the Mount, resembled the Iewish Church; *Aaron*, *Nadab*, and *Abihu*, & the seventy who ascended to the middle of the Mount, resembled the Christian Church; and *Moses* who ascended to the top of the Mount, and entred into the cloud, resembled the glorified Church; and the Fathers say of those three, that the Iewish Church was in *extimis*, and and that the Christian Church is in *atrijs*; and that the triumphant Church is in *intimis*; that is, the Iewish Church was in the utter court; the Christian Church is in the middle court, and that the glorified Church is in the inner court. Let us make a comparison betwixt the Iewish Church standing at the foot of the Mount, and the Christian Church which standeth in the middle of the Mount, and we shal see a great difference betwixt them two. First, let us compare them in the Priesthood, *Melchizedeck* and *Aaron*. *Melchisedeck* had neither beginnng of his dayes, nor end of life, he was borne before the flood, and none who lived after the flood could tell when he was borne, and he lived five hundreth yeares after the flood; so that he seemed neither to have beginning nor end of dayes; but the Priests who were after the order of *Aaron*, behooved to deduce their genealogies, and of whom

Heb.7.3.

whom they were descended, or else they were secluded from the Priesthood. Secondly, the Hebrewes say, when the Tabernacle removed, that *Eleazar* the Priest carried the oyle for the Lampes in his right hand, and the anointing oyle in his left hand, the incense in his bosome, and the meat offering upon his shoulder. *Eleazar* was but a figure of Iesus Christ the Highpriest in the Christian Church, who giveth grace, the oyle of the Spirit, for the understanding of the Scriptures, who putteth the odours of sweet incense to our prayers; and lastly, he presenteth the Church as a pure meate-offering to his Father. Next let us compare the people under the Law with these under the Gospell; first, their rites were carnall rites, consisting in these, touch not, taste not, handle *, and even as Fathers forbid their little children to eate of such and such things, or handle them not, they specially restraine their basest senses; but when their sonnes are come to maturity and age, they forbid them to hearken unto evill, or looke unto evill, they restraine their noble senses especially; so because the Iewes were but infants, he trained thē up this way, forbidding them to touch, taste, or handle, but he forbiddeth the Christian Church, things of greater

Nehem.7.64.

Eleaz. in Num.4.

Luc.4.8. and 28.45.

Ioh.1.16.
Revel.8.3.
1 Timot 2.5.
Ephes 5.26.
1 Cor.5.7.

greater moment; againe, let us compare them them in holineſſe; under the Law, holineſſe was written but upon the forehead of the Highprieſt, but under the Goſpell, the Prophet *Zachariah* ſaith, that holineſſe ſhall bee written upon the horſe bridles, to ſignifie the great meaſure of holineſſe that ſhould bee in the Church under the Goſpell. Thirdly, compare them in the meaſure of their love; under the Law every ſeventh yeare they were to let their land reſt, and to pardon their debtors, and to give a full remiſſion to them: but ſee how farre the Goſpell exceedeth the Law in this, *Peter* asked of Chriſt if he ſhould pardon his brother ſeven times, as the Iewes pardoned their debtors the ſeventh yeare; what anſwered Chriſt to him? thou ſhalt not pardon ſeven times, nor ſeven times ſeven times, but ſeventy times ſeven times; and as farre as the Iubile exceeded the ſeventh yeare, as farre ſhall your charity exceede the Iubile, that is. to ſeventy times ſeven times. Fourthly, compare them in the meaſure of their knowledge; their meaſure of knowledge under the Law was very ſmall, all things were covered and wrapped up to them, when they carried, the brazen Altar in the Wilderneſſe, they covered it with a purple cloath. When they carried

Numb. 4. 13.

carried the Arke, it was covered with three coverings, with a vaile, Badgers skins, and a cloath wholly of blew. So the table of the Shewbread had three coverings, all was covered ſave onely the Laver, and *Moſes* face was covered to them with a vaile, when hee came from the Mount; the Prieſts bare the things which they might not ſee, To ſignifie a concealing of a part of the myſteries of the Goſpell, afterwards to be revealed; ſo the people ſaw but through a grate, but now the Temple of God is opened in the heaven, and there is ſeene in his Temple the Arke of the Teſtament; they ſtood a farre off, things which are hid and obſcure, are ſaid by the Hebrewes to be far off, and things wch are cleare and manifeſt, are ſaid to be neare at hand; thus we ſee how farre the Goſpell exceedeth the Law; but yet we are not to vilifie and count baſely of thoſe ceremonies, for the holy Ghoſt hath regiſtred the leaſt inſtrument and the baſeſt things in the Sanctuary, and *David* gave to *Salomon* a patterne of the table, Candleſticke, Lampes, fleſh-hookes and bowles, 1 *Chron.* 28. 11, 17. It may be ſaid perhaps that they had ſome uſe then, but old things are paſt away, and all things are become new, what uſe then can they have in the Church

Numb. 4 6.

Coloſſ. 1.26.

Heb. 9.1.

Revel. 11.19.

Deut. 30.14.

2 *Cor.* 5.10.

Church now; they have no use for signification now in the Church, or to fore-shadow things to come, seeing Christ the Body himselfe is come; yet they have many other good uses, first, we should delight to looke backe to see the antiquitie of them, for even as men delight to behold the cloathes and Armour of their predecessors which they wore long agoe; So should we delight to see the cloathes in which Christ was wrapped in his infancy, and the Cradle in which Christ lay. Secondly, this should teach us to be thankefull to God, that we have so cleare a light under the Gospel, which they had not under the Law; it was a great benefit to learning, when the obscure Hieroglyphicks in *Egypt* were changed into letters, and the darke and mysticall writings of *Plato*, were changed by *Aristotle* into a cleare and plaine forme of writing; farre greater is the benefit that the Church hath now, when the Lord hath changed these figures and ceremonies into the cleare light of the Gospell. Thirdly, these doe let us see that God will performe the rest of his promises as he hath fulfilled all these types already, and lastly, they let us see the miserable estate of the Iewes, who cleave still to these ceremonies as yet. *Hierom* compareth the Iewes before

fore Chriſt came into the world, to theſe that eate the fleſh, and he compared Chriſtians under the Goſpell, to thoſe who eate the marrow, but he compareth the Iewes after they had rejected Chriſt to the dogges who gnaw the bones, cleaving onely to the killing letter, but not ſeeking to Ieſus Chriſt the quickning Spirit. And now Sir, I dedicate this part of my labours to you, that it may remaine a note of my thankefulneſſe for your favours to me. I know Sir, that ye will make better uſe of it, then moſt men in theſe dayes doe with ſuch Treatiſes, caſting them by, and rather reade any trifle, than that which conduceth to the informing of the ſoule to God-ward, yea preaching it ſelfe they are weary of, except perhaps ſome new mans odde elocution invite them for a fit, but by and by they looke after a new ſtraine, as it were for new faſhions of cloathes. But I know Sir your breeding craveth another thing of you, who was bred up under ſo wiſe and religious a mother, who for the educatiõ of her children, was another *Monica*, as your ſelfe and your vertuous ſiſter, Miſtris *Katherine*, are ſufficient proofes. I cannot paſſe by her name upon this occaſion, whoſe life and death was to me an inſtruction. Good cauſe

 have

have you to keepe that methode, as yee have begun it in your eldeſt ſonne, ſo to proſecute the ſame with your many hopefull children which GOD hath given you by your Noble match, which is one of the beſt borne Ladies of this Land, who dignifieth her birth by her Chriſtian, humble, and godly life. Sir, beleeve me that godlineſſe is more true Honour to you than your birth, although you be never ſo well deſcended, and to be more eſteemed, than the place which yee have about our Gracious King, and more than all morall vertues whatſoever, which are but *ſplendida peccata*, without piety; your Honour and worldly credite are but trifles compared to this, they cannot keepe a man alive in this world, nor doe him any good in the world to come, *for this is the whole man*, this makes up a complete man, and he is but the ſhadow of a man that wants this: *The Angels of the Lord pitch round about them that feare him, and deliver them*, and hath any man in this Court gotten more remarkeable deliverances than you have, I am ſure ye will not let theſe benefits of the Lord ſlip out of your minde, reade often the *ſixty two Pſalme*, and meditate upon it. *The God of peace that brought againe from the dead, our Lord Ieſus, that great Shepheard of the ſheepe*

Eccleſ. 12.13.

Pſal. 34.7.

Heb. 13.20.

sheepe, through the blood of the everlasting covenant, make you perfect in every good worke to doe his will, working in you that which is pleasing in his sight, through Iesus Christ, to whom be glory for ever and ever. Now, for these my labours, if they serve for any Christian use in the Church, I am satisfied, and that I may doe so, I humbly pray to God, and shall still for your prosperity,

Your Honours still to be commanded in the Lord,

Iohn Weemes.

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Additions.

Pag. 171, the Lord gave his people the morall Law and the ceremonies; and the Gospell; when the ceremoniall Law was given, it derogated nothing from the morall Law, there was nothing abrogated or changed in the first Law, or subrogated in place of the morall Law, but when the Gospel came in, the ceremonies were abrogated, *et superinducta est spes melior.*

Pag. 137, 35.

Some Lawes are naturall and ceremoniall, some are judiciall and ceremoniall, and some are meere ceremoniall; naturall and ceremoniall, where the ground of the Law is naturall, and the ceremony annexed, the ceremony being taken away the naturall part may stand. Example, the father was bound to give his sonne a double portion, because he was his strength, and because he was a type of Christ; take away the type, the morall part standeth. So where the Law is Iudiciall and ceremoniall. Example, Cities of refuge were appointed to save the mankiller, and he was to abide there untill the death of the Highpriest; take away this ceremony, and Cities of refuge may remaine. Thirdly, where the law is ceremoniall and Iudiciall, a Magistrate cannot make the ceremoniall part, a part of the Iudiciall; Example, this was a judiciall and ceremoniall Law, that the malefactor should be hanged upon a tree, and that he should be cut downe before the night, because he defiled the land, a magistrate may cause hang a theefe now, but he cannot cause hang him as accursed or not suffer him to hang all night, because he defiled the Land.

Tho: Shepard me tenet: 1656

EXERCITATIONS DIVINE.

Of the Ceremoniall Lawes which are annexed to the Commandements in the first and second Tables.

EXERCITAT. I.

Of the reducing of the Ceremonies of the Law in generall unto the Commandements.

THe Apostle *Paul* willeth *Timothy to hold fast the forme of sound words which he had heard of him*, 2 *Tim.* 1.13. In the Syriack it is, *Hhora foramina*, a speech borrowed frō Merchants who have severall boxes or holes wherein they put their severall sorts of Money. So should Divines have proper places of reference

חורא *proprie capsulæ in quibus singula monetarum genera ordine certo disponunt ut in promptu singula habeant cum opus fuerit.*

rence to which they should referre their severall heads. Amongst the rest it is not the least skill to referre the Ceremonies of the Law rightly, to their owne commandements, and digest them in their severall places.

Thomas. 1. 2. *quæst.* 101. *Art.* 4.

The Schoolemen divide the ceremonies in foure sorts, *in sacrificia, sacramenta, sacra, & observantias*, In Sacrifices, Sacraments, holy things, as the place, the time of their worship, &c. and ordinances which they did observe, although all the ceremonies may be reduced to these foure heads, yet we must follow another order, and reduce them to the Commandements.

Some ceremonies belong to all the Commandements.

First, some ceremonies cannot be reduced to one Commandement, but they belong to them all, as to weare fringes upon their garments, is a ceremonie that cannot be referred to one Commandement, because it served for the keeping of all the Commandements, *Num.* 15. 39. *And it shall be unto you for a fringe, that yee may looke upon it and remember all the Commandements.* So *Deut.* 21. 23. *He that is hanged is accursed of God*, this ceremonie belongeth to all the Commandements, as the Apostle applyeth it to the breach of the whole Commandements, *Gal.* 3. 10. and 13.

Some ceremonies belong to two Commandements.

Secondly, some ceremonies belong to two Commandements, as the purification of a woman after her child-birth, is a ceremoniall Law which signifieth that they did conceive their children in originall sinne, and therefore had neede to bee purged and purified after their birth. Now because originall sinne is condemned in the first and last Commandement, therefore this ceremoniall Law is annexed to them both: originall sin is condemned in these two Commandements, for in the other commandements where the full consent and act of sinne is forbidden, it is not forbidden.

Thirdly,

Thirdly, some ceremonies, in divers respects, may be referred to divers Commandements, as *Levit.* 17. 14. *Yee shall eate the blood of no manner of flesh*; as they were to abstaine from blood in reverence of the blood of Christ, which was to be shed for them, then it belongeth to the second Commandement, as the rest of the significative ceremonies; but as they were to abstaine from blood because the life was in it, it was cruelty to eate it, and in that respect it belonged to the sixt Commandement.

Some ceremonies in divers respects belong to divers commandements.

So *Num.* 18. 21. and 24. and *behold I have given the children of Levi all the tenth in Israel for an inheritance.* Now as the priests gathered the tithes, and received them from the people for serving at the Altar, it was a dutie required of them in the second Commandement; therefore it is sayd, *the tenth shall be theirs for their service which they serve, even the service of the Tabernacle of the Congregation*; but as the people payed these Tithes to the Priests, it is a duty required in the fift Commandement, to honour them.

So *Deut.* 21. 17. *He shall give the first borne a double portion of all that he hath*, This ceremoniall Law, as the eldest sonne was a type of Christ, is a dutie of the second Commandement, to give him the double portion; but as he was his fathers first borne, to keepe the families distinguished, that they should not bee confounded in the Tribes, it is a duty required in the fift Commandement; because parents should provide for their children.

Lastly, these ceremonies generally for the most part are referred to the second Commandement.

Ceremonies belonging to the first Commandement.

EXERCITAT. II.

Of the purification of the woman after her childbirth.

Luk. 2.22. *And when the dayes of her purification according to the Law of Moyses were accomplished, they brought him to Ierusalem to present him to the Lord (as it is written in the Law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, according to that which is sayd in the Law of the Lord, a paire of Turtle Doves, or two young Pigeons.*

How this ceremoniall Law pertaineth to the first Commandement.

IT may seeme strange to some, how this ceremoniall Law should belong to the first Commandement; but this is not strange; for our conception in sinne is condemned in the Commandements; but it is not condemned in any of the Commandements where the act and full deliberation of the minde is forbidden; therefore the negative part is especially condemned in the last Commandement, and the affirmative is commanded in the first Commandement, which requireth the purity of our nature, that we may love the Lord with all our heart; and so the child must crave pardon for his sinne, *Psal.* 51.5. and the mother here must offer her sacrifice for her selfe and her child.

Two sorts of uncleanesse, the greater and the lesser.

The mother when she conceived and bare a female, she was uncleane in her great uncleanesse fevonteene dayes,

dayes, and in her leſſe uncleanneſſe ſhee was uncleane threeſcore and ſixe dayes, *Levit.* 12.4.

When ſhe conceived and bare a male ſhe was uncleane in her great uncleanneſſe ſeven dayes, and ſhee was in her leſſe uncleanneſſe thirtie three dayes. *Ver.* 5.

The reaſon why ſhe was longer uncleane when ſhee bare a female, than when ſhe bare a male, was not morall, becauſe the woman ſinned firſt and not the man; but the reaſon of this is naturall, becauſe the male is ſooner quickned in his mothers bellie, and mooveth more quickly by reaſon of the greater heat, and dryeth up ſooner the humidities than the female doth; the female againe is more ſlowly quickned by reaſon of the greater cold and humiditie, and therefore the mother had a longer time preſcribed to her for her purification.

The reaſon why the mother was longer uncleane when ſhe bare a female than when ſhe bare a male.

The mother when ſhee was purified, ſhee was to offer a ſacrifice for herſelfe and her child.

The mother offered for her ſelfe and her child when ſhe was purified.

Some hold that ſhee was to offer a ſacrifice for herſelfe, and not for her child; and therefore they read the words this wayes, *when the dayes of her purification are fulfilled for a ſonne or for a daughter; ſhee ſhall bring a lambe of the firſt yeere for a burnt offering, &c.* But the Text ſeemeth rather to be read this wayes, *When the dayes of her purification are fulfilled; for a ſonne or for a daughter ſhe ſhall bring a lambe of the firſt yeere for a burnt offering.* And the practiſe of *Mary* the Virgin confirmeth this, that day that ſhe was purified ſhee brought a paire of Turtle Doves, or two young Pigeons, and offered them to the Lord for herſelfe and for her child.

Mary offered a ſacrifice for her ſelfe and for her ſonne.

But it may be ſayd, *Luk.* 2.22. *Cum impleti eſſent dies* τῆς καθαρισμοῦ αὐτῆς *and when the dayes of her purification were fulfilled*, and not of *their purification.*

Obiect.

Αὐτῆς is put for αὐτῶν, here, according to the Hebrew phraſe

Anſw.

The Hebrewes put the plurall number for the singular, and the singular for the plurall oft times.

phrase, and so it is in the Syriack, for the Hebrews put the plurall number for the singular, as *Iud.* 12.17. *He was buried in the Cities of David*, that is, in one of the Cities of *David*, so *Matth.* 27.44. *the Theeves railed upon him*, that is, one of the Theeves railed upon him, So *Ionas* 1.5. *he went downe into the sides of the ship*, that is, to one of the sides, So *Psal.* 1.3. *A tree planted by the rivers of waters*, that is, one of the rivers. So likewise they put the singular number for the plurall number as here, *the dayes of her purification*, for *the dayes of her and his purification.* For so long as the mother was uncleane, the child who suckt her was also uncleane; and Christ who was subject to the Law, although there was no morall uncleanneſse in him, yet he was legally uncleane all this time, untill his mother was purified, and this serveth for our great comfort, that hee became uncleane legally, to take away our morall uncleanneſse.

The child was uncleane as long as the mother was uncleane.

Quest. But if Christ was uncleane all this time, how could he be circumcised the eight day?

Answ. Christ was but in his great uncleaneneſse untill the seventh day, as his mother was; and therefore he was circumcised the eight day: but the females who were not circumcised, were uncleane untill the foureteenth day.

Quest. It may be asked, why *Mary* offered a sacrifice for her purification, seeing she conceived not her child in originall sinne, and this sacrifice was appointed as a remedie against originall sinne?

Answ. As Christ who knew not sinne yet became legally uncleane for our cause; so he would have his mother also for her legall uncleaneneſse to offer that sacrifice, which all other women were bound to offer, who were both legally and morally uncleane.

Conclusion. The Conclusion of this is, as *Elisha* when he cured the un-

unsavory waters of *Iericho* did cast salt into the spring of the waters, 2 *King.* 2.21. So we must crave of God, that he would first purge the bitter roote of originall sinne, before he come to purge our other sinnes. *David* craved pardon of the Lord for this sinne, *Psalme* 51.5.

EXERCITAT. III.

Of the place of Gods worship.
A ceremoniall appendix of Commandement II.

Deut. 12.5. *But unto the place which the Lord your God shall chuse out of all your Tribes to put his name there, even unto his habitation shall yee seeke, and thither shall yee come.*

THe places which served for the worship of God, were either places commanded by God, or approved by him: places commanded, as the Tabernacle and Temple, places approved by God, was their Synagogues and places of prayer; their Synagogues, *Psal.* 74.8. *they have burnt up all the Synagogues of God in the land,* their place of prayer was called προσευχὴ, in the Syriack, *Domus orationis*, a house of prayer, *Act.* 16.13. *And on the Sabboth day we went out of the City by a river where prayer was wont to be made.*

Places for worship approved or commanded by God.

The Tabernacle and Temple were *Loci ut sic*, as the Schoolemen speake; their Synagogues and προσευχαὶ, houses of prayer, were but *Loci ut loci*, therefore they might not sacrifice in them, but when they worshiped in them, they turned alwayes their faces towards the Temple.

Locus { ut locus / ut sic

The

The Tabernacle which was the first place commanded for the worship of God, was a type of heaven, *Psal.* 15.1. *Lord who shall dwell in thy Tabernacle*, and when they could not have accesse to the Tabernacle, they thought themselves but like the wandring *Arabians*, that knew not God nor his worship, *Psal.* 120.5. *Woe is me that I sojourne so long, dwelling as in the Tents of Kedar.*

משך *appellative hic sumitur a* משך *protraxit*, we rede not that *David* ever dwelt in the tents of *Kedar* therefore it should be translated, *as in Kedar.*

This Tabernacle was divided in three parts, the holiest of all, the holy place, and the court of the people.

The holiest of all signified heaven, the second place signified the state of the old Law where the Priests entered in daily and offered for themselves and the people, and the court of the people signified the Church here below.

The people might not come into the court of the Priests.

The people might not come into the holiest of all; but *Esay* 56.7. *My house shall be called the house of prayer*, he applyeth this both to the Iewes and Gentiles, which Christ applyeth to the Iewes onely in the Temple of *Ierusalem*, and the Prophet speaketh *in prototypo*, as Christ *in typo*: the Proselytes might not come into the court of the *Israelites*, they stood but in *Atrio Gentium*, in the court of the people, but *Esay* foretelleth that the Gentiles shall have as free accesse to the house of God, as the Iewes, becaus his house is the house of prayer, and this *Salomon* foretold, 1 *King.* 8.41. *If a stranger come from a farre country to call upon thy name, then heare thou in heaven*, that is, grant that they may have as great accesse to thee as the Iewes have.

When *Herod* built the Temple, he wrote an inscription upon the gate of the court of *Israel*, that no stranger should enter in there under the paine of death; but now this inscription is changed, that whatsoever stranger he be that doth not enter into the house of the Lord

Lord, shall dye the death: before, the people might not enter into the court of the Priest; but now wee are all Kings and priests to God, 1 *Pet.*2.9. before, the *Levites* might enter where the people might not goe, they might goe into the court of the Priests, but not into the holy place; but now all the people are the Lords *Levites*, *Mal* 2.8. *Yee have corrupted the covenant of Levi, saith the Lord of hostes. Levi* here is put for the whole people, and therefore they have as great accesse now as the Priests had. Before, none might enter into the holiest of all, but the *High priest once in the yeere*, *Heb.*9.7. but now all have *accesse to the throne of grace*, *Heb* 4.16. *Rom.*5.2.

The Levites might not goe into the holy place.

הַלֵּוִי *appellative hic sumitur quia habet* ה *præfixum.*

The Tabernacle and the Temple were alike in many things, first in the forme, for the Tabernacle was a paterne to the Temple.

A comparisen betwixt the Tabernacle and Temple.

Againe there was no light in the holiest of all in the Tabernacle; So neyther in the holiest of all in the Temple, and the signification was this, *Rev.*21.23. *and the City had no neede of the Sunne, neyther of the Moone, to shine in it, for the glory of God did lighten it, and the Lambe is the light thereof.* In the holiest of all there was no light, and the High priest when he entred into it kindled smoke, and he saw nothing, because the Lord dwelleth in a cloud, *Psal* 18.11. he was not able to behold the *shecina* or glory that dwelt in the holiest there was no externall light that came there, but the Lambe was the light, and when we shall be glorified wee shall not see that inaccessible light in which hee dwelleth.

In what things they were alike.

How the Lord is sayd to dwell in a cloud.

So in the holyest both in the Tabernacle and temple there was no light but the light of the Candlestick, for there were no windows in the Temple to give light to it, and it was compassed round about with Chambers that it could have no light.

no light in the Temple but that which the lampe gave.

Ob. 1 *Sam.3.3. And ere the lampe of God went out in the Temple of the Lord where the Arke of God was, and Samuel was layd downe to sleepe.* Then it may seeme that they had other light, than the light of the candlestick.

Answ. *Before the lampe of God went out,* that is, before the lampes were changed by the Priests, and new lights added; and the signification of this was, the Church should be directed by no light but by the light of the Word, 2 *Pet.1.19. We have also a more sure word of Prophesie, whereunto yee doe well that yee take heede, as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts.*

The Court of the Priests was not covered.

There was a court for the Priests both in the Tabernacle and Temple, and it was not covered above, to signifie, that the Church here, hath more of the light of nature than of the light of grace,

Againe, the Tabernacle and Temple had the like implements both in the Holiest, and Holiest of all.

And last, the Tabernacle and the Temple served for the same use for Gods worship.

In what things the Tabernacle and Temple differed

Now let us see wherein they differed. First, the Tabernacle was moveable, and the other was fixed; the moveable Tabernacle signified our estate and condition here, and the Temple which was unmoveable signified our estate in future glory.

The Tabernacle had not the court of the Gentiles.

Secondly, the Temple was much more large than the Tabernacle; the Tabernacle had not the court of the Gentiles as the temple had, there was but one golden candlesticke in the Tabernacle, and ten in the Temple, 1 *King.7.49.* So in the Tabernacle was but one brasen Laver, & in the Temple there were ten: so there were but two Cherubims in the Tabernacle, but foure in the Temple.

Lastly, the Tabernacle indured not so long as the Temple did; and when the Tabernacle had no use, it was layd up in the Temple. The

The Concluſion of this is, the Tabernacle gave place to the Temple: So both the Temple and the Tabernacle gave way to Ieſus Chriſt, who was both the true Tabernacle and Temple, and of whom they were but types.

Concluſion.

EXERCITAT. IIII.

Of the Arke.

A Ceremoniall Appendix of Command 2.

Exod.25.17. And thou ſhalt make a Mercie ſeate of pure Gold, &c. verſ.22. and there I will meete with thee, and I will commune with thee from above the Mercy ſeat, betwixt the two Cherubims which are upon the Arke of the Teſtimony.

THe Arke was that place from which the Lord gave his anſwers to his people, & therefore it is called *Debhir, his ſpeaking place*, 1 *King.*6.23. and it was a type of Chriſt, by whom God ſpeaketh to his Church, and it was called *his ſtrength*, *Pſal.*132.8. and 78.61. and *his glory*, 1 *Sam.*4.20. and the *King of Glory*, *Pſal.*24.7. and the *place of the ſoles of his feete*, *Eſay.*43.7. and *his footeſtoole*, *Pſal.*99.5.

The divers names given to the Arke.
דְּבִיר *adytum quaſi Oraculum vel loquutorium dictum quod Deus inde reſponſa daret.*

How is it both called *the place of the ſoles of his feete*, and *his glory*?

Queſt.

Becauſe all which is in God is glorious, there is no baſe thing in him. If the feete of thoſe who preach the Goſpel be beautiful, *Rom.*10.15. much more all that is in him is beautifull and glorious.

Anſw.

The Arke called the propitiatorie.

The Arke is called the propitiatory, *Rom.* 3.25. 1 *Ioh.* 2.2. which covereth our sinnes, and it covereth the Tables of the Law that it should not rise up against us to condemne us, *Shecina*, or the majestie of God dwelt upon this Arke, it was called *Shecina*, from *Shacan*, *habitare*, and it signified Christ dwelling with men, *Reve.* 21.3. *Zach.* 2.10.

שְׁכִינָה *divinitas, gloria divina inter homines habitans a* שָׁכַן *habitare.*

The Cherubims stood upon the mercieseat with their faces looking downeward towards the propitiatory, and *Peter* alludeth to this, 1 *Pet.* 1.12. *which things the Angels desire to looke unto*, the Angels looke downe to the propitiatory, but they looke not one towards another; For then they should have had their faces towards *Shecina*, the glorious majestie which they could not endure to behold; and here is our comfort, that we may behold God in Christ, when the vaile of his flesh is put betwixt us and him to cover his majestie, for otherwayes he were a consuming fire and we could not behold him.

Why the Cherubims looked downeward.

The Lord commanded them to bow before the Arke, and to *worship at his footestoole*, *Psal.* 99.5. the reason was; because the divine majestie dwelt there.

The people were commanded to worship before the Arke.

The Lord dwelt in the cloud, in the pillar of fire, in the rocke, and in the bush, *Deut.* 33.16. *for the good will of him who dwelt in the bush.* So the Lord is with his sacrament, so the Lord appeared in majestie, and so he dwelt amongst us in the flesh here. They were not to bow before him when he appeared in his types, as in the cloud, in the bush, and in the fyre; neyther when hee manifesteth himselfe in his Sacraments, but when hee manifested himselfe in the flesh, and united our nature hypostatically to his God-head, here wee are to worship him: and so when he appeared in glory and majestie above the Arke betwixt the Cherubims, they were bound to worship him, and when he appeared in

They worshipped before the Arke because the glory of the Lord dwelleth there.

in the Temple, *Esay. 6.*

The Lord had a threefold Arke, first, a fluctuant Arke, as that Arke of *Noah.* Secondly, an ambulatory Arke which was the Arke in the Wilderneſſe, and before the Temple was builded, and thirdly, the fixed Arke in the Temple.

A threefold Arke

The fluctuant Arke of *Noah* ſignified the toſſed and troubled eſtate of the Church in the world here, it is repreſented alſo by the ſhip in which Chriſt and his Apoſtles were; this ſhip was mightily toſſed, and Chriſt was ſleeping in the meanetime in the ſhip, the Diſciples cryed out and bad Chriſt awake, for they were ready to periſh, and Chriſt awoke and calmed the ſtorme; the fluctuant Arke is like the Church toſſed to and fro, and Chriſt in the meane time ſeemeth to be ſleeping, yet he hath a care that the barke periſh not.

תֵּבָה

What the Arke of *Noah* ſignified.

The ſecond Arke was that which *Moyſes* made, and it was the ambulatory Arke, this Arke remained in the Tabernacle from the dayes of *Moyſes* untill the dayes of *Eli*, and then they brought it out againſt the *Philiſtims*, where it was taken by them, 1 *Sam.*4.11. After that the *Philiſtims* had taken it, they caried it to their five Cities, *Aſhdod, Gath, Ekron, Eskalon and Gaza*, 1 *Sam.*5. and there it remained *in the countrie of the Philiſtims ſeven monthes*, 1 *Sam. 6.1.* but when the Lord plagued them, they ſent it away upon a new cart to *Bethſhemeſh*, but the Lord ſmote the men of *Bethſhemeſh* alſo, becauſe they looked into the Arke, therefore *they ſent for the men of Keriath-jearim to fetch the Arke*, So they brought it to *Keriath-jearim* where it remained in the houſe of *Aminadab, in the hill*, 1 *Sam.*7.1. and from them it was caried into the houſe of *Obed-Edom* the *Gittite*, 1 *Chron.*13. and from thence to *Davids* houſe at *Ieruſalem*, where hee made a Tent for it, the

אָרוֹן *arca*

The places whereunto the Arke was caried after it was ſeparated from the Tabernacle.

Arke was never in *Gibea*, for that was in the Tribe of *Benjamin*; neyther did *Aminadab* dwell in *Gibea*, but *Kiriath-jearim*, which was in the Tribe of *Iuda*; this error that it was in *Gibea* arose of this, because they translated *gibhgna*, *Gibea*, a proper name, whereas it should be translated *A hill*, *appellativè*, and *Aminadab* dwelt in this hill, 2 *Sam.* 6. 2. 3.

גִּבְעָה *mons, appellative hic sumitur & non proprie.*

The Arke is sayd to rest in the Temple.

The third Arke was *Salomons* Arke which he setled in the Temple of *Ierusalem*, the same in substance, but wandring before; it had more Cherubims than it had when it was in the Tabernacle, there were but two Cherubims in the Tabernacle, but foure in the Temple. And now it is sayd to rest, 1 *Chron.* 23. 25. *The Lord God hath given rest to his people*, and in regard of the unstayednesse of it before *Moyses* sayd to the people, *yee are not yet come to your rest*, *Deut.* 12. 9.

Why the staves were not taken from the Arke in the Temple.

But it is to be observed, that when it was setled in the Temple, the staves which caried it were not taken away; although they were hid and did not appeare, as they did when the *Coathites* caried it, *yet the ends of the staves were seene out in the holy place before the Oracle*, 1 *King*, 8. 8. this was done to let the Iewes understand, that if they abused this Arke, the Testimonie of his presence, and put their trust onely in it; that the staves were readie to be pulled out againe to carry it from them.

Conclusion.

The Conclusion of this, although the Arke was the pledge of Gods presence to the Iewes, and sanctified the places where it came, as *Salomon* sayd, *The places are holy whereinto the Arke of the Lord hath come*, 2 *Chro.* 8. 11. yet it was but the furniture of *a worldly sanctuary*, *Heb.* 9. 1. and under the Gospel to be done away, that men should say no more *the Arke of the covenant of the Lord: at that time they shall call Ierusalem the throne of the Lord*, *Ier.* 3. 16. the Church then shall be his Arke, and he shal sit upon it, because it shall be sanctified, & all shal have accesse to the holiest.

EXER-

EXERCITAT. V.

Where they worshipped when the Arke and Tabernacle were separated.

A ceremoniall appendix of Command. 2.

1 *King.* 3. 4. *And the King went to Gibeon to sacrifice there; for that was the great high place, a thousand burnt offerings did Salomon offer upon that Altar.*

The Tabernacle removed from *Shilo* after the Arke was taken out of it.

Moyses Tabernacle was removed from *Shilh*, *Psal.* 78.60. *He refused the Tabernacle of Shiloh*; and it seemeth to have beene transported at that time, when the Arke was taken out of it, and the *Philistims* had overcome the *Israelites*, 1 *Sam.* 4.11. It was removed from *Shilo*, *Iere.* 17.12. *But goe yee now into my place which was in Shilo; where I set my name at the first, and see what I did to it*, and *Psal.* 78.67. *Moreover he refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim, but he chose the Tribe of Iudah: the Mount Sion which he loved*, that is, hee rejected *Shiloh* which stood in the Tribe of *Ephraim*, and the Tabernacle of *Ioseph*, because *Ephraim* was *Iosephs* sonne.

The Tabernacle carried to *Nob*.

The Tabernacle was transported from *Shiloh* to *Nob*, a Citie of the Priests unto which *David* did flie; from thence it was transported to *Gibeon*, a Citie in the Tribe of *Benjamin*, where it remained untill *Salomon* brought it to *Ierusalē*, 2 *Chro.* 1.3. *And Salomon & al the Congregation with him went unto the high place which was in Gibeon; for there was the Tabernacle of the Congregation of God, which Moyses the servant of God had made in the Wildernesse.*

Salomon brought the Tabernacle to *Ierusalem*.

From

From thence *Salomon* brought the Tabernacle of the Congregation into the Temple of the Lord, 2 *Cor.* 5. 5. 6. 7. *And the Priests brought the Arke of the covenant of the Lord unto his owne place*; but the Tabernacle, as the Hebrewes say, was layd up without any more use.

Quest. When the Arke and the Tabernacle were separated, whether might they worship in any other place then before the Arke or the Tabernacle?

Answ. Who might sacrifice in other places then at the Arke or Tabernacle.

These who had an extraordinarie warrant, as *Salomon*, *David*, and such, sacrificed in other places; as *Samuel* sacrificed at *Rama*, and *David* built an Altar in the threshing floore of *Arauna* the *Iebusite*, and sacrificed there; and the Hebrewes say, *Aram privatam non esse licitam nisi Prophetis.*

Sometimes the sacrifice, Priest and place are changed.

In extraordinary sacrifices yee shall see sometimes the place onely changed, as in *Samuel* and *Davids* sacrificing; sometimes the Lord changed the place, the sacrifice, and the Priests; he changed the sacrifice when *Gideon* had prepared a Kid for a feast to the Angell, the Kid was onely to bee offered in a sacrifice for the sinne of the Prince, *Leviticus.* 4. 2. yet hee offered the Kid here; then no sacrifice was boiled before it was offered; but this was boiled first, and then offered; then he offered the bread for the meat offering, and the broth for the drinke offering: and the Priest was changed, the Angell was the Priest, and *Gideon* was the Levite; and last the place was changed. The Lord who is the lawgiver, and giveth lawes to men, and not to himselfe, he may change time, place, and person as he pleaseth.

Gideons sacrifice.

Quest. What are we to thinke of *Salomons* sacrificing in *Gibeon*, 1 *King.* 3. 3. *And Salomon loved the Lord walking in his statutes, as David his father, onely hee sacrificed and burnt incense in high places.*

Answ. *Salomon* sacrificed upon the brasen Altar which was in

in *Gibeon*, as his father did, 1 *Chr.* 1. 30. this is not set downe as a blemish to *Salomon*, as if he had done any thing otherwise then his father; *for he loved the Lord, and walked in his statutes as his father David*: and *rak* here is not *particula exceptiva vel exclusiva*, but onely *restrictiva*; that is, he sacrified in no other places, but onely in the place where hee saw his father sacrifice.

Salomon sinned no t in offering in *Gibeon*.

רק *est particula restrictiva, non exclusiva vel exceptiva.*

What are we to thinke of the peoples sacrificing in the high places before the Temple was built, 1 *King.* 3. *onely the people sacrificed in the high places; because there was no house built unto the name of the Lord in those dayes.*

Quest.

Some answer that there were three sorts of those who sacrificed in those dayes, first, those who sacrificed to the true God in a place appointed by him; secondly, some sacrificing to the true God, but in a place not appointed or allowed; and thirdly, some sacrificing to Idols in a place not appointed by him: and they make the people sacrificing in high places because the Temple was not built yet, to be worshippers of the second sort; but if we shall looke in what sense the high places are taken usually in the Scriptures, we shall finde that they signifie a place where they worshipped false gods.

Answ.
Three sorts of those who sacrificeed before the Temple was builded.

The high places in the Scriptures usually are taken in an evill sense.

Quest.

What Altars are these, *Psal.* 84. 3. which *David* speaketh of when he saith, *yea the Sparrow hath found a house, and the Swallow a nest for her selfe where she may lay her young ones, even thine Altar*; Seeing no uncleane thing was permitted to enter within the Temple: and the Hebrewes write, that there was *cole gnorebh* a scar-crow set up upon the Temple to fright the foules, that they might not come neare it.

כולא עורב
inhibens corvum

Answ
What Altars are meant that *David* speaketh of.

By the *Altars* here, are meant the Altars which were built in the high places to the Lord by the Prophets,

before the Temple was built; for as yet *Salomons* Temple was not builded: or it may be sayd that *David* spake this by the spirit of prophesie, of the Altars in the time of the captivitie, when the Swallowes built their nests in the ruins of the Altars.

Quest. What Altars doth *Elias* meane of, when hee saith, *they have destroyed thine Altars*, seeing now there were no Altars in the highplaces, which were the Lords Altars?

Answ. *They have destroyed thy Altars*, that is, all the meanes of thy worship; or if we take the Altars literally, it may be understood of those Altars built by the Prophets extraordinarily after the Temple was built, as *Elias* built an Altar in mount *Carmel*.

By Altars is meant the meanes of Gods worship.

The Iewes adde farther, that all the times that they sacrificed upon these Altars, they sacrificed a female and not a male, 1 *Sam.* 7. 9. *vajagnalehu, & obtulit ipsum*; but the critickes of the Iewes, the *Masoreth* readeth it *vajagnaleah*, that is, they offered a female upon these Altars, and not a male.

וַיַּעֲלֵהוּ
וַיַּעֲלֶה
וַיַּעֲלֶהָ

Offering of sacrifice upon the high places was found fault with after the Temple was built; *Iehosaphat* is blamed for this, that he tooke not away the highplaces, 1 *King.* 22. 43. and likewise *Asa*, 1 *King.* 15. 14. because he tooke not away the high places; but the Lord commended *Ezekiah* much for taking away the high places, yet *Rabsache* blamed him for taking away these high places and Altars, *Esay* 36. 7.

It was a fault to offer in the high places after the Temple was builded

Conclusion. The Conclusion of this is, the Lord by degrees withdrew his typicall presence from the Iewes, first, he separated the Arke and the Tabernacle, secondly, the Arke from the Temple, thirdly, hee destroyed the Temple, that they might looke onely to him who was both the Arke, the Tabernacle, and the Temple.

EXER-

EXERCITAT. VI.

Of the ſituation of the Citie of Jeruſalem.

A ceremoniall appendix of Command. 2.

Pſal. 48. *Beautifull for ſituation, the joy of the whole earth is mount Sion, on the ſides of the north the City of the great king.*

The Hils compaſſed *Ieruſalem*.

Ieruſalem was compaſſed about with Hils and Valleyes, the Hiles were *Gareb*, *Calvarie*, *Gihon*, *Aceldama*, *Olivet*, the Valleyes were the Valley of dead *Carkaſes*, *Tyropæum*, the Valley of *Iehoſophat* or *hinnon*, or the Kings dale.

The Hils upon which *Ieruſalem* ſtood.

The Citie it ſelfe ſtood upon foure Hils, *Sion* towards the ſouth; *Akra* towards the north, upon which *Salem* ſtood; *Moriah* betwixt *Sion* and *Akra*; and *Bezetha* betwixt *Akra* and *Moriah*; and betwixt *Sion* and *Moriah* lay the great gulfe of *Millo*.

Some memorable things done on every one of the Hils.

Vpon every one of theſe hills there is ſome notable thing to be obſerved: upon mount *Gareb* all the Lepers were put, therefore it is called, the hill of Scabbes, *Iere.* 31. 39. upon mount *Calvarie* Chriſt was crucified; upon *Gihon Salomon* was anoynted King; In *Aceldama* was the *potters field* which was bought with *the price of the juſt one*, for the *buriall of ſtrangers*, *Amos* 2. 6. *Act.* 1. 19. upon mount *Olivet* Chriſt was taken up to Heaven.

The Citie of *David* ſtood in *Sion*.

Vpon mount *Sion* ſtood the fort of the *Iebuſites*, which *David* taking in afterwards, called it the Citie of *David*, there he built his houſe. In mount *Akra* ſtood the old Citie *Salem*, where *Melchizedeck* dwelt, and it is called

הַקְּרָה *obviam veniens.*

Akra from *hakkara*, *obviam venit*, becauſe there hee met *Abraham* and bleſſed him when he returned from the ſlaughter of the Kings, *Gen.* 14.19. Vpon mount *Moriah Abraham* would have offered his ſonne *Iſaac*, *Gen.* 22. and here the Angell ſtood with a drawne ſword in his hand above the threſhing floore of *Arauna* the *Iebuſite*; and upon this mount afterwards was the Temple of *Salomon* builded.

In mount *Moriah Abraham* would have offered his ſonne.

In *Bezetha* was builded the new towne of *Ieruſalem*, called *forum inferius*, in reſpect of *forum ſuperius* that was in *Sion*. To the north of *Bezetha* and *Akra* ſtood the new towne builded by *Hezekiah* which he compaſſed round about with a wall called *murus tertius*, for the firſt wall was builded by *David* round about *Sion*, even to the Sheep-gate; the ſecond wall was builded by *Salomon* round about *Bezetha*, and joyned with the firſt wall at the Sheepe-gate; the third wall was builded by *Hezekiah* joyning it to the old wall of the City *Salem*, and compaſſed round about mount *Akra* to the water gate, where it joyned with the ſecond wall.

The new towne of *Ieruſalem* ſtood in *Bezetha* called the upper Mercat.

The gulfe *Millo*.

Millo was a deepe gulfe lying to the north of *Sion*, & to the ſouth of *Moriah*; this gulfe *Salomon* filled up when he builded his owne houſe, the Queenes houſe and the houſe of *Lebanon*.

Mount *Sion* in which the City of *David* ſtood, was called the upper towne, and the reſt that were towards the north of it, *Salem* and *Bezetha*, were called the nether towne, and to this the Apoſtle alludeth, *Gal.* 4. 25. *Ieruſalem* which is beneath, and *Ieruſalem* which is above; *Ieruſalem* which is above ſignified anogogically the triumphant Church, but allegorically the free children begotten within the covenant of grace; and *Ieruſalem* below ſignified the children of the bond woman; and for this cauſe it is put in the duall number

שֶׁל מַעְלָה יְרוּשָׁלַיִם *Ieruſalem ſuperior.*

שֶׁל מַטָּה יְרוּשָׁלַיִם *Ieruſalem inferior.*

Ieruſalaïm.

Ieruſalaym; becauſe it conſiſteth of two Cities which the Greekes call ἀνώπολιν & κατώπολιν. So *Iacobs* armie is called *mahanaïm*, conſiſting of two armies, one heavenly, another earthly; to theſe two *Salomon* compareth the Church, *Cant.6.13. what will yee ſee in the Shulamite; as it were the company of Manaham, or two armies*, ſhee conſiſted partly of Citizens in the triumphant Church, and partly of Citizens in the militant. יְרוּשָׁלַיִם

Ieruſalem is ſometimes called *Sion*, and ſometimes *Moriah*, and *Sion* is called, *the hill of God, Pſal.68.15.* that is, an excellent hill; for the Hebrewes wanting the ſuperlative, they ſupply it by adding the name God, by which they underſtand that which is moſt excellent and great in that kind, *Pſal.80.11. The trees of it were like the Cedars of God*, that is, excellent Cedars, So *1 Sam.18.10. the evill ſpirit of the Lord came upon Saul*, that is, a very evill ſpirit. So *Ieruſalem* is called *the daughter of Sion*, that is, *Sion* herſelfe, as the Sonne of man, that is, a man.

Ieruſalem is ſometimes called *Sion*, and ſometimes *Moriah*.

When *Ieruſalem* and *Sion* are ſet together, they are ſo to be underſtood, as a repetition of the ſelfe-ſame thing for the more earneſt expreſſion, as *Zach.9.9. O daughter of Sion, O daughter of Ieruſalem*, here the explaining of the one word by the other, carieth a great weight with it So *Pſal.92.9. For loe thine enemies, O Lord, for loe, thine enemies, O Lord, ſhall periſh*, that is, they ſhall ſurely periſh.

Ieruſalem and *Sion* put together for the more earneſt expreſſion.

Moriah is alſo taken for all the hils whereupon the City ſtood, *Gen.22.2. Goe to the Land of viſion*, that is, to the land of *Moriah*, but *Abraham* ſeeing that excellent viſion, *verſ.14.* of which Chriſt ſpake, *Ioh.8.56. Abraham rejoyced to ſee my day*, he appropriated the generall name, particularly to this mountaine, and called it *Moriah*.

Moriah taken largely for all the hils in *Ieruſalem*.

How is *David* ſayd to bring the head of *Goliah* to *Ieruſalem* *Queſt.*

Ierusalem, 1 *Sam.*17.54. seeing he had not taken in *Ierusalem* a long time after?

Answ. That part of *Ierusalem* which stood in the tribe of *Benjamin* was taken in by *Saul* before, and to this part *David* brought the head of *Goliah*; but the other part was possessed still by the *Iebusites* untill *David* was crowned King both over *Israel* and *Iuda*, and the first victory that he got after he was crowned King over both *Israel* and *Iuda*, was over the *Iebusites*.

טַבּוּר *umbilicus, metaphorice Locus editus.*

Ierusalem is called *the midst of the earth*, *Ezek.*38.12. in the originall *Tabbur*, *umbilicus*, becausse it stood upon the hils, as the Navell doth in the Bodie; by this is understood that parable of *Gaal*, *Iudg.*9.37. *Behold people came downe from the Navell of the earth*, that is, from *Ierusalem*, hence all the Regions round about *Ierusalem* take their denomination from the situation of it, *Psal.*89.12. *the north and the sea thou hast created them*, and it is called the north in respect of *Ierusalem*. So *Psalm.* 107.3. *From the East, and from the West, and from the North, & from the sea.* Here the mediterranean Sea in the Scriptures is put for the South in respect of *Ierusalem*; therefore the situation of the heavens is not taken from the body of man in the Scripture, as the Philosophers say, but from the Lord dwelling betwixt the Cherubims in the west end of the Temple of *Ierusalem*; who sitteth betwixt the Cherubims, looking alwayes towards the East, and then his right hand was to the South, and his left hand to the North, *Psal.*68.4. extoll him, *qui equitat super ad occasum*, *who rideth upon the west*; becausse the Cherubims stood in the west end of the Temple.

why *Ierusalem* is called the midst or the *navil* of the earth

Other countries take their denominations from the situation of *Ierusalem*.

The situation of the heavens is taken from the Lord dwelling betwixt the Cherubims.

עֶרֶב *est vespera occasus* עֲרָבָה *est locus campestris, et pluraliter* עֲרָבוֹת *Cœli: hinc est quod quidam verterunt Equitat super ad Occasum: Alii, Insidet amœnitatibus: Alii, Equitat super Cœlos.*

The Conclusion of this is, *Ierusalem* being in the center of the earth, and the line of the Gospel going out from it to be preached through the whole earth, to gather in the Church of the Gentiles to the Iewes, whereby they might make a compacted Citie; therefore glorious things

things are spoken of it. So *Ier.*3.17. *All the Nations shall be gathered unto it, to the name of the Lord to Ierusalem*, in the originall it is, *Venikevu*, They *shall run in a line*; for the Gospel went out from *Ierusalem*, *the sound thereof went to the ends of the earth*, *Psal.*19.5. in the originall it is, *the line thereof*: for *Ierusalem* was as the center, and the lines went from the center to the ends of the whole earth, and the same way that the lines went out from it: So shall all Nations returne by the same lines, and bee gathered in to *Ierusalem* which is above.

וְנִקְוּוּ קָוִּים *linea eorum.*

EXERCITAT. VII.

In what Tribe the Temple stood.
A ceremoniall appendix of Command. 2.

*Ezek.*43.12. *This is the Law of the house, Vpon the top of the mountaine the whole limit thereof round about shall be most holy: behold this is the Law of the house.*

THat we may the better understand to what Tribe the Temple of *Ierusalem* did belong, we must marke that the Lord commanded in his Law that neyther the Tribes, their possessions, nor generations should be confounded; to the end, they might know of what Tribe Christ should come, who was to come of the seede of *David* according to the flesh: therefore he caused to divide the Land into Tribes, *Num.*36.2. and he commanded that they should not dispone of their possessions eyther amongst themselves, or to strangers; therefore if a poore man for poverty had morgaged his possession, the Lord appointed the yeere of Iubile that it might returne to him againe that yeere, *Levit.*15.10.

Why the Tribes were kept distinct.

Now

To which Tribe the Temple belonged.

Now *Iuda* having gotten his lot, and *Benjamin* his (for upon these two Tribes the Temple did stand) the question is, to which of these it did belong? for sometimes it is given to the Tribe of *Iuda*, *Iosh.* 15. 63. *as for the Iebusites the inhabitants of Ierusalem, the children of Israel could not drive them out, but the Iebusites dwell with the children of Iudah at Ierusalem unto this day*, In the originall it is, *Iarash*, *exhæreditare*, to cast them out of their possessions. Sometimes to the Tribe of *Benjamin*, *Iudg.* 1.25. *Iosh.* 18.20. and *Nehe.* 11.24. *Ierusalem* could not belong to them both alike, for mount *Moriah* standeth betwixt the upper and lower Citie, the upper belonged to the Tribe of *Iuda*, and the lower to *Benjamin*, but to which of the Tribes doth mount *Moriah* belong? it seemeth to be ascribed to the Tribe of *Benjamin* by the testament of *Iacob*, as the scepter to the Tribe of *Iuda*; for *Iacob* saith in his testament, *Benjamin shall ravine as a Woolfe: in the morning he shall devoure the prey, and at night he shall divide the spoyle*, *Gen.* 49.27. by which is signified the Altar upon which the sacrifices were burnt, and the blood powred out at the foote of the Altar: for the Priests killed the sacrifice in the morning, and divided the spoyle, that is, the things which they had gotten from the people, they divided amongst themselves at night; they call the Altar the ravening Woolfe, and the Priests the dividers of the spoyle.

יָרַשׁ
verbum contrariæ significationis.

The Temple ascribed to the Tribe of *Benjamin.*

Why *Benjamin* is called a ravening Woolfe.

Againe the Tribe of *Iuda* vendicateth the Temple to them, *Psal.* 78.67. *he refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim; but chose the Tribe of Iuda, the mount Sion which he loved, and he built his sanctuary like high places, like the earth which he hath established for ever*, meaning the Temple, which was builded in this Tribe.

The Temple ascribed to the Tribe of *Iuda.*

But that we may decide the question, we must marke that the Temple was builded upon mount *Moriah*,

2 *Chro.*

2 *Chron.* 3. 1. this mount *Moriah* was divided from mount *Akra* by a great valley, but in the time of the *Macchabees* they filled up this valley, that they might joyne the Citie to the Temple, and made the top of mount *Akra* lower, that they might ſee the Temple in the Citie.

The Temple was builded upon mount *Moriah.*

The upper and the neather Citie were divided by a great valley which *Ioſephus* calleth *Tyropœon*, & in the Scriptures *Millo.* If the line be drawne through this valley, then it leaveth *Sion* towards the South in the Tribe of *Iuda*, and mount *Moriah* with *Salem* and *Akra* towards the North, in the Tribe of *Benjamin*, but if the line be drawne through the valley which was filled up by the *Maccabees*, then mount *Moriah* is conjoyned with *Sion* in the Tribe of *Iuda*; for the Temple was builded in the threſhing floore of *Arauna* the *Iebuſite*; and the *Iebuſites* dwelt upon mount *Sion*: therefore the diviſion by this valley cannot ſhew us in what Tribe the Temple ſtood; So that we muſt ſearch out another line, which ſeparateth the Tribe of *Iuda* from *Benjamin*; which line being to the north of *Iuda*, muſt be upon the ſouth of *Benjamin*, the two extreames of this line are ſet downe, *Ioſh.* 15. 5. where he deſcribeth the borders of *Iuda*; the eaſt part of the line tendeth towards the dead Sea, at that part where *Iordan* entereth into it, called *Lingua maris*; and the weſt part of the line tendeth towards the great Sea, called the mediterranean Sea; theſe are his words; *For the eaſt border was the ſalt Sea, even to the end of Iordan*, this was the dead Sea where *Sodome* and *Gomorra* ſtood, *And their border in the north quarter, was from the bay of the Sea, at the uttermoſt part of Iordan*, *Ioſh* 15. 5. This was towards the eaſt, the line was ſtretched forth towards the weſt to *En-rogel* wch is a fountaine in the valley of *Hinnom* where the valley *Tyropœon* endeth. Now

How the upper and neather Citie of *Ieruſalem* were divided.

The line which divided *Iuda* from *Benjamin* reached from the dead Sea to the Mediterranean Sea.

The line commeth from *En-rogel* thorow the valley of *Hinnom* to the tongue of the Sea.

if yee will ſtretch out the line from the fountaine of *En-rogel* to the tongue of the Sea, it muſt be drawne through the valley of *Hinnom*, to the north of mount *Sion*, and then it is ſubjoyned, *verſ. 9.* (ſpeaking of *Moriah*) *and the border was drawne from the top of the hill unto the fountaine of the water of Nephtoah*, which is over againſt *Hinnom* towards the weſt, and to the valley of *Rephaim* towards the north, for *Ioſh.* 18. 16. maketh mention of two valleyes, one towards the eaſt of the Citie, called *Hinnom*, upon the weſt of which lieth the hill *Moriah* and the Temple; the other valley is called the valley of *Rephaim* or *of Gyants*, lying towardes the weſt and ſouth of mount *Sion*, then the north part of that valley muſt ſtretch towards mount *Moriah*, and the line which divideth the Citie and the mountaine thereof to wit *Moriah*, in two parts, muſt touch the valley of *Rephaim* towards the north, the ſame diviſion is ſet downe, *Neh.* 11. 24. So that *Benjamin* had the north ſide of this line, and *Iuda* the ſouth, and the line ſtretching over the top of mount *Moriah*, it went through the middle of the Temple, and through the holieſt of all; ſo that the one halfe of the Temple ſtood in the Tribe of *Iuda*, and the other in the Tribe of *Benjamin*; the one halfe of the Arke in the one Tribe, and the other in the other; and of the foure Cherubims, two ſtood in one Tribe, and two in another; and God himſelfe ſitting betwixt the wings of the Cherubims is ſayd *to dwell* (*cetheph*) *betwixt his ſhoulders*, that is, in *Ieruſalem* where the Temple ſtood in the very borders of *Iuda* and *Benjamin*. *Catheph* ſignifieth the borders or marches, as if he ſhould ſay, he ſhall dwell in the very outmoſt borders of *Iuda* and *Benjamin*.

Now for the better underſtanding of theſe things which haue beene ſpoken before, marke this figure following.

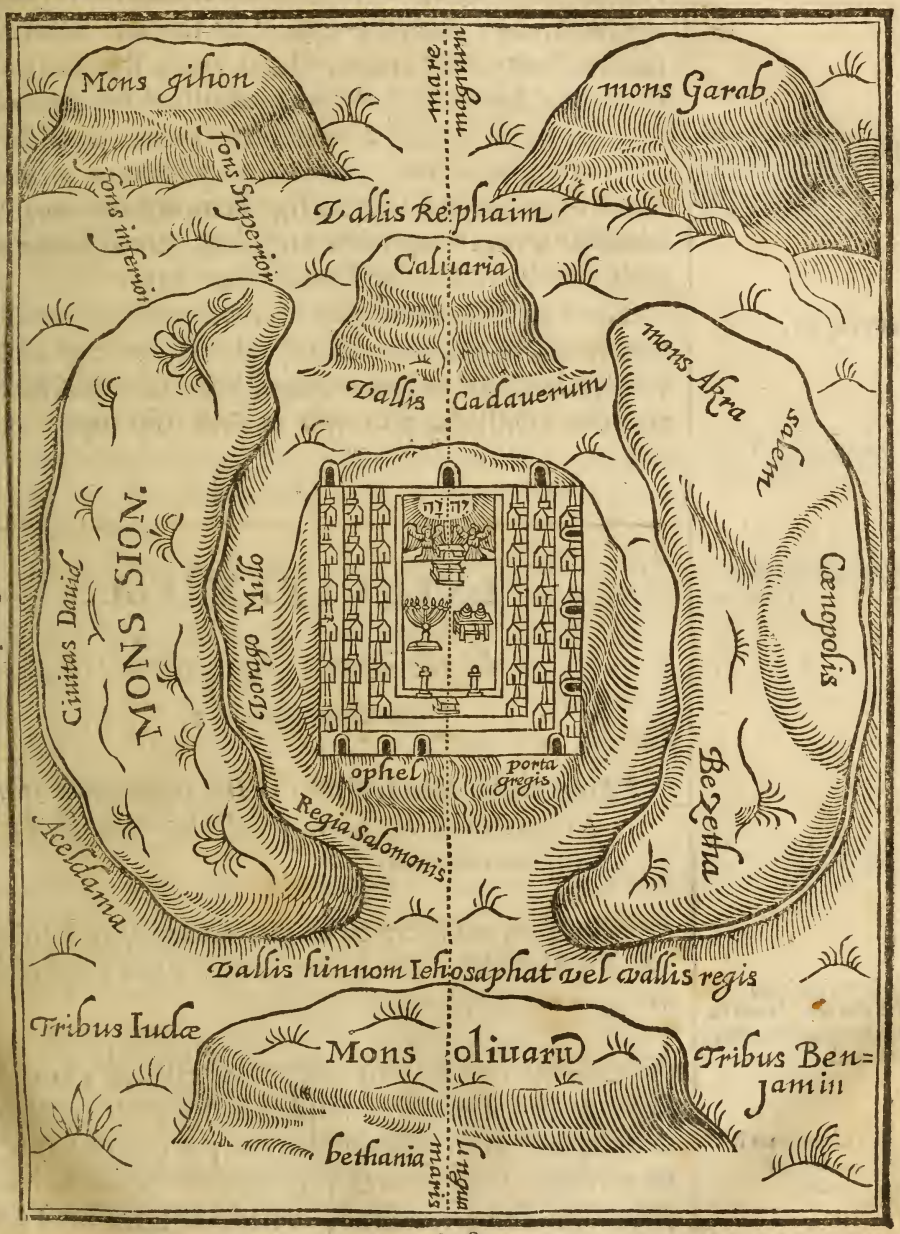
And

The line goeth directly over the top of Mount *Moriah*.

The line goeth through the midſt of the Temple, the holieſt, and holieſt of all, and betwixt the Cherubims.

How God is ſayd to dwell betwixt his ſhoulders.

כתף *humerus vel extremitas alicujus rei.*


West.
Mons gihon
fons Superior
fons inferior
mare mortuum
mons Garab
Vallis Rephaim
Caluaria
Vallis Cadauerum
mons Abra
Sepulchra
Gangolis
Bezetha
MONS SION.
Ciuitas Dauid
Acceldama
Regia Salomonis
ophel
porta gregis
Vallis Iosaphat vel vallis regis
Tribus Iudæ
Mons oliuarum
Tribus Benjamin
bethania
lingua maris
South.
North.
East.

And for this cause it was that *Salomon* had in his throne twelve Lions upholding it, but on the seat where he sate and leaned his armes, there was a Bullock and a Lyon; the Lyon for *Iuda* and the Bullock for *Benjamin*: by which was signified; when ten Tribes should bee rent from his crowne, that *Iuda*, and *Benjamin* should cleave together and uphold the Temple; both *Iuda* and *Benjamin* went in captivitie together, came home together, and builded the Temple together.

Why *Salomons* Throne had a Bullock and an Oxe.

Conclusion.

The Conclusion of this is, the kingdome and the priesthood should never be separated; for most of the Priests dwelt in the lower citie in the Tribe of *Benjamin* and the kingly Scepter was in *Iuda* the upper Citie.

EXERCITAT. VIII.

Of the Temple of Ierusalem. Commandement 2.

1 *King.*8.30. *Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place.*

THe Lord made choise of this Temple, not so much for himselfe as for his people; for *God dwelleth not in houses made with hands, Act.*7.48.

The Lord causes to build the temple not so much for himselfe as for mans cause.

God fitting himselfe to mans capacitie, doth as a Prince useth to doe; for as a Prince maketh choise of some great Citie for his residence; so doth the Lord make choise of *Ierusalem*: therefore it is called *the Citie of the great King, Matth.*5.36. and as a prince hath his palace within a great Citie; so hath the Lord his Temple

The Lord compared to a Prince in his princely house.

ple within *Ieruſalem*; and therefore it is called the *place of his habitation*, *Pſal.* 76. 2. and as a Prince hath his palace diſtinguiſhed in ſo many courts: ſo was the Temple of *Ieruſalem*: and as they have their furniſhed Tables; ſo the Lord hath his Altar for his Table, *Mala.* 1. 7. and and his appointed time for dinner and ſupper, were the morning and evening Sacrifices, *Pſal.* 50. 10. *Every beaſt of the forreſt is mine, and the cattell upon a thouſand hils. If I be hungry I will not tell thee.*

The Lord had his Table and appointed times, as it were, for dinner and ſupper.

This Temple was called the *throne of his glory*, *Iere.* 14. 21. So *the perfection of beauty, and the joy of the whole earth*, *Lament.* 2. 15. So *the place of his reſt*, *Pſal.* 132. 14. and 1 *Chro.* 6. 41.

It was divided into three parts, and therefore, *Iere.* 7. 4. uſeth a threefold repetition to note theſe three parts of the Temple.

The Temple divided in three parts.

The firſt was the holieſt, the *Seventy* call it ἄδυτον, it is alſo called *Oraculum*, *Exod.* 25. 22. and it called *Sanctum Sanctorum*, the holy of the holieſt, becauſe it was ſeparated from all profane uſes, *Heb.* 9. 14. and becauſe it was holy, the Highprieſt who went into it, behoved to ſanctifie himſelfe before hee went into it, and hee was a type of Chriſt, who *was holy, blameleſſe and undefiled, and ſeparated from ſinners*, *Heb.* 2 6. 7.

Divers names given to the holieſt.

The ſecond part of the Temple was called ναὸν *vel Sanctum*, and here the Prieſt did foure things, firſt, hee trimmed the lampes and lighted them, ſecondly, hee cleanſed the Altar, thirdly, he prepared the Table for the ſhewbread, and fourthly, he offered incenſe.

What things the Prieſts did in the holy place.

Before they entred into the holy place, there ſtood two great pillars, *Iachin* and *Boaz*, *Stabilitie and ſtrength*, 1 *King.* 7. 21. which ſignifieth the indurance of the ſpirituall Temple the Church, *that the gates of Hell ſhould not prevaile againſt her*, *Matth.* 16. 17. So they ſignified the Apoſtles, who are called *pillars*, *Gal.* 2. 9. and likewiſe all

The two Pillars what they ſignified.

Christians, *Reve.3.12. him that overcommeth will I make a piller in the Temple of my God.*

What things were done betwixt the porch and the Altar.

Betwixt this porch and the Altar the Priests humbled themselves, and wept in the day of humiliation, *Ioel.2.17.* it was in this place that *Zacharie* was stoned to death, 2 *Chro.24.21.* So here *stood five and twenty men, with their backs towards the Temple, and their faces toward the East, and they worshipped the Sunne, Ezek.8.16.* and there was the court of the people, and last the court of the Gentiles, where the Proselytes stood when they were converted, this was fartheſt from the holieſt of all; therefore it is sayd, that the *Publican stood afarre off, Luk.18.13.* meaning from the holiest, it was out of this place where Christ drove away the buyers and sellers, and the entrie to this was called the *beautifull* gate, or *Salomons* Porch, *Act.3.2.*

Why the court of the Gentils was left out.

This court of the Gentiles was to be left out and not to be measured, *Reve.11.2. but the court which is without the Temple, leave out, and measure it not; for it is given unto the Gentiles*, this was done to signifie the multitude of the Gentiles that were to be called, that this court could not containe them.

A comparison betwixt the first and second Temple.

FIrst, both the first and second Temple were builded by Iewes and *Tyrians*; the first Temple, 1 *King.5.18. and Salomons builders, and Hirams builders did hew them, &c.* So the *Tyrians* helped to build the second Temple, *Ezr.2.7.* and they signifie the diversitie of gifts which are requisite for the building of the Church, and that people of all Nations shall have accesse to the Church.

The Iewes and Tyrians were builders of the first and second Temple.

The second Temple was built after the manner of the first, the patterne of the first Temple was shewed to *David*

David, and he shewed to it to *Salomon:* So the patterne of the second Temple was shewed to *Ezekiel*, and hee shewed it to *Zerubbabel.*

The second Temple was built after the manner of the first.

The glory and splendor of the first Temple farre exceeded the second: the first Temple was all built of hewen and polished stone, but not the second; and where it is sayd in the Gospel that the *Temple was adorned with goodlie stones and gifts*, *Luk.* 21. 5. that is meant onely of *Solomons* Porch, & that part which looketh towards mount *Olivet*, for Christ sate upon mount *Olivet* when they shewed him that goodly sight; but the rest of the Temple was not of such polished stone.

The outward beautie of the first Temple exceeded the Glory of the second.

Secondly, the glory of the first Temple, it was all gilded within, and therefore it is called *gold*, *Lament.* 4. 1. *How is the gold become dimme? How is the most fine gold changed? the stones of the Sanctuary are powred out in the top of every streete*, but there was no such gilding in the second Temple.

The Temple is called gold.

Thirdly, there was no hammer heard in the building of the first Temple, but there was much noyse heard in the laying of the foundation of the second Temple, *Ezra.* 3. 12. and in the building of it, *for with the one hand they wrought in the worke, and with the other hand held a weapon*, *Nehem.* 4. 17.

The first Temple was built without *noyse*, but not so the second.

Fourthly, the first Temple was filled with a cloud, but not the second. In the first Temple there came a fire from heaven to kindle the Sacrifice, but not in the second; the Arke and the holy oyle were not in the second, there were many more Prophets in the first, than in the second; the second Temple was often defiled by the Greekes, by the Romans, by *Antiochus*, but not the first;

Many things wanting in the second Temple which were in the first.

Yet the glory of the second Temple farre exceeded the glory of the first, *Hag.* 2. 9. *The glory of this latter house shall be greater than of the former, saith the Lord of hoasts;*

The second Temple exceeded the first Temple in glory.

hosts; for in this place I will give peace, saith the Lord of hosts.

In place of the gold in the first, was Iesus Christ in the second Temple, *in whom are hid all the treasures of wisedome and knowledge, Coloss.2.3.* In place of the polished and hewen stones in the first Temple, was Iesus Christ in the second Temple, *a living stone*, and his members, *as lively stones, are built up a spirituall house, 1 Pet.2.4 5.* The glory which was in the first Temple left it; but the glory of the second Temple, Iesus Christ, promiseth to bee with us unto the end of the world. *Salomon* who built the first Temple fell away to Idolatry, but *Zorobabel* who built the second Temple fell not to Idolatry; the first Temple had the holy oyle; but in the second Temple came Iesus Christ, *who was anointed with the oyle of gladnesse above his fellowes, Psal.45.7.* Now becauſe of all theſe priviledges of the second Temple above the first, therefore Christ is sayd to *come to his Temple, Malac.3.1.*

How the second Temple exceeded the first.

A comparison betwixt the Temple and Christ.

All that was in the Temple were types of Christ.

EVery thing which was in the Temple, was a type of Christ; the vaile was a type of his flesh, *Heb.10.20.* the golden Altar, of his interceſſion, *Reve.8.3.* and the brasen Altar, of his passion.

The reverence that was had to the Temple being a type of Christ.

Becauſe this Temple was a type of the bodie of Christ, *Ioh.2.19. destroy this Temple, and in three dayes I will raise it up.* Therefore no man *might carry a vessell through it, Mark.11.16.* No man might walke upon the top of it, therefore when the Divell tooke Christ up and set him upon it, and when his slaves tooke *Iames* the Apostle and threw him downe from the top of it, they did that which was altogether forbidden to the Iewes.

A comparison betwixt the Temple and Heaven.

THe Temple was made in weight number and measure, *Ezek.* 43. 10. and this word is applyed to the Heavens, *Ezek.* 40. 12. to teach us to make an anagogicall application from the Temple to the heavens; and therefore the Temple is called Heaven, 2 *Chro.* 6. 30. *Psal.* 11. 4. *The Lord is in his holy Temple, the Lords Throne is in Heaven.*

תָּכַן *expendit numero, ponderc & mensura.*

There was a controversie betwixt the *Samaritans* and the Iewes, whether the Temple of *Ierusalem*, or the Temple of *Samaria* was the place of Gods worship. Christ endeth this controversie, *Iob.* 4. 21. when hee saith, *The houre commeth, when yee shall neyther in this mountaine, nor yet at Ierusalem worship the father.* And to shew how that *Ierusalem* should be no more the place of Gods worship, first he separated the Arke from the Tabernacle; secondly, the Arke from the Temple; and then shortly afterwards he destroyed the Temple. *Ieremiah* complayneth in his time, that the Lord was like *a stranger in the Land, and as a wayfaring man, that turneth aside to tarrie for a night*, *Iere.* 14. 8. A wayfaring man that tarrieth but for a night in an Inne, hath but little care of it: So the Lord began now to bee a stranger, and to take little care of this Inne his Temple, where he was wont to lodge, and now he was to forsake it for ever.

The contention betwixt the Samaritans and Iewes for the place of Gods worship.

God removed from the Temple by degrees.

The Conclusion of this is, there is now no appointed place for the worship of God, nor ever shall bee; therefore the Iewes, who have the veile upon their hearts, are very blind, who hope yet, that the Temple of *Ierusalem* shall be built againe. When they pray, they ever turne their faces towards the Temple of *Ierusalem*; and when they see a new house builded, they marke

Conclusion.

the white wall with a blacke ſticke, and they leave a little ſpace wherein they write theſe words, *nigrum ſuper album*, and under this they write, *recordare vaſtationis*; they marke the white wall with a blacke ſticke, to ſignifie, that they mourne, becauſe *Ieruſalem* is not built as that new wall is built; and they pray the Lord to remember the deſtruction of *Ieruſalem*, and to have pitie upon it, and they ſay, *Pſal.* 137.4. *If I forget thee, O Ieruſalem, &c.*

שע הזל a contraction which is שחור על הלבן זכר להרבן *nigrum ſuper album, Recordare vaſtationis.*

EXERCITAT. IX.

Of the Cherubims.

A ceremoniall appendix of Command. 2.

Exod. 25.18. *And thou ſhalt make two Cherubims of Gold: of beaten Gold ſhalt thou make them, in the two ends of the Mercie-ſeat.*

THey are called Cherubims from the Hebrew word *Racabh* to ride, becauſe the Lord did ride betwixt them, *Pſal.* 18.10. *He rode upon a Cherub*, and *he ſitteth betweene the Cherubims*, *Pſal.* 99.1. therefore they are called *Mercahbak haſhekina*, the Chariot of Gods Majeſtie.

כרוב *Cherubinus a* רָכַב *equitare.*

They are alſo called *Seprahim* from *Saraph* to burne, becauſe the Angels his Miniſters are a flaming fyre, *Pſal.* 104.4. and the fyrie Angel or the *Seraphin touched the lips of the Prophet Eſay with a live-coale which hee had taken with the Tongs from off the Altar*, *Eſa.* 6.6.

מרכבה השכינה

שרפים *Seraphin angeli quia celeritate & aſpectus ſplendore quaſi flammantes & ignei viſi ſunt a* שָׂרַף *uſſit.*

The firſt place that we reade of theſe Cherubims, is,

Gen.

*Gen.*3.24. *He placed at the east end of the Garden of Eden Cherubims and a flaming Sword.* And hence it is probable that the history of *Genesis* was written after that the Tabernacle was erected in the wildernesse, for *Moyses* writeth of them, as of things heard and knowne amongst the people.

They are painted as young men and not like boyes or children, and so the Angels appeared in the likenesse of young men, *Mark.*16.5. *And entring into the Sepulchre they saw a young man sitting on the right side cloathed in a long white garment.*

The Angels are painted as young men.

They are made in a comely forme and wel favoured, whereas the Divell (although he can transforme himselfe into an Angel of light) appeareth usually in terrible and evill favoured shapes, therefore there is but one word in the Syriacke both for the Raven, Inke, and for the Divell; because he appeareth blacke like the Raven.

They are painted in a comely forme.

רֵיהָ { *corvus* *atramentum* *diabolus*

They are not painted with foure faces, as it is commonly holden, for *panim, facies, Eze.* 1.10. is not taken for the face, but for the forme or habite. *Luk.* 9.53. *And they did not receive him, because his face was, as though he would goe to Ierusalem,* that is, his habite; hee lookt as though hee would goe to *Ierusalem.* So the Cherubims in somethings they lookt like man, in their faces; they went streight up as having legges and thighs; then they were like the Lion in something, in their necke and brest like the crest of the Lion; and like the Eagle in their wings; and like the Calfe or the Oxe in their feete. Therefore those are mistaken who thinke that they had foure faces, and from them the *Egyptians* borrowed their *Sphinges,* 1 *Macchs.*3.48. *And they layd open the booke of the Law wherein the heathen had sought to paint the likenesse of their Images,* that is, they sought to paint their Images like the Cherubims; the man in the

The Cherubims had not foure faces but foure shapes or habits.

פָּנִים *significat aspectum, formam vel habitum.*

Cherub hath the face, becauſe man of all viſible creatures is the moſt underſtanding, and is Lord over the reſt.

What their wings ſignified.

They had wings to ſignifie their readineſſe and protection, and *David* alludeth to this, *Pſal.* 17. 18. *Hide me under thy wings*, and the King of *Tyrus* is called a Cherub, becauſe of his protecting the people that were under him, *Ezek.* 28. 14.

When one forme of the Cherubims is expreſſed all the reſt are underſtood.

When a Cherub is deſcribed by any of theſe foure, all the reſt are to be underſtood. Example, 1 *King.* 7. 29. *And on the borders that were betweene the ledges, were Lions, Oxen & Cherubims*; [*And*] here, is *exegeticum*, and not *copulativum*, that is, he made Cherubims which had the likeneſſe of Oxen and Lyons.

They had ſixe wings, with two they covered their faces, and with two they covered their feete, and with two they did flee, and it is probable that the Cherubims in the Tabernacle and Temple had ſixe wings alſo, although they did not flie, two to cover their faces, two to cover their feete, and two ſtretched out: their feete was covered, the Lord would not have them to appeare naked; therefore yee ſhall ſee when they appeared to men they appeared cloathed, *Act.* 1. 10. *Two men ſtood by them in white apparell.* So *Mark.* 16. 5. and the Preſts are commanded to put on breaches, when they come before the Lord, to cover their nakedneſſe. *Lev.* 10. 26. *Ezek.* 24. 18.

The Lord would have the Cherubims covered and not to appeare naked.

They are made with wings, and, in that viſion of *Ezekiel*, with *hands under their wings*, *Eze.* 1. 8. but where they are deſcribed with wings, and no mention made of their hands, then their wings ſerved them for hands, and ſo the Hebrews put a wing for a hand, *Pſal.* 7. 4. *If there be iniquitie in mine hands*, in the Hebrew it is *becaphai*, in my wing.

The wings are put for their hands.

בכפי *in alis vel manibus meis.*

And they appeared in theſe formes, *quæ notant Chriſti*

ſti trophæum, which ſheweth Chriſts triumph and victorie; who was borne as a man; killed as a Calfe; roſe like a Lyon; and aſcended like an Eagle: and ſo in the revelation made to *Iohn*, were *foure beaſts full of eyes before and behind, and the firſt beaſt was like a Lyon, and the ſecond beaſt like a Calfe, and the third beaſt had the face of a man, and the fourth beaſt was like a flying Eagle, Revel.* 4.7.

The divers formes of the Cherubims ſignifie Chriſt glorious triumph.

Now let us obſerve the difference betwixt the Cherubims in the Tabernacle and the Cherubims in the Temple; there were but two in the Tabernacle, and foure in the Temple; thoſe who ſtood in the Tabernacle looked downeward with their faces towards the propitiatorie, but two of the Cherubims which were in the Temple, and ſtood upon the ground, looked with their faces to the entrie of the Temple, and they had their wings ſtretched out, not as their wings which ſtood upon the Arke in the Tabernacle; and the ſignification was this, that now their charge was to be extended, and the Gentiles were to be called to waite upon them alſo.

The difference betwixt the Cherubims in the Temple and Tabernacle.

Againe, marke a difference betwixt the Cherubims in *Ezekiels* viſion, and theſe in the Tabernacle and Temple. In *Ezekiels* viſion they are deſcribed full of eyes, but in the Tample and Tabernacle they are not ſo deſcribed: they are deſcribed full of eyes, πολυόφθαλμοι, to ſignifie that the Lord whom they attend is full of eyes, and ſeeth all things.

Difference betwixt the Cherubims which *Ezekiel* ſaw, and them in the Tabernacle and Temple.

Thoſe Cherubims in *Ezekiels* viſion moved, but theſe in the Temple and Tabernacle ſtirred not; when theſe moved, they moved forwards but never backeward or in a circle, they ſtood ſtill at the commandement of the Lord or went forward at his commandement.

In *Eſaiahs* viſion they cryed *holy, holy, holy, is the Lord*

of hosts, Esa. 6.13. but in *Ezekiels* vision they made but a sound or a noyse.

What an Angell *is.*

Of this which hath beene sayd wee may describe a Cherub or an Angell after this manner. An Angell is a creature most understanding, most strong, most swift, and most obedient. First, they are most understanding, therefore they have the face of a man, and they are full of eyes, to teach us that they exceede man in knowledge, men are but *ratiocinantes creaturæ*, and they are *intelligentes creaturæ*, they learne *hoc post hoc, sed non hoc ex hoc*, as men doe.

Quæst.

Why was the blood then commanded to be sprinkled upon the Lintels of the doores of the *Israelites* in *Egypt*, but to teach them to passe by their houses, as we are led by the Signe to know the house?

Answ.

The blood was not sprinkled upon the Lintels of the doors for the Angels cause, that they might be led to know the houses by this signe, but it was to confirme the *Israelites* that the Angels should not destroy them.

אבירים
Robustissimi.

The second property of Angels is their strength, represented by the Lyon, and therefore they are called *the strong ones, Psal.* 78.25. one of them killed *an hundred fourescore and five thousand in one night*, 2 *King.* 19. 35.

The third property of the Angels is their sweetnesse represented by the Eagle, one Angell killed all the first borne of *Egypt* in one night, *Exod.* 12.29.

The fourth propertie is their obedience represented by the Oxe, therefore we pray, *thy will be done in earth as it is in heaven, Matth.* 6.10.

Conclusion.

The Conclusion of this is, this doth minister great comfort to the faithfull, that they have such ministering spirits attending upon them continually, to keepe them in all their wayes; *Alexander* the Great slept soundly one night when the enemie was neare by him; and being

The children of God have protection by the Angels.

ing asked how he could sleepe so soundly; he answered, becausse *Parmenio* waked: So may the children of God *lye downe in peace and sleepe, Psal.* 4.8. becausse they have *gnirin*, the *watchfull ones* attending them, *Dan.* 4.17. *Salomon had sixtie valiant men of the valiant of Israel having all swords becausse of feare in the night, Cant.* 3.7. but the children of God have more strong and valient ones waiting upon them, so that they neede not be affrayd neither in the day or in the night.

עירין *vigilantes.*

EXERCITAT. X.

Of the golden Candlesticke.

Aeremoniall Appendix of Command 2.

Exod. 25.31. *And thou shalt make a Candlesticke of pure Gold, of beaten worke shall the Candlesticke be made; his shaft and his branches, his bowels, his knops, and his flowers shall be of the same.*

THe matter of which this Candlesticke was made, was pure Gold, and it had a *shaft*, *branches*, *bowlse*, *knops* and *flowers*.

The pure gold signified how excellent the word of God is, *Psal.* 19.10. *more to be desired are they then gold, yea then much fine gold.*

The signification of the Candlesticke.

We are not curiously here to seeke the difference of the knops, branches and flowers, but onely to rest in the generall, that the Candlesticke signified the Word.

The Candlesticke had seven branches, it signified the

The branches of the Candlesticke signified the divers gifts bestowed upon the Church.

the divers gifts bestowed upon his Church by the word, and *Iohn* alludeth to the seven branches of this Candlesticke, *Revel.*1.13. *And in the midst of the seven Candlesticks one like the Sonne of man cloathed with a garment*; this was but *typus arbitrarius*, or an allusion; for the golden Candlesticke was not made to be a type of the seven Churches in *Asia*, but it is onely an allusion to it. So *Prov.*11.30. *The fruit of the righteous is a tree of life*, here is an allusion onely, that it is like to the tree of life.

The oyle in the Tabernacle was pure oyle.

The oyle which was in this Candlesticke was pure oyle, *Levit.*24.2. *Command the children of Israel that they bring unto thee pure oyle Olive, beaten, for the light, to cause the lampes to burne continually*: This pure oyle is called *golden oyle*, or *gold* for the puritie of it, *Zach.*4.12. because the oyle was bright, cleare and glistering like gold. So *Iob.*37.22. *Gold commeth out of the north*, that is, faire and cleare weather. It was *beaten oyle*, to signifie with what paine and travell the word is prepared, and with patience preached and made to shine in his Church.

זָהָב *aurum, hic est oleum, sic dictum, quod purum splendidum & nitidum fuit & sine mixtura.*

No Waxe might be burnt in these lampes, because Honey was uncleane, therefore Waxe was uncleane; Honey might be in no Sacrifice, because it fermenteth, *Levit.*2.11. So no Waxe might serue for light. So there was no silke in the Tabernacle, because the Worme which maketh silke was an uncleane thing.

שִׁבֳּלִי *baccæ*
שִׁבֹּלִי *spicæ*

What the two Olive trees were in the vision of *Zacharie*.

The Prophet *Zacharie* in a vision saw two Olive branches empyting themselves thorow the two golden pipes into the Candlesticke, and they are compared to two eares of corne, because they were full of Olive berries, as the eares were of graines.

These Olive trees were the cause of the preservation of the Church, and the cause of the maintenance in the Candlesticke.

The

*The two annointed ones which stand before the Lord of the whole earth, vers.*14. *Targum* paraphraseth them to be *Zerubbabel* and *Ieshua*, who represented the Church and commonwealth.

The Lord commanded to make snuffers of pure gold for the snuffing of the lampes, and snuffe-dishes to receive the snuffe; he would have the snuffe taken from the light, to signifie that he would have the word kept in sinceritie and puritie; and hee would have the snuffers of gold, to teach them to be blameleſſe and holy, who are censurers and correctors of others; and he would have the snuffe-dishes of gold, to teach them that the covering of the offences of their brethren was a most excellent thing.

The snuffers of gold what they signified.

Lastly, in what manner the Priests dressed the lamps; when the lampe was out, he lighted it, and when it was not out, he dressed it; when the middlemost lampe was out, he lighted it from the Altar; but the rest of the lampes every one he lighted from the lampe that was next; and he lighted one after another, to signifie, that one Scripture giveth light to another; & they say in the *Talmud*, that the cleansing of the innermost Altar was before the trimming of the five lamps; and the trimming of the five lamps before the blood of the daily sacrifice; and the blood of the daily sacrifice before the trimming of the two lamps; and the trimming of the two lamps, before the burning of incense.

The manner how the Priests trimmed the lampes.

That the Priests should order and trimme the lamps, signifieth how Christ and his Ministers should continually looke unto the purity of doctrine and preaching of the light of the Gospel from evening to morning, in the darke place of this world, *untill the day dawne and the day starre arise in our hearts*, *Reve.* 1.13. 2 *Pet.* 1.19.

The signification of the trimming of the lamps.

EXEX-

EXERCITAT. XI.

Of the Table of the ſhewbread.

A ceremoniall appendix of Commande. 2.

Exod.25.23. Thou ſhalt alſo make a Table of Shittim wood, &c. verſ.30. And thou ſhalt ſet upon the Table ſhewbread before me alway.

THe Lord commanded to make a Table, and to ſet twelve loaves upon it.

The loaves repreſent the Church.

Firſt, the Church is repreſented by loaves here; as many graines make up one loafe: ſo many beleevers make up one Church, 1 *Cor.*10.17. *for we being many are one bread.*

The loaves made of fine flower.

Secondly, theſe loaves were made of fine flower, and not of barley which was a baſe graine, and therefore uſed in no other ſacrifice but in the offering for jealouſie, *Num.*5.15. So *Gideon* repreſented by a barley cake, *Iudg.*7.13. and I bought her for ſo many Homers of Barley, *Hoſ.*3.2. but the Wheate was moſt excellent graine, and the flower of the Wheat was moſt excellent bread, *Deut.*32.14. *he made them eate the fat of the kidneys of Wheate.*

The twelve loaves repreſented the twelve tribes.

The Tribes were repreſented by many things.

Thirdly, there ſtood twelve loaves upon this Table, to repreſent the twelve Tribes who came of the twelve Patriarchs: theſe twelve Tribes were repreſented by many things, by the twelve ſtones ſet up in Iordan, and ſo by the twelve ſtones ſet up in the land of Canaan. So by the twelve ſtones ſet upon the breaſtplate of *Aaron*, and upon his ſhoulders in onyx ſtones. So by

Canaan

Canaan divided into twelve parts; and from them the twelve Apostles in the New Testament: and the new *Ierusalem* built upon twelve foundations, *Revel.* 21. 14.

These twelve loaves stood before the Lord; therefore they were called *panis facierum* or *propositionis*, and they signifie that the Church is alwayes the object of the eye of God, and therefore he saith, set up no Idoll, *gnal panai*, in my presence.

Why called shewbread.

עַל פָּנַי

They were removed every Sabbath, and new loaves put in their places; to signifie the renuing of the graces of God to his Church.

Why the bread was removed every Sabbath.

None might eate of these loaves, but the Priests who served in their course that weeke, and their children; the Priests daughter did eate of this bread when she was a widdow, and returned home to her father againe, *Levit.* 22. 18. So we being maried to the Law, and it having dominion over us, *Rom.* 7. 1. we were out of our fathers house, and might not eate of his holy bread; but being *dead to the Law*, *Rom.* 7. 4. and divorced from our sinnes, as widowes, we may come home to our fathers house, and be partakers of the holy things.

Who might eate of the shewbread.

The Priests so long as they were in this holy service, and eate this holy bread, they were not to keepe company with their wives; for this was a part of their ceremoniall uncleanesse, *Exod.* 19. 14. *Moyses* commanded them to *wash their cloathes*, and *not to come at their wives*. This abstinence, 1 *Sam.* 21. is called *via munda* a cleane way; and to eate in this uncleanesse, is called *via polluta*: When *David* in necessity came to *Ahimelech* the Priest to aske bread for him and his men, the Priests had no common bread to give them, but this holy bread: this bread the Priests sayd they might not eate of it, if they were in *via polluta*, and their vessels not sanctified: by *via polluta* is meant here to keep company with

The legall sanctification of the Priests.

How *David* asked the shewbread.

with their wives, and by the ſanctification of the veſſels is meant the ſanctification of our bodies, for our bodies, are called our veſſels, 1 *Theſſalon.* 4. 4. *That euery one of you ſhould know how to poſſeſſe his veſſell in ſanctification & honour.* And that this is the meaning, it is cleare by *Davids* anſwer, when he ſaith, *they have abſtained from women this three dayes*, 1 *Sam.* 21.

Our bodies called our veſſels.

In their neceſſity *David* and his men might eate of this ſhewbread although they were not Prieſts; and it had not beene lawfull for them to have eaten of this bread if they had had any other bread; but if they had beene uncleane this way, they might not have eaten this bread at all: ſo that there were ſome ſorts of legall uncleanneſſe greater than others.

The Church of *Rome* from this place goes about to prove, that miniſters, becauſe they handle holy things, ſhould abſtaine from mariage; as the Prieſts were to abſtaine from their wives when they were to eate this holy bread, and ſo they ground many other of their ordinances upon the Leviticall Law, as none might be a Prieſt that had any irregularitie or defect in him, as *defectus natalium*, a defect in his birth, as if he had beene a baſtard: or *defectus perſonæ*, a defect in his perſon, and a number ſuch, which are legall ceremonies, and bind not the Church now. There is *duplex caſtitas, abjuga & conjuga*; *abjuga* is that ſort of chaſtitie, when a man liveth chaſtly out of mariage; *conjuga* when hee liveth chaſtly in mariage, *Heb.* 13. 4. *mariage is honorable in all, and the bed undefiled*, and if they would conclude any thing out of this place, it would but inferre thus much, the Prieſts abſtained from this holy bread but twiſe in the yeere, becauſe there were foure and twenty courſes of them, and they ſerved but weekely, and ſo long as they ſerved they abſtained from their wives, this will not inferre their concluſion: therefore thoſe who

The Church of *Rome* erre in drawing arguments from the Leviticall ceremonies.

Caſtitas { *abjuga* / *conjuga*.

who ſerve under the Goſpel ſhould live altogether unmaried. This argument might be rather inverted againſt them this wayes, the Prieſts under the law were maried: therefore the Prieſts under the Goſpel may marry.

What argument may be drawne from the Prieſts mariage,

And laſtly, *theologia ſymbolica non eſt argumentativa*, thoſe concluſions hold not which are deduced after this manner from types which are not deſtinate types.

The Concluſion of this is, the Lord looketh upon his Church continually; therefore the Church ſhould looke backe againe to him continually; and as *the Angels behold the face of God continually in glory*, *Mat.* 18. 10. So ſhould the Church behold the face of the Lord in his word, *as in a glaſſe*, 1 *Cor.* 13. 12. and as *Zedekiahs* Courtiers had this credit, *to ſee the Kings face alwayes*, 2 *King.* 25. 19. So the Church ſhould ſtudie to ſee the face of the Lord continually.

Concluſion. 1.

Secondly, if ſuch legall cleanneſſe was required of the Prieſts when they came to eate the ſhewbread, much more is morall holineſſe required in us, when we come to eate the holy bread in the Sacrament.

Concluſion. 2.

EXERCITAT. XII.

Of the Altar.

A ceremoniall appendix of Command. 2.

Exod. 27. 1. *And thou ſhalt make an Altar of Shittim wood five cubits long and five cubites broad, &c.*

THere were typicall Altars under the Law, and the myſticall Altar Ieſus Chriſt, ſignified by them under the Goſpel.

Two Altars.

The typicall Altars under the Law were the Altar of burnt offering, and the Altar of incense; the Altar of burnt offering under the Law in the Wilderneſſe was built of earth, in the Temple it was made of wood overlayd with braſſe; and the Altar of incenſe was made of wood overlaid with gold.

The matter of the Altars.

Why the Altar in the Wilderneſſe was made of earth, and not of hewen ſtone.

The Altar of burnt offering in the Wilderneſſe was made of earth, and the Lord would have it made of earth onely, becauſe he would not have it permanent, to remaine after they were gone out of the wilderneſſe; and he would not have it made of hewen ſtone, to ſignifie, that mens inventions doe but pollute the worſhip of God, *Exod.* 20. 25.

Moyſes Altar and *Salomons*, in what they agree.

The Altars of *Moyſes* Tabernacle, and *Salomons* Temple were the ſame in matter, and forme; *Moyſes* made his of Shittim wood, and *Salomon* made his of Cedar wood; and the ſubſtance was all one, although different in colour, and name onely.

They differed in their baſes, height, breadth, and length.

They differed in their baſes, the proportion was double; there were two baſes of the Altar in the Tabernacle, and foure in the Temple. Secondly, they differed in height, there was a triple proportion, three, and ten, *Moyſes* Altar was three cubits high, and *Salomons* Altar was ten cubits high. Thirdly, in length & breadth, there was a fourefold proportion; the Altar of *Moſes* was five cubits long, and five cubits broad; and the Altar of *Salomon* was twenty cubits long, and twentie cubits broad.

Salomon made all the veſſels of the Temple except the Arke.

Salomon made all the veſſels that pertained to the houſe of the Lord, the Altar of gold, the Table of gold whereupon the ſhewbread was, and the Candleſticke. 1 *King.* 7. 48. but he made not a new Arke, becauſe Chriſt who was repreſented by the Arke, *is the ſame yeſterday, and to day, and for ever*, *Heb.* 13. 8.

Queſt.

Why doth not *Ezekiel*, when he deſcribeth the new Temple, make mention of the Arke and the Candleſticke,

ſticke, as he doth of the Altar and the Temple it ſelfe at large?

Anſw.

Becauſe there was not an Arke to be in the ſecond Temple, and the light of that Candleſticke was not lighted with fire from the heaven, as in the Tabernacle and firſt Temple; and thus the Scriptures in wiſedome doe paſſe many things; and out of the ſilence of the Scriptures we may learne ſometimes; as when the Scripture paſſeth by *Melchizedecks* father and his mother: So when the Scripture ſetteth downe the curſes at large upon mount *Ebal*, and the bleſſings are concealed; to teach us, that the Law curſeth us for the breach of it, and that the bleſſings are reſerved for the Goſpel, *Matth.* 5.

Why *Ezekiel* maketh no mention of the Arke and Candleſticke in the ſecond Temple.

Why the curſes in the Law are expreſſed, and the bleſſings concealed.

The golden Altar had a crowne round about it, as the Arke of the Teſtimonie had, and the Table of ſhew-bread.

There aroſe foure hornes from the crowne of the Altar, every one in the forme of a broach ſmall in the top, which ſignified the ſtrength which was in Chriſt, who was able to overthrow *that lord with two hornes*, *Dan.* 6. 8. and *all the hornes of the wicked*, *Pſal.* 75. 11.

The hornes of the golden Altar, what they ſignified.

It had a hole like a window in the eaſt ſide, to take out the aſhes which fell through the grate, as the braſen Altar, and this was upon the eaſt ſide of the Altar, and not towards the holieſt, to ſignifie that impurity ſhould be farre from the holieſt of all. This golden Altar was called *the Table of the Lord*, *Mala.* 1. 7.

The place where they emptyed the Altar of the aſhes, was not towards the holieſt of all.

The Apoſtle, *Heb.* 9. 4. maketh mention of the golden cenſer onely, and not of the golden Altar; and this he doth to ſignifie that this was the laſt period of the Leviticall ſervice to be done away; for the laſt thing which the Prieſt did when he came out of the Temple, was to hold up incenſe with his cenſer.

why the Apoſtle maketh no mention of the golden Altar, but onely of the golden cenſer.

The Highprieſt when he went into the holieſt of all once

Why the Highprieſt left the cenſer in the holieſt of all.

once in the yeare, he left the golden cenſer there for the whole yeare, *Heb.9.4.* to ſignifie that this Leviticall ſervice was to be layd downe, and that Chriſts interceſſion indureth for ever; and the Apoſtle paſſeth by all theſe things without the vaile, to ſignifie that the ceremonies without the vaile were to be aboliſhed.

The Angell appeared to *Zacharias* when he was offering incenſe.

At the right ſide of this Altar the Angell appeared to *Zacharias*, *Luk.1.11.* and firſt he appeared to him at the time of incenſe, when all the reſt of the ceremoniall ſervice was ended, and when he had done all things which were requiſite in the firſt Tabernacle; as dreſſing of lamps, ſacrificing, putting bread upon the Table every Sabbath; to teach us, that now Chriſt was to come when the ceremonies were drawing to an end.

Why the Angell appeared to *Zacharias* the father of *Iohn* the Baptiſt.

Againe, he appeared to *Zacharias* who was the father of *Iohn* the Baptiſt, to ſignifie that now Chriſt was neare comming, becauſe *Iohn*, *Zacharias* ſonne, his forerunner was now at hand.

Why he appeared to *Zacharias* an inferior Prieſt.

Laſtly, he appeared to *Zacharias* an inferior Prieſt, and not to the Highprieſt, to ſignifie that *Iohn* ſhould be but a ſervant, and one that ſhould not thinke himſelfe worthy to looſe the latchet of Chriſts ſhooes.

The ſignification of the braſen Altar.

The Altar for the burnt offering was covered with braſſe, and it ſignified Chriſts paſſion, as the golden Altar ſignified his interceſſion; and as none might goe to the golden Altar to offer incenſe, but he who might goe to the braſen Altar and offer ſacrifice; ſo we have no mediator of interceſſion but he that is the mediator of our redemption. This Altar was a large Altar in *Solomons* time, twentie cubits in length and twentie in breadth: when there was a great ſacrifice upon this Altar it was filled to the corners, and *Zachariah* alludeth to this, *they ſhall be filled like bowles, and as the corners of the Altar Zach.9.15.*

Alluſion.

When the Sacrifice was accepted of the Lord, they tooke

tooke this for a ſigne that it was all turned to aſhes, and they prayed, *the Lord turne thy ſacrifice to aſhes, Pſal.* 20.3.

A ſigne of the acceptation of the Sacrifices

This Altar had hornes as the golden Altar had; and they that were to offer a ſacrifice, delivered the beaſt to the Prieſt, and he tyed it to the hornes of the Altar, and from hence he tooke it to the north gate and killed it, and then the Prieſt cut it in ſo many quarters, and laid it upon the Altar and burnt it, and *David* alludeth to this, *Pſal.*118.27. *Bind the ſacrifice with cords, even unto the hornes of the Altar.*

The Sacrifice was tyed to the hornes of the Altar.

Alluſion.

There was one border about the Altar above, and another at the foote of it, and there was a great ditch about the Altar where the blood of the beaſts was powred, which were killed; this blood was brought from the north gate and ſprinkled upon the hornes of the Altar, and it ran downe to the foote of the Altar, into that ditch where the reſt of the blood was powred, and it was all carried through ſecret paſſages to the brooke *Kidron*, and *Iohn* alludeth to this, *Revel.*6.9. *I ſaw under the Altar the ſoules of them that were ſlaine for the word of God.*

The blood of the beaſts ſprinkled upon the Altar and powred under the Altar.

Alluſion.

The border went round about the foote of the Altar, that no man might fall into this deepe ditch where the blood was powred. So the Lord commanded them to make battlements about their houſes, for the ſafety of men, *Deut.*22.8. and ſo there was *peribulum* or a wall round about the Temple to ſave the people that none fell over, becauſe it ſtood upon a hill.

The Lord placed the braſen Altar in the midſt of the Court, but *Ahaz* tooke it out of the owne place, and ſet it upon the north ſide of the Altar of *Damaſcus*, 2 *King.*16.14. even in that place where the Idoll of jealouſie was ſet up at the north gate, *Ezek.*8.5. and here the glory of the Lord appeared at his owne Altar,

How *Ahaz* remooved the braſen Altar.

when he teſtified unto them by his apparition, that hee was to leave his Temple for their Idolatry, *Ezek.* 8.4. this viſion of *Ezekiel* was in *atrio gentium*, in the court of the Gentiles; but when the Lord was to give ſentence againſt them, he came to *the threſhold of the doore*, *Ezek.* 10.4.

Why *Salomon* ſacrificed in the middle of the Court.

Becauſe this braſen Altar was not large enough to containe all the ſacrifices, therefore *Salomon* hallowed the middle of the court, where he ſacrificed the reſt of the ſacrifices, 1 *King.* 8.64. *David* and *Salomon* being Prophets and immediatly directed by the Spirit of God, added ſomethings which were not in the Tabernacle, as *David* for conveniencie cauſed the Prieſts to enter in the ſervice of the Tabernacle when they were twentie five yeares of age; whereas the Prieſts before did not enter in their miniſterie to ſerve in the Tabernacle, untill they were thirtie yeares of age. So *Salomon* for conveniencie hallowed the middle court for the ſacrifices, becauſe the braſen Altar could not containe all the ſacrifices at that time, being an extraordinarie ſacrifice.

David and *Salomon* added many things which were not in the Tabernacle.

Secondly, ſomething was added in the Temple for ſignification, as *Salomon* added two Cherubims in the Temple which were not in the Tabernacle; to ſignifie that the Gentiles were to be called, and that the miniſterie of the Angels ſhould be extended to them.

Somethings added in the Temple for ſignification.

Thirdly, ſomething was added for order, as *David* divided the Prieſts in foure and twentie orders; but none of the Kings of *Iudah* elſe did the like, neyther *Ioſias* nor yet *Hezekiah*; becauſe they were not Prophets, as *David* and *Salomon* were.

Somethings added in it for order.

Queſt.

Whether ſhould any Altar be retained now in the Church or not.

Anſw.

The Fathers by alluſion called the Table of the Lord an Altar, but when they ſpeake this, they meane not properly

The Fathers call the Table of the Lord an Altar by alluſion.

properly of an Altar; but onely they call it so, because it carieth a remembrance of that sacrifice once offered.

There are foure sorts of Altars; *typicum, mysticum, metaphoricum, & falsum*; the typicall Altar, was that under the law; mysticall, as Iesus Christ, *Heb.* 13.10. *Wee have an Altar whereof they have no right to eate which serve the Tabernacle*; metaphoricall, as the fathers call the Table an Altar; and the false Altar, is the Romish Altar, upon which they would offer Christ daily, and crucifie him anew againe. Foure sorts of Altars.

The Conclusion of this is, Christ our Highpriest differed farre from the Leviticall Priesthood, he sitteth at the right hand of God. when hee presenteth our prayers and offereth them up unto the Lord, whereas the Priests stood at the Altar under the Law when they sacrificed, but they who offer him daily anew againe in a sacrifice for the quicke and the dead, doe bring him in standing, as though his priesthood were not above the Leviticall priesthood. *Conclusion.*

EXERCITAT. XIII.

Of the Sacrifices in generall.

A ceremoniall Appendix of Command 2.

1 *King.* 8.62. *And the King and all Israel with him offered Sacrifice before the Lord, &c.*

IN their Sacrifices they offered beasts and fowles, the beasts were the Ram, the Lamb, the Bullocke, What they offered in their Sacrifices.

and the Goate; the fowles were the Turtle dove, the Pigeon, and the Sparrow in the sacrifice of Leprosie.

מום
μόμον Maculatum.

The beasts which were to be offered to the Lord, behooved to have no blemish in them; in the originall it is *mum*, which the *Seventy* translate μόμον, which is, *worthie of blame*; *Immaculatum*, ἄμομον, that is, *without blot*, *Levit.* 26.16. *The man that hath any blemish shall not offer to the Lord*; then he explaineth what he meaneth by blemish; when they offered the lame, the blind, the sicke: and contrary to this is that which wee call *Immaculatum*, *Cant.* 1. *Thou art faire my spouse, and there is no blemish in thee*, that is, there is no deformitie in thee: *mum* here is not taken for *a spot*, as though a spotted beast were uncleane: for then the Badgers Skins which covered the Tabernacle had beene uncleane; the Badger is called *sheesh*, because it hath sixe spots upon it, as the Hebrewes marke.

What is meant by blemish.

שש

They might offer nothing that was defective, or wanted any member, *Levit.* 21.25. *Bovem aut ovem superfluum aut diminutum*, that is, if it had a member more, or wanted a member, they might not offer it; therefore the Hebrews say, that when they offered Bullocks, they were Buls and not Oxen; because no *beasts might be offered to the Lord which were lacking in their parts*, *Levit.* 22.23. and as an Eunuch might not serve before the Lord: so neyther might an Oxe be offered to the Lord. Therefore *shor*, *bos*, the Chaldee paraphrast ever paraphraseth it *thor*, *taurus*

Nothing which was defective or superfluous in the parts of it might be offered.

The Iewes marke that there are fiftie blemishes which disable a beast from being a sacrifice, five in the eares, three in the eye lids, sixe in the mouth, eight in the eye, three in the nose, twelve in the members of generation, sixe in the feete, foure in any part of the body, and three beside over all the bodie: and moreover the

The blemishes that hindered a beast from being a Sacrifice.

the beast might not be sacrificed untill it had beene eight dayes old, *Levit.*22.27. so if it had lien with one of another kind, *Levit.*19.19. or if it had killed a man, *Exod.*20.28. or if it were the hyre of a whore, or the price of a dogge, *Deut.*23. None of these might be offered to the Lord.

Every Sacrifice when it was sacrificed to the Lord, it was changed from the use in which it was before, and there was *destructio rei oblatæ.* If they were living things, they were killed; if they were liquid things, they were powred out; and if they were solid things, they were brused, and burnt, as corne: now in the masse the Papists cannot tell what destruction is there, whether there be *physica mutatio* there or not: therefore they cannot tell whether it be a sacrifice or not.

Eevery Sacrifice was changed when it was offered.

That which was living was killed and cut downe, *per spinam dorsi* thorow the chaine bone of the backe; and the Apostle alludeth to this, *Heb.*4.13. *all things are naked and* τετραχηλισμένα *opened unto the eyes of him with whome we have to doe*, that is, cut up as the Sacrifice, and layd naked before him; and Christ alludeth to this cutting up of the Sacrifice, *Matth.*24.51. διχοτομήσει, *he will cut him asunder, and give him his portion with hypocrites.* If they be not sacrifices now to the Lord, he will cut them like sacrifices in his wrath.

Tht living Sacrifice was cut downe thorow the backebone.

Allusion.

Allusion.

Thirdly, every Sacrifice was salted with salt, *Levit.*2.13. *And every oblation of thy meat offering shalt thou season with salt; neyther shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.* So *Marke* 9.49. *every sacrifice shall be salted with fire*, this might seeme at the first an improper speech, for if we marke not wherein the comparison standeth, we may mistake it, *Cant.*5.13. *thy lippes are like the Lilie*; If the comparison bee not rightly marked we may easily be deceived, for the com-

Every Sacrifice had salt ioyned with it.

When things are compared we muſt marke dilligently wherein the comparison standeth.

mendation of the lips of the Church, *Cant.*4.5. was that *her lips were like Scarlet*, then to make them white like the Lilie were impertinent: therefore the comparison is here in the smell, as before it was in the colour: so *Num.*12.10. *Miriam was leprous as the snow*, the snow is not leprous, but the comparison standeth in the colour, she was white in leprosie like the snow. So the comparison betwixt the fire and the salt is not in the seasoning; but in the eating out of the corruption, and if they will not this wayes be salted, the Lord will salt them with another sort of fire, with that burning fire of his wrath; they who will not quite these sinfull members, hand, foote, and eyes, and who give offences to their brethren, shall be salted with fire, but the children of God as they are baptized with this heavenly fire and water; so they will be salted with this salt and fire.

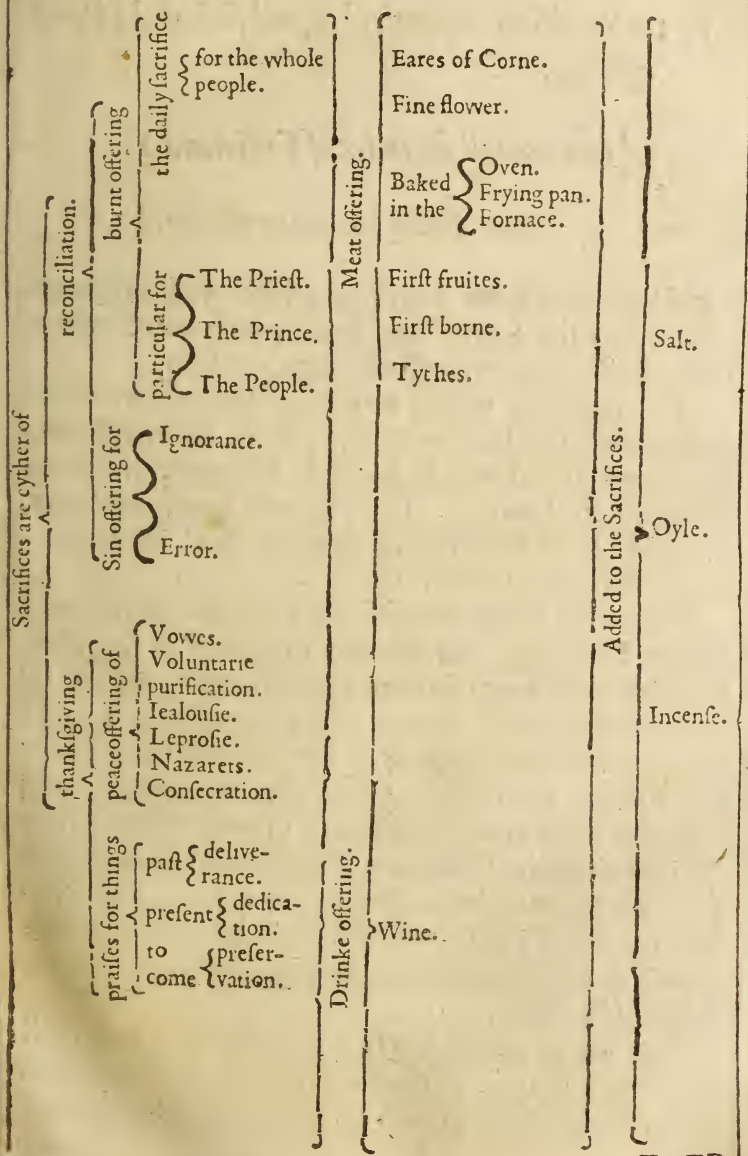
Allusion.

They might have no leaven in their sacrifices, *Levit.* 2.11. except in some few offerings of thanksgiving, *Levit.*7.13. to signifie that the Lord would gratiously accept of our service although mixed with many infirmities which in his mercie he pardoneth in Christ, 1 *Ioh.*8.9.

But in all other sacrifices he forbiddeth both honey, and leaven; he forbiddeth honey as well as leaven: the ground of this is naturall, because honey fermenteth as leaven; this leaven figured sinne of all sorts both in doctrine and manners, *Luk.*12.1. *Matth.* 16.6. 1 *Cor.*5.8. *purge out the old leaven*, that is, corruption in manners.

A

A Table of the Sacrifices.



In the burnt offering the fat and the blood the Lords, the flesh all burnt, and the skin the Priests.

The Priest got no part of that sin-offering whose blood was sprinkled upon the golden Altar.

In other sinne offerings where the blood was sprinkled but upon the brasen Altar, the fat and the blood were the Lords, and the flesh belonged to the Priest.

The sin offering had no meat offering or drinke offering.

In the peace offering the fat and the blood the Lords, the breast and the right shoulder the Priests, and the rest belonged to the offerer.

In the meatoffering a handfull of the flower, a little of the salt, oyle, incense, and wine offered, and the Priest got the rest.

Sacrifices of praise some were to be eaten before the Lord, some in *Ierusalem*, and some at home.

The offering of Iealousie had no incense in it.

No Sacrifice without Salt.

EXER.

EXERCITAT. XIIII.

Of the Sacrifices in particular, and first of the burnt offering.

A ceremoniall appendix of Command 2.

Levit.1.2. If his offering be a burnt offering, &c.

THere were some sacrifices which were commanded by the Lord, and some which were voluntarie sacrifices, as free will offerings, and such.

The sacrifices which were commanded, ordinarie and instituted by God, were five, First, the burnt offering commanded here in *Levit.1.* Secondly, the meat-offerings in *Levit.2.* Thirdly, the peace offerings, Fourthly, sinne offerings in *Levit.4.* And lastly, trespasse offering in *Levit.5.15.*

Of the daily Sacrifice.

Their daily burnt offering was a Lambe offered morning and evening, and this was furnished at the charges of the common treasurie of the Temple, and not by any particular man. It was called *Sacrificium juge*, the *continuall Sacrifice*, because it was offered twise every day without intermission, and although other things have this word *tamid*, *continuall*, joyned with them as the *continuall bread*, *Num.4.7.* *the continuall incense*, *Exod.30.8.* *the continuall meat offering*, *Num.8.16.* yet commonly the daily burnt offering is meant here, as *Dan.8.11.* *and by him (hattamid) the daily was taken away*, that is, the daily sacrifice.

Why it was called continuall.

תָּמִיד put for the daily Sacrifice.

The burnt offering was a sacrifice which was all burnt to ashes except the skin and intrals, it was called *gnolah* from *gnalah ascendere*, and it was called *ignitum Iehovæ*,

עוֹלָה *Holocaustum* a עָלָה *ascendere*

Iehova, quia igni consumendum, becauſe it was all to bee burnt with fire, *Levit.* 1. and it had *calil* joyned with it, *Pſal* 51. which commeth from *calal* to conſume: *calil* is not the adjective joyned to *gnola*, for they diſagree in gender but *calil* here ſignifieth *mincha*, or the meat offering which was joyned to the burnt offering.

כליל *Sacrificium totum igne conſumendum interdum iungitur cum* עולה *ut Pſal.* 51. 12 *et ſignificat perfectum ſacrificium a* כלל *perfecit, abſolvit.*

In this burnt offering they were to offer a Bullocke, a Ram, a Lambe amongſt the beaſts; or a turtle Dove or young pigeon of the fowles, and it behoved to be a male and not a female, and likewiſe it behoved to be without blemiſh, to ſignifie that puritie and perfection which was in Chriſt, and our perfection in him, *Heb.* 9. 13. *How much more ſhall the blood of Chriſt, who through the eternall Spirit offered himſelfe without ſpot to God, purge your conſciences from dead workes to ſerve the living God?* It behoved to be of the beſt things and the choiſe of the flocke; to teach us to honour God with our ſubſtance, *Prover.* 3. 9. and to ſerve him with a perfect heart, 1 *Chro.* 28. 9.

What was offered in the burnt offering.

What the burnt offering ſignified.

When they offered their ſacrifices they kept this order. Firſt, after the beaſt was killed and layd upon the Altar to be burnt, the offerer brought fine flower mixed with ſalt and oyle, (for they might not mixe the flower with water) and this part of the Sacrifice was properly called *Immolatio*, then he gave this to the Prieſt who layd it upon the head of the Sacrifice, & this was called *mactatio* by the Latines, that is, *magis aucta & victima macta.* Thirdly, the Prieſts powred wine upon the Sacrifice which was to be burnt; and this was called *Libatio*, and the Apoſtle alludeth to this, when hee ſaith, 2 *Tim*, 4. 6. *Iam libor, now I am ready to be offered up.* Fourthly, Incenſe was ſuperadded to theſe, and this was called *Suffitus*, and the Apoſtle alludeth to this, *Ephe.* 5. 2. *Chriſt hath given himſelfe for us an offering and a ſacrifice to God for a ſweete ſmelling ſavour.* Laſtly, when

The order which they keepe in brning their ſacrifices.

Immolare.

Mactare.

Libare.

Suffire.

Alluſion.

Litare.

when the Sacrifice was burning, they offered their ſpirituall Sacrifice with it, and this was called *Litare, precibus à Deo aliquid impetrare*, they prayed unto the Lord that he would accept of their Sacrifice; therefore their Sacrifices were called *Sacrificia vociferationis, Sacrifices of ſhouting, Pſal. 27. 6.*

Of the meat Offering.

What was offered in the meat offering.

THe meat offering conſiſted of things without life, as of fine flower, oyle and incenſe, *Levit. 2. 2.* things which were neceſſarie for the uſe of man were offered here to the Lord, as bread to eate, wine to drinke, ſalt to ſeaſon, oyle to cure, and incenſe to delight the ſmell. So Chriſt our meat offering is all theſe to us.

Mincha { *acceſſorium* / *per ſe.*

They had two ſorts of meat offering, *Mincha acceſſorium & mincha per ſe. Mincha acceſſorium* was that which was alwayes joyned with another Sacrifice, and a handfull of it was burnt, and the reſt was the Prieſts; but that which was *Mincha per ſe* which was offered for the Prieſts, was wholly; burnt and not eaten, *Levit. 6. 23.*

The flower in the meat offering was the beſt flower.

The floure which was offered in the meat offering behooved to be *ſimila pura*, fine flower, without any branne; which ſignified the pure eſtate of Chriſt and all Chriſtians in him.

Alluſion.

There was oyle powred upon it, and the Apoſtle alludeth to this, 2 *Cor. 1. 21. He that eſtabliſhed us with you in Chriſt, and hath anoynted us, is God.* So 1 *Iob. 2. 27. the annointing which yee have received of him abideth in you.*

Alluſion.

It had incenſe joyned with it, and the Apoſtle alludeth to this, *Epheſ. 5. 2. Chriſt hath given himſelfe for us*

an

an offering and a Sacrifice to God for a sweet smelling savour.

Sometimes it was baked, and sometimes fryed in a pan, and *David* alludeth to this, *Psal* 45.2. *My heart hath fryed or boyled a good matter.*

Allusion.

Every Sacrifice had this *Mincha* joyned with it, except the sinne offering, and therefore oftentimes it is put for any Sacrifice as *Psal.*20. *The Lord remember all thy* [*mincha*] *meat offerings*, that is, all thy Sacrifices.

The meat offering oftentimes put for all the Sacrifices.

Of the peace offering.

THe peace offering was a Sacrifice of thanksgiving for the saftie of the offerer, & one part of it was due to God, one to the Priest, one to the offerer, *Amos* 5.5. I will not accept of the fat of your offerings, that is, of your peace offerings: *David* called this fat the burnt offerings of fatlings. That which was the most excellent in every thing the Hebrewes called it the fat, as *adeps frumenti* the fat of the corne; *medulla tritici*, the marrow of the wheate, *Eccluſ.*47.2. *as the fat was taken away from the peaceoffering, so was David chosen out amongst the children of Israel*; here he maketh a comparison betwixt *David* and the fat of the peace offering, all the peace offering was the Lords, yet all was not offered to him, but a part was given to the Priests, and a part to the people, but the fat was fully burnt up to the Lord. So the zeale of Gods house burnt up *David*, as the fat of the Sacrifice.

A part of the peace offering due to God, a part to the Priests, and a part to the offerer.

Allusion.

The fat was due onely to God, the peoples part was but a leane part; but under the Gospel, *Esay.*25.6. *I will make the people a feast of fat things and full of marrow*, the people might eate none of the marrow under the Law.

The fat was the Lords.

Queſt.

Whether might the people eate of the fat of the beaſts which were not ſacrificed, as of thoſe which they killed at home?

Anſw.

The Lord forbiddeth them to eate the fat of whatſoever beaſt, *Levit.3.17. It ſhall be a ſtatute for ever throughout your dwellings; that yee eate no fat nor blood.*

The ſat of the Sacrifice might not be eaten or uſed to any other uſe.

The fat of the beaſts which were not ſacrificed might be taken to any other uſe, but they might not eate any of it, *Levit.7.24. the fat of the beaſt that dieth of it ſelfe, or that which is torne, may be uſed in any other uſe, but ye ſhall in no wiſe eate of it.*

The feaſt of the peace offering.

The reſt of the peace offering was divided betwixt the Prieſt and the people, and they made a feaſt of it, 1 *Sam.9.24.* and *Salomon* alludeth to it, *Prov.17.1. better is a drye morſell and quietneſſe therewith, than a houſe full of Sacrifices with ſtrife.* The Sacrifice here is put for the banquet which was after the Sacrifice, and it was this which *David* meant of, when he ſayd, *there is a yeerely ſacrifice there for all the familie,* 1 *Sam.20 6.* that is, a feaſt after the Sacrifice.

Alluſion.

The Sacrifice put for the feaſt after the Sacrifice, *Antecedens pro conſequente.*

The breaſt and the ſhoulder due to the Prieſt.

The breaſt and the right ſhoulder of the peace offering was due to the Prieſt; and the reſt was due to the offerers; it is ſayd of the ſonnes of *Eli,* that they ſent their boyes, and pulled the fleſh out of the Caldron, 1 *Sam.2.* that is, they would not be content with that which was due to them, the breaſt and the ſhoulders; but they would have the peoples part alſo, and they would not ſtay untill the fat was offered to the Lord, 1 *Sam 2.15.*

Queſt.

How did the cooke ſet the ſhoulder before *Saul* to eate of it, ſeeing it was the Prieſts part, 1 *Sam.9.24.*

Anſ.

The right ſhoulder was the Prieſts onely.

Why the Prieſt got the ſhoulder.

The Prieſt got the breaſt and the ſhoulder; hee got the ſhoulder to ſignifie that he caried the burden of the people;

people; can I carry all this people upon my shoulders (saith *Moyses*) *Num.*11.11. *wherefore have I not found favour in thy sight, that thou layest all the burden of this people upon me?* and he got the breast to signifie his compassion and love to the people, *Num.*11.12. *Have I begotten them, that they should say unto me, carie them in thy bosome. Esay.*40.11. *He shall feede his flocke like a sheepherd, and hee shall gather his lambs with his arme, and carie them in his bosome, and leade these that are with young.*

Why he got the breast.

The Highpriest carried the names of the twelve Tribes upon his breast, to signifie his compassion; and he carried their names ingraven in Onyx stones upon his shoulders, to signifie that he carried the burden of the people: *Eli* when he looked upon *Hanna*, and saw her lips moving, he sayd *she was drunke*, 1 *Sam.*1.13. here there was no pittie in the Priests breast to the poore woman, but 2 *King.*4.26. *Elisha* had more pittie in his breast, when he sayd to *Gehazi, run now I pray thee, and say, is it well with thee?* and when shee came to the man of God she caught him by the feete, but *Gehazi* thrust her away, but the man of God sayd, *let her alone, for her soule is vexed within her*: Churlish *Gehazi* had no pittie upon the poore woman, but there was much pittie and compassion in the heart of *Elisha* the man of God.

Why the Highpriest carried the names of the Tribes upon his breast and shoulder.

Elisha a man of pittie.

The peace offering was divided betwixt God, the Priests, and the people; God got the chiefe part, because he it is who pardoneth the sinne. The Priest got his part, because he is the instrument to make intimation of this pardon; and the people got their part, to teach them to bee thankefull for the remission of sinne.

Why God, the Priests, and the people, had a part in the offering.

God got his part, and the people got theirs, what a comely thing was this to see the Lord sitting at his Table, *Mala.*1.7. therefore the fat of the Sacrifice is

called *his bread, Levit.*3.11. and *Num.*28.2. and to bee ὁμοτράπεζος inviting his children to dine with him, hee will not *eate his morsels alone, Iob.* 31.17. what a comely thing was this to see his *children standing like Olive plants round about his Table, Psal.*128.3. and how pleasant was it to *see brethren dwell together in unitie, Psal.*132.1. and their father sitting at the head of the Table. The Heathen sayd of old that συμπόσια *erant* ἀνέφαλα *sine patre*, that the feast when it wanted the father it wanted the head.

God sate as it were the Master of the feast, in the peace offering.

The peace offering was divided betwixt God and the Priest, and the people, but the whore sayd, *Prov.*7. that she had her peace offerings by her, and shee invited her lover to them: was not this a strange sharing or division for God to get a part, the Priest to get a part, and the whore, and the whoremonger to get a share; but the Lord will not share with such.

A bad division of the peace offering.

This feast which was adjoyned to the Sacrifices was a feast of joy, *Deut.*16.15. *Iud.*21.19. wherein they danced, and it figured our spirituall mirth and joy for our redemption by Christ. The Idolaters kept this feast to the golden Calfe which they should have kept to the Lord.

The feast joyned to the peace offering was a feast of mirth.

When they offered their spirituall Sacrifices with their externall Sacrifices, then the Lord was much delighted with them, and he saith, *I have eaten my honey and my honeycombe, I have drunken my wine and my milke, Cant.*5.1. and he tooke such pleasure in these feasts, that he invited the Church his spouse to come and eate, *O friends drinke, yea drinke abundantly, O beloved.* But when their Sacrifices wanted the inward Sacrifice, then the Lord sayd, that they *offered but flesh unto him, Hose.* 8.13. then hee loathed them but as rotten flesh, *Nehelahhu, putridi facti sunt, Psal.*14.3. they are become rotten and stinking, and he continueth in the metaphor; they

נאלחו *putridi facti sunt.*

they are like wine that hath loſt the taſt, which is called *vinum fugiens*: when theſe outward Sacrifices wanted the inward, ſee how unpleaſant they were to the Lord, *Eſay.* 1. *I am full of the burnt offerings of Rams, and the fat of the fed beaſts I delight not in, nor in the blood of Lambs, of Bullocks, or of Goates*: then he commeth to his ſmell, *verſ.* 13, *Incenſe is abomination to me*, then to his touch, *verſ.* 14. *your new moones and your appointed feaſts I am wearie to beare them*, then to his hearing, *when yee make many prayers I will not heare them*, then to his ſight, *ver.* 15. *I will hide mine eyes from them.* Their Sacrifices were offenſive to all Gods ſenſes.

כָּל־סַר *omnis receſſit, vinum fugiens.*

Outward Sacrifices without the inward are offenſive to all Gods ſenſes.

Of the ſin-offering.

THe burnt offering was for all ſinnes in generall, the peace offering was a thankſgiving for ſinnes remitted, and the ſin-offering was for ſinnes committed, for which they craved pardon; the ſin-offering was either *hhataah* or *aſham*, the firſt the *Seventy* tranſlate ἁμαρτία, and the ſecond πλεμμελεία, the firſt were ἀκούσια, and the ſecond ἑκούσια.

חַטָּאָה ἁμαρτία
אָשָׁם πλεμμελεία
Ioſephus Lib. 3. *Antiq. Cap.* 10.

The Sacrifice which was for the ſinnes of ignorance or ἀκούσια, might aſcend or deſcend, that is, it was more or leſſe according to the worth of the offerer, *Levit.* 5. 7. the poore might offer a pottle of flower; and the rich were to offer according to their ability: but in the offering which was for a willing ſinne, the Sacrifice did neither aſcend nor deſcend, it was alike in all. So in the puniſhment of ſinne, in ſome ſinnes the puniſhment aſcended and deſcended, *Exod.* 21. 28. if a man had kept a puſhing Oxe, and he had killed a man, he was to dye for it: or the puniſhment might deſcend, if a ſumme of money was layd upon him, then he might redeeme his life; here the puniſhment was aſcending and deſcending:

Sacrificium { *aſcenſionis* / *deſcenſionis*.

descending: but if a man had killed a man willingly, then the punishment *non ascendebat aut descendebat*, but he was to die for it.

No Incense in the sin-offering, or in the offering of Iealousie.

In the sin-offering there was no oyle or incense, neyther in the Sacrifice of Iealousie; because there was nothing acceptable to the Lord in these Sacrifices.

בִּשְׁגָגָה *in errore.*

Observe that there was a Sacrifice for originall sinne, *Leviti.* 12. there was a Sacrifice for sinne of error (*bishgagah, in errore*) and there was a Sacrifice for sinnes of ignorance; but there was no Sacrifice for wilfull sinnes, *Heb.*10.36. *for if we sinne wilfully after that wee have received the knowledge of the truth, there remaineth no more Sacrifice for sinnes:* Christ prayeth for sinnes of ignorance, *Lord forgive them, for they know not what they doe*, *Luk.*23.34. Let us pray then with *David* to keepe us *from presumptouus sinnes, that they have not dominion over us*, *Psal.*19.13.

There was a Sacrifice for all sinnes except for wilfull sinnes.

There are severall sorts of Sacrifices prescribed for severall sorts of sinners as for the Priest, for the Prince, and for the whole people, and for a private man.

Sacrifices according to the persons.

For the Priest was a young Bullocke without blemish, which he offered for himselfe, and here we are taught, if the Highpriest under the Law might erre, then the Pope may erre as Pope; what priviledge hath hee to bee exempted from error more than the Highpriest had? and if they say, because hee is the Highpriest under the Gospell, therefore he cannot erre, but now there is no Highpriest under the Gospel but Iesus Christ, *Who by his owne blood entred once into the holy place, having obtained eternall redemption for us*, *Heb.*9.12.

The Sacrifice for the Priest.

The Highpriest might erre.

If the Highpriests sinne made the people to sinne; he was to offer a Bullocke, *Levit.*4.3. observe the phrase, *Lehashmath*, that is, if he make the people sinne by his evill example, so *Ioab* sayd to *David* when he caused him to number the people, *why wilt thou be (lehashamah)*

לְהַשְׁמַת *in reatum populi.*

shamah) *a cause of trespasse to Israel,* 1 *Chro.*21.3.

Secondly, for the whole people, and they were to offer a young Bullocke, *Levit.*4.13. which was the same with the Priests Sacrifice; and here observe, that the whole visible Church may erre, otherwayes the Lord would not have appointed a Sacrifice for the error of the whole people.

The visible Church may erre.

The sinoffering of the whole people.

The Sacrifice of the Priest and the Sacrifice of the whole people was one, to teach us, how great the sinne of the Highpriest was.

Seeing the sinne of the Highpriest was as great as the sinne of the whole people, what is the reason, that the people were more severely punished than *Aaron* who made the golden Calfe?

Quest.

Aaron did it through infirmitie, but the people did it willingly and wittingly.

Answ.

Why the people more severely punished than *Aaron* for making the golden Calfe.

Thirdly the Sacrifice of the Ruler was a male of the kids of the Goates, and the Sacrifice of any particular common man was a female of the kids of the Goats, *Levit.*4.23.28.

Quest.

Why doth the Lord set downe severall sorts of Sacrifices for sinnes done of ignorance; and but one sort of Sacrifice for sinnes done of errour.

Answ.

Solon was commended that he made no Law for him who killed his father; he thought none would bee so wicked as to commit such a fact, and he was thought to have done more wisely in that, not to inhibite that which had not beene practised, lest hee should seeme not so much to forbid this sinne, as to incite men to it by his prohibition; So the Lord would not set downe severall sorts of Sacrifices, and Lawes for severall sorts of willing sinnes; lest the corrupt nature of man by these inhibitions should take occasion to sinne the more, he setteth downe but one sort of Sacrifice for all sinnes of knowledge, the servant *who knoweth his*

Why the Lord set downe but one sort of Sacrifices for all sinnes done wittingly.

maſters will and doth it not ſhall be beaten with many ſtripes, *Luk.* 12.47. the veſſels that could not be purged by fire were broken, *Levit.* 7.

Two ſorts of ſinne offerings.

There were two ſorts of ſin-offerings. Firſt thoſe ſin-offerings, whoſe blood was not carried into the holy place, & ſprinkled ſeven times before the vaile upon the golden Altar, but was onely ſprinkled upon the braſen Altar, and of theſe the Prieſts might eate, therefore the Prieſts are ſayd *to eate the ſinnes of the People*, *Hoſ.* 4.8. that is, the Sacrifice for ſinne. So *Moyſes* was angry with *Eleazar* and *Ithamar*, becauſe they did not eate the ſin-offering; then he explaineth what ſin-offering it was, *Levit.* 10. 18. *Behold the blood of it was not brought in, within the holy place, yee ſhould indeede have eaten it in the holy place as I commanded you.*

What ſinoffering the Prieſts might eate and what not.

But the ſin-offering whoſe blood was carried in within the holy place, the fleſh of it was caried without the Campe and burnt, and the Prieſts might eate none of that, *Levit.* 6.30.

The allegoricall, tropologicall and anagogicall application of the ſin-offering.

The carrying of the ſin-offering without the campe had an allegoricall application, a tropologicall application, and an anagogicall application. The allegoricall application was this, that Chriſt ſhould ſuffer without the gate of *Ieruſalem*; the tropologicall ſignification the Apoſtle maketh, *Heb.* 13. if the Iewes ſtand to the ceremoniall Law, they cannot be partakers of the blood of Chriſt, and he reaſoneth this wayes.

The people got nothing of that which was burnt without the gate, according to the Leviticall Law, *Heb.* 13 11.

But Ieſus Chriſt the ſin-offering was burnt without the gate.

Therefore if the Iewes ſtand to the Leviticall Law they can have no part in Chriſt.

The Iewes who ſtand to the ceremoniall Law, have no part in Chriſt.

And here the Apoſtle reaſoneth with them out of their

their owne grounds, as Christ doth with the *Sadduces* out of the five bookes of *Moyses*, which they onely admitted, *Matth.* 22.23.

The anagogicall applycation is this, that we have *not here a permanent Citie, but seeke for one to come, Heb.* 13.14.

They were commanded to lay their hand upon the head of the sin-offering, *Levit.*4. to signifie that they laid over their sinnes upon the beast, which was a type of Christ who was made (*asham*) *an offering for sin, Esay.*53.10. and the Apostle, 1 *Cor.*5.21. *he made him to be sin for us, who knew no sinne*, that is, the guilt of our sinnes was imputed unto him; he was not made a Sacrifice onely for our sinnes, but he was made sinne for us; marke here a double opposition, first, *he who knew no sinne, was made sinne*; Secondly, *that we might be made the righteousnesse of God in him*: now it cannot bee sayd, that he who knew no sacrifice was made a Sacrifice for sinne, that we might be a Sacrifice of righteousnesse to God in him; but this wayes, he who knew no sinne was made sinne, that is, our sinne was imputed to him, that we might be accounted as righteous before God in him; and therefore although this by consequence be inferred, that he was made a Sacrifice for our sinnes; yet it is not the proper meaning of the place; after that the guilt of our sinnes was layd upon him, then he was made a Sacrifice for our sinnes.

Why they layd their hand upon the head of the Sacrifice.

Christ was made sinne for us and then a Sacrifice.

And here we have a notable place to cleare that imputed righteousnesse, which is imputed unto us; as the beast when it was killed, the guilt was laid upon it typically, which had no sinne in it; So all our sinnes were imputed to Christ who had no sinne in himselfe: and we reason thus, as our sinne was imputed to Christ who had no sinne in himselfe: So Christs righteousnesse is imputed to us who have no righteousnesse in our selves.

Christ righteousnesse imputed to us as our sinnes were imputed to him.

Ob.

But they say that Christ was not capable of inherent sinne, as we are of inherent righteousnesse.

Answ. We are not capable of inherent righteousnesse.

We are no more capable of inherent righteousnesse to justifie us before God then Christ was capable of inherent sinne; our sanctification is not perfect sanctification, which is able to stand before the Lord to justifie us.

Of the trespasse offering.

A Trespasse offering was a Sacrifice for sinnes of omission, or sinnes of ignorance, these sinnes were ἀκούσια, *Levit.* 5.15. *if a soule commit a trespasse and sinne through ignorance*, in the Hebrew it is, *timgnol magnal*, as if a man were blindfolded with a cloke cast about him, for *megnil* is a cloke, these sinnes the Apostle calleth ἀγνοήματα, errors done of ignorance, *Hebr.* 9.7.

תִּמְעֹל מַעַל
מעל *pallium.*

Agere { *ex ignorantia* / *ignoranter.*

But here we must distinguish betwixt sinnes done of ignorance, and sinnes done ignorantly. This Sacrifice was for sinnes done of ignorance, but not for sinnes done ignorantly. Sinnes done of ignorance were those which proceeded meerely of ignorance; but sinnes done ignorantly, were those sinnes which were committed ignorantly, but ignorance was not the cause of them, as when a man in drunkennesse killed a man, he doth it ignorantly, but not of ignorance, because he wilfully was drunken, which drew on his ignorance; here his drunkennesse & his ignorance were essentially joyned together, but there are other sinnes which are but accidentally joyned together, as drunkennesse, and whoredome, for all that are drunk commit not whoredome, neyther all that commit whoredome are drunke.

difference of sinnes done of ignorance and sinnes done ignorantly.

EXERCI-

EXERCITAT. XV.

Of the Priests apparell.

A ceremoniall appendix of Command 2.

Exod. 28.2. *And thou shalt make holy garments for Aaron thy brother, for glory and beautie.*

THe Priests were cloathed in linnen when they served in the Sanctuary, *Ezek.* 44. 17. *And it shall come to passe, that when they shall enter inat the gates of the inner court, they shat be cloathed with linnen garments, and no wooll shall come upon them, while they minister in the gates of the inner court, and within.*

The Priests might weare no wooll in the Sanctuary.

First, they had linnen breeches to cover their nakednesse, Christ is he that must cover *the shame of our nakednesse that it doe not appeare, Reve.* 3.18. they had linnen coats reaching downe to their feete; linnen signifieth righteousnesse in the Scripture, *Revel.* 19.8. therefore *David* prayeth *Psal.* 132.9. *Let thy Priests bee cloathed with righteousnesse.*

Allusion.

Allusion.

When they were in the Sanctuary they wore onely linnen, and out of the Sanctuary they wore wooll, the Iewes had a proverbe, when they saw a worldly minded Priest, they used to say, there geeth the man with the woollen cloaths, because he minded nothing his linnen cloathing, his Sanctification and righteousnesse.

The Iewes called a worldly minded Priest the man with the woollen cloathe.,

These cloathes reached downe to their feete, and therefore Christ our Highpriest appeared having ποδήρη and *cloathed with a garment downe to the feete, Revei.* 1.13. Moreover they had a linnen girdle which signified truth and constancie in Christs administration, *Esay.* 22.

Alluſion.

21. *And I will cloath him with thy robe, and ſtrengthen him with thy girdle*, it ſignifieth likewiſe the conſtancie, truth, and perſeverance of Chriſtians, *Ephe.6.14. ſtand therefore having your loynes girt about with truth*, the garments were common to the Highprieſt with the reſt of the Prieſts.

The Highprieſt had ſome ornaments that were proper to himſelfe, firſt a robe of blew with bels, an Ephod of Gold, blue, purple, ſcarlet, and fine linnen, a breaſtplate, a Miter of fine linnen, a plate of pure gold upon his forehead.

The Highprieſt had garments proper to himſelfe, therefore in the ſecond Temple when the Highprieſts wanted the annointing oyle, when they ſaw the Highprieſt, they ſayd not; there goeth the annoynted of the Lord; but there goeth the man with the many cloaths, *merubba begadim.*

מרובח
בגדים
multiplicatis veſtibus.

He had a broydered girdle which he wore about his paps, therefore Chriſt is ſayd to be *girt about the paps with a golden girdle, Reve.1.13.* So *the ſeven Angels came out of the Temple having their breaſts girded with golden girdles, Reve.15.6.* and *Ezek.44.18.* the Prieſts were forbidden *to gird themſelves in the ſweating places*, that is, about their loynes.

The Prieſts might not wear their girdle but about their breaſts.

Obj.

But it is ſayd, *Eſay.11.5. righteouſneſſe ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reines*, therefore it may ſeeme that he wore his girdle about his middle.

Anſw.

Righteouſneſſe was the girdle of his loynes, and fathfulneſſe the girdle of his reines, to ſignifie, that there was no concupiſence in Chriſt here, or ſinfull luſt; and he was girt about the paps with a golden girdle to ſignifie that his heart was holy and pure without ſinne.

Why Chriſt was girt about the loynes and reines.

He had a plate of gold upon his forehead, and *holi-*

neſſe

nesse to the Lord written in it, and therefore he was called the Saint of the Lord, *Psal.*106.16. This plate had holinesse to the Lord written in it, but *Zachariah* prophesied that holinesse to the Lord shall be written upon the *bridles of the horses*, *Zach.*14.20. that is, there shall be such holinesse under the Gospel that the meanest shall have holinesse written upon his forehead, as the Priests had under the Law.

The plate of gold.

These priestly ornaments signified Christs Kingly, Priestly, and Propheticall office, his Kingly office was typed by his Crowne which he wore, his Priestly office was signified by the breastplate upon which he carried the names of the twelve Tribes, and *Vrim* and *Thummim*; the Priest did two things, as the Apostle speaketh, *Heb.*5.1. τὰ πρὸς θεὸν & τὰ πρὸς ἡμᾶς, things which pertained to God, and things which pertained to us: the things which he did from God to us, were represented by *Vrim* & *Thummim*, and the things which he did from us to God were represented by the breastplate w, herein he carried the twelve stones, and his propheticall office was signified by his bels.

The signification of the Highpriests garments.

The priestly garment was put upon *Aaron* by *Moyses*; and yet *Moyses* is commanded to strippe *Aaron* of them, and disaray him. The taking off of his garments, and putting them upon *Eleazar*, signified the taking awas of his office and giving it to another. So when *Eliakim* was cloathed with *Shebnas robe*, *Esay.*22.15. it signified that his office should be taken from him, and given to *Eliakim*. So the stripping of *Aaron* signified the disanulling of the Priesthood for the weakenesse thereof, *Heb.*7.14. and when he was stript of his Priestly garments for his sinnes wch he had committed, *Num.* 20.12. he and all the people were taught to expect a better Priesthood of the same of God *who is perfected for evermore*, *Heb.*7.28. and this priesthood was continued

The disaraying of *Aaron*, what it meant.

nued from *Aaron* to *Eleazar*, and from him to *Phinehas*, and had no end untill Christ came, who was a Priest after the order of *Melchizedeck*, the true *Eleazar*, the helpe of God.

The garments which the Priest wore when he went into the holiest of all.

The Highpriest had other garments which he wore when he entred into the holiest of all upon the day of expiation, he was all cloathed in white, and having finished his service that day, he layd aside these cloathes and never wore them any more, *and Aaron shall come into the Tabernacle of the congregation, and shall put off the linnen garments which he put on when he went into the holy place, & shall leave them there*, *Lev.* 16. 23. The Highpriest layd aside all his ornaments that day when he went into the holiest of all, to signifie unto us, that the Levitical Priesthood was to be laid aside, and also that Christ would *give up his Kingdome to his Father*, 1 *Cor.* 15. 24. that is, he would not exercise the function of a mediator any more in the Church, and that he would give up his personall kingdome, but not his eternall kingdome.

The Sacrifices and ceremonies under the Law had relation to Christ.

All the Ceremonies and Sacrifices under the Law had relation to Christ, they were but the shaddow, and he was the body.

To his conception.

First the Nazarite must be sanctified in his mothers wombe, to signifie that Iesus the true Nazarite should be conceived without sinne in the wombe of the Virgin.

To his natures.

Secondly, his two natures were signified by the Goate that was killed, and the scape-Goate, and by the two Sparrowes, the one killed, & the other let goe. So by the Angels ascending and descending upon the Ladder, the Angels ascending signifying his Godhead whom they all ascend to honour; and descending to minister unto him as man.

To his birth.

In his birth *Mary* offered for herselfe and for her Sonne

Sonne, to signifie that he became legally uncleane for us to purge our uncleanneſſe.

His offices, King, Prieſt, and Prophet, typed by the Highprieſts garments and ornaments. To his offices.

His death by the Sacrifices, and his lifting up upon the Croſſe by the braſen Serpent, his buriall by *Ionas* living in the Whales belly three dayes, his reſurrection by the firſts, and therefore he is called the firſt fruits of them that ſlept, 1 *Cor.* 15.20. and the fifty dayes betwixt the firſt harveſt and the gathering of the full harveſt, ſignified the fifty dayes betwixt Chriſts reſurrection, and the comming downe of the holy Ghoſt upon the Apoſtles. To his death.

EXERCITAT XVI.

The Lord would not have his Prieſts uſe the cuſtomes of the Heathen Prieſts.

A ceremoniall appendix of Commande. 2.

Exod. 20.26. *Thou ſhalt not goe up by ſteps upon mine Altar.*

THe *Iſraelits* learned Idolatry in *Egypt*, and *their Pappes were bruſed*, *Ezek* 23.3. and the Prophet *Ieremiah* calleth *Egypt a very faire Heifer*, *Cap.* 46.20. who was laſcivious and wanton, following Idolatry, and therefore was called, *great in fleſh*, *Ezek.* 16.26. And *Iſrael* followed *Egypt who was like a backeſliding heifer*, *Hoſ.* 11.6. the *Seventy* tranſlate it, παροίστρων, like a Heifer ſtung with Hornets, who runneth here and there: ſo did they after

παροίστρέω ſive δω æſtro exagitor, æſtro velut immiſſo concito ab ὶσρ⊖ aſilus, æſtrus, metaphorice ſtimulus.

after their Idols; therefore he threatneth, that *he will feede them as a lambe in a large place*, that is, he would send the ten Tribes to captivitie, where they should have libertie enough to run as they pleased.

The Lord would not have them to imitate the beastly Priests of the *Moabites*.

When the *Israelites* were comming out of *Egypt*, travelling towards *Canaan*, the Lord forbiddeth them to follow the beastly Idolatry of the *Moabites*, to discover their nakednesse, as their Priests did; and for this cause that they should not goe up by steps, or degrees upon the Altar; for their cloathes were short when they travelled through the Wildernesse with the ambulatory Tabernacle, and if they had ascended by steps upon the Altar, their nakednesse might have beene seene.

Priapus, what.

This filthy Idolatry of the *Moabites* was the worshipping of *Baal-peor* who was also called *Priapus*. This *Priapus* was a young man in *Hellespont*, who was expelled out of the countrie as a corrupter of the youth. He went into *Greece*, where afterwards, beastly & filthy persons made a god of him. The *Moabites* made choise of him also for their god, and he was called *Baal-peor*, because he was made with his nakednesse discovered. this Idoll was also called *miphlezeth*, 1 *King*. 15. 13. *Horrenda statua*, and *Idolum pudoris*, *Hos*. 11. 9. *and* 9. 10. and like unto this worship was that worship of *Tammuz*, *Ezek*. 8. with their φάλλοι and ἰσόφαλλοι.

Priapus the God of the *Moabites*.

The *Moabites* choose a filthy God like unto themselves.

Was not this strange that they could imagine that their gods and their goddesses were such? but we are not to admire this; for even as the Atheist, that hee may sinne the more securely, fained to himselfe that there is not a God: so the uncleane and filthie man imagineth a god like unto himselfe, *Psal*. 50. 21. *because I kept silence thou thoughtest that altogether I was such a one as thy selfe*: they who write of the *Ethiopians*, say, that they paint the Angels blacke, and the Divels white; they paint the Angels blacke, because they are blacke them-

themſelves; they thinke the blacke colour the moſt comely colour, and the white the moſt uncomely colour. So theſe filthie *Moabites* made choiſe of a god like unto themſelves; and as their god *Baal-peor* was a filthie god, ſo were his Prieſts filthie Prieſts, in ſhewing their nakednеſſe. The more modeſt amongſt the heathen thought it a filthie thing to ſhew their nakednеſſe, and therefore they ſayd, *in ſcænam ſine ſubligaculo nemo prodeat*, and as they had a filthy god, and filthy Prieſts; ſo they had a filthy Sacrifice, they offered an Aſſe to *Priapus*, which was a beaſt *of great fleſh*, *Ezek.* 23.20.

Caro pro pudendis, honeſtatis cauſa.

Afterwards this filthy Idoll was called by the Latines *Deus hortorum*, becauſe they uſed to commit ſuch filthineſſe in gardens; and therefore they uſed this word *hortum in re amorum*, when they ſpake of filthy and unchaſt luſt.

Priapus called *Deus hortorum*, and why.

Quod meus hortus habet, ſumas impune, licebit,
Si dederis nobis, quod tuus hortus habet.

And when they would inſinuate their filthy luſts, they ſay, *legere olera, legere nuces, legere poma. Propertius.*

Cum quibus Idæo legiſti poma ſub antro,

and ſo *Virgilius*,

Malo me Galatæa petit, laſciva puella.

The Lord commanded his Prieſts to weare ποδήρεις, ſide garments reaching to their feete, and alſo breeches under them.

The *Moabites* are called the people of *Chamos*, *Num.* 21.30. and *Ier.* 48. hence commeth the Greeke word κῶμος, and the Apoſtle alludeth to this, *Rom.* 13.13. ἐν κώμοις, *not in rioting, and drunkenneſſe.*

כְּמוֹשׁ
κῶμος.

The Concluſion of this is; Spirituall adultery is puniſhed with bodily whoredome, *becauſe they changed the glory of the uncorruptible god, into an image made like to*

Concluſion.

corruptible man, and to birds, and fourefooted beasts, and creeping things; wherefore God gave them also to uncleanesse, and to vile affections, Rom. 1. 23.

EXERCITAT. XVII.

That a woman might not weare a mans apparell. A ceremoniall appendix of Command. 2.

Deut. 22. 5. The woman shall not weare that which pertaineth to the man.

THe Lord knowing how prone his people were to Idolatry, made a partition wall betwixt them and the Gentiles; and he would have them opposite to the Gentiles in their ceremoniall worship.

Vide Analyses Iunij in Levit.

First, the *Egyptians* eate onely swines flesh; therefore ye shall be opposite to them, ye shall not eate the flesh of the Hogge; they worshipped the Oxe and the Sheepe, therefore yee shall eate them, and sacrifice them.

Secondly, in their apparell; the Priests of *Isis* did weare linnen, and wooll, therefore yee shall weare linnen onely or wooll onely, and not linsey wolsey.

The Iewes opposite to the Gentiles in the manner of their worship.

Thirdly, the *Egyptians* had ἀλεξιφάρμακα to save them from evils, therefore the Lord commanded his people to weare phylacteries.

Fourthly, in the manner of their worship; they when they worshipped they looked towards the sunne rising, but ye shall be contrary to them, and turne your faces towards the Arke, which stood in the west end of the Temple.

It is a question whether this belongeth to the seventh Commandement, or to the second. The most hold, that

that it belongeth to the seventh Commandement, to teach men and women modestie; but if we will consider the words of the Law more neerely, and the practise of the heathen, it may seeme rather to be an appendix of the second Commandement; for this word βδελυγμα. *abhomination*, is spoken usually in the Scripture of Idolatry, & *Maimone* sheweth, that it was the manner of Idolatrous men to stand with the imbrodered garments of women upon them, before the starre *Venus*, and the women put upon them mens armour, and stood before the starre *Mars*, and therefore it may seeme that the Lord expresly forbiddeth the woman to put upon her [*Celi*] the armour of a man; and if it were forbidden onely to eschew filthinesse, why would the Lord forbid women to put on mens armour, and the men to put on womens cloathes rather then the mans cloathes, putting *Celi* and *Shimlath*. And *Iulius Firmicus* writing of the Idolatrous customes of the *Assyrians*, saith, that they worshipped *Venus*, and that it was not lawfull to the Idolatrous Priests to worship her, *nisi effæminent vultum, & virilem sexum ornatu dedecorarent*; unlesse they changed their countenance, and fained their sexe, and disgraced themselves, putting on womens apparell upon them.

And the Lord in all these ceremonials made a distinction betwixt the Iewes and the Gentiles, rather than betwixt the male and female.

Circumcision distinguished the males from the females, therefore the partition wall of the ceremonies distinguished the male from the female, as well as the Iew from the Gentile.

Circumcision distinguished the people of God from other people; but it distinguished not the male from the female; for the females were circumcised in the males, *Gen.* 34. 14. *we cannot give our sister to one that is*

This is rather an appendix of the second commandement than of the seaventh.

In more nebuchim parte 3.

Why women forbidden to put on mens armour.

כלי
שמלת

Men worshipped *Venus* with womens cloaths, and women in mens armour.

The ceremonies made a distinction betwixt the Iewes and Gentiles.

Ob.

Answ.

The females circumcised in the males.

uncircumcised; the ceremonies were instituted then to make a distinction betwixt the Iewes the people of God, and the Heathen.

Commandement III.

EXERCITAT. XVIII.

Of the Nazarites vow.

Num. 6. 2. When eyther man or woman shall separate themselves to vow a vow of a Nazarite, &c.

THere were three sorts of things separated to the Lord, first the land every seventh yeare was separated to him: Secondly, the first fruits were Nazarites to the Lord, in the originall it is, *ginnebhe nezirecha vuæ separationis*, (as the *Seventy* translate it) or *sanctificationis tuæ* (as the Chaldee paraphrast hath it) and thirdly, was *nazareatus personæ* a separation of persons to God.

Three sorts of things separated to God.

A separation of persons againe was eyther of men or women, *Num. 6. 2.* women Nazarits, as *Sampsons* Mother was a Nazarit, when they vowed themselves this wayes Nazarits, they were sayd [*Iaphli*] to doe some admirable or rare thing.

עִנְבֵי נְזִירֶךָ

Nazareatus { *terra fructuum personarum.*

פָּלָא *admirable esse.*

Nazaraus { *adultus juvenis. parvulus.*

Nazaraus { *seculi dierum.*

So Nazarits according to their ages, as they were *adulti*, *Iuvenes* or *parvuli*; young men, as *Amos*, 2. 11. *they gave the Nazarits wine to drinke*, or little ones, as *Samuel.*

Nazarits againe were eyther *Nazaræi sæculi* or *Nazaræi diærum*; *Nazaræi seculi* were those who were perpetuall Nazarits and might not be redeemed, nor change their vow; such as were *Samuel*, *Sampson*, *Iohn* the Baptist and *Iames*, as *Clemens* testifieth, these Nazarits some of them were separated to the Lord by the vow of their mother,

mother, as *Samuels* mother vowed him a Nazarite from his conception, *min nagnaro*, as soone as he stirred in his mothers bellie.

The Child shall be a Nazarite from the wombe to the day of his birth, *Iudg.* 13.7. that is, from the time of his conception, and from the time of his birth; but when it is sayd, *Act.* 3.2. *he was lame from his mothers wombe*, here both the time of his conception and his birth are comprehended. So *Galat.* 1.15. *who separated me from my mothers wombe*, that is, from the time that my mother conceived me. So *Psal.* 22.10. *I was cast upon thee from the the wombe*, that is, *from the time that she conceived me.* So *Iere.* 1.6. *Psal*, 58.3. *the wicked are estranged from the womb they goe astray as soone as they be borne*, here from the wombe signified *the time from their conception.*

מִן נעֲרוֹ
a נָעַר *movere*

Nazzaei dierum were those who vowed themselves a time onely, but after the time was expired, they were no more Nazarites.

The vow of the voluntary Nazarit lasted but thirty dayes, as the Iewes gather; *Absolon* polled his head the thirtieth day of his vow, so did the voluntarie Nazarite, say they, and the inferiour priests shaved their heads every thirtieth day.

Mamone of his treatise of entring into the sanctuary, *Cap. sect.* 8.14.

Those who were separated to be Nazarits were commanded to abstaine from three things; first from wine, secondly, from touching of the dead; and thirdly, that no rasor should come upon their head to cut their haire.

They are commanded not to eate the kernell of the raisin; secondly, not to eate the raisin it selfe; and thirdly, not to drinke the wine, as they might drinke no wine, so neither might they drinke *ex maceratis vuis quas* δευτήρια or *secundaria vina vocat Plinius*; So they might drinke no vineger, the *Seventy*, ὄξυς ἐξ οἴνε as made of apples, dates, &c. so *a vino hordei*, as *Athenæus* calleth it.

They

Regula.

They were commanded to abſteine from wine and ſtrong drinke; wine here is put before ſtrong drinke, *Scriptura enim nominat genus quandoque poſt ſpeciem*, the Lord ſaith, *Amos* 2.11. *he raiſed up of their young men for Nazarits, but verſ.* 12. *they gave their Nazarits wine to drinke*, they ſhould have learned abſtinencie from the Nazarits, but they intiſed the Nazarits to drinke wine, contrary to the Law.

The uſe that we may make of this is firſt to ſhew us that it is a ſinne to be partaker of another mans ſinnes, *Pſal* 50.18. *when thou ſaweſt a theefe then thou conſentedſt with him, and waſt pertaker with the adulterer.* Secondly, not onely to be partaker, *but approve the ſame*, *Rom.* 1 32. thirdly, it is a greater ſinne to be examples to others in ſinne, as *Iud.* 11. *woe be to them for they have gone in the way of Cain*, but it is the greateſt ſinne of all, to provoke others to ſinne, as here they provoked the Nazarits to drinke wine, *and gave them wine to drinke.*

Secondly, they were commanded to abſteine from the dead, and not to come neare their fathers, brethren or ſiſters, if they were dead; if a man dyed ſuddenly by them, they were defiled; and if they touched but one who touched the dead, they were defiled; the ſame holineſſe was required of them, that was required of the highprieſt to abſteine from the dead.

Maimone in his treatiſe of mourning, *cap.* 3.

The Iewes ſay, if the Highprieſt had lighted upon a dead bodie in the way, hee might defile himſelfe and bury the dead, being alone, and none to helpe him: So they ſay, if an inferiour Prieſt and a Nazarite were walking together, if he had beene but *Nazaræus dierum*, he was to burie the dead, becauſe his holineſſe was not perpetuall; but if he had beene a perpetuall Nazarite then the inferior Prieſt was to bury the dead, and not he, becauſe as great purity was required in the perpetuall

tuall *Nazarite*, as in the Prieſt concerning the dead.

Queſt. Did not *Sampſon* ſinne being a *Nazarite* by touching of the dead bodies, and taking off their cloathes?

Anſw. He did this by the ſingular direction of the ſpirit of the Lord; ſo he dranke of the water which flowed out of the law bone of the Aſſe, and eate of the honey which was in the dead Lion, which were al unclean by the law.

Seneca conſolatione ad Marcian. cap 15. The heathen Prieſts learned of them not to touch the dead, the *Flaminian* Prieſts might not put ſhoes upon their feete of the leather of that beaſt which dyed of it ſelfe, and if a Prieſt happened to have a funerall oration before the dead corpes, he uſed to ſtretch a vaile betwixt him and the corpes, that he might not ſee it, *Non licebat Flamini Diali tibias funebres audire, nec locum in quo buſtum erat, ingredi:* A *Flaminian* Prieſt might not heare the ſound of the pipes which were at burialls, neither might he come into that place where there was a grave.

ὁπιδόκομοι, ἀκερσέκομοι, *intonſi* The third thing was this, that no Raſor came upon their head: they ſuffered their haire to grow, therefore they were called ὁπιδόκομοι, & they were called ἀκερσέκομοι, *vel intonſi*, and if they were voluntary *Nazarits*, no Razor might come upon their heads untill the vow was expired, and then their haire was cut and caſt under the Altar, & burnt: but if they were perpetuall *Nazarits*, there came never a razor upon their head, but their haire was onely cut about, and this was *cincta caſaries*; *Dalila* cut off *Sampſons* haire, yet he ceaſed not to be a *Nazarit*; for the Angell ſaid, *that he ſhould be a Nazarit unto his death.* The haire was a ſigne of ſtrength; and as long as *Sampſon* kept his haire, hee kept his ſtrength; and God threatning to weaken the eſtate of his people, uſeth this ſimilitude, that he will ſhaue the haire with a razor. *Eſay.* 7. 20. *In the ſame day ſhall the Lord ſhave with a razor.*

When the voluntary *Nazaret* vowed a vow for thirty dayes, and in the meane time defiled himselfe, by touching of the dead; if the whole time had beene spent to one day, and then if he had touched any uncleane thing, all these former dayes were reckoned nothing to him (*Iob.* 3. 6. [*Naphal*] *fugient, aut dilabentur*: *Onkelos*, *inutiles erunt*, or let let them be reckoned amongst the intercalar dayes which were not numbered amongst the dayes of the yeere) and he was to begin his vow anew againe: so it is in the course of our sanctification, when we haue gone on a while in it, and then fall into some great sinne, in that case we are to begin our sanctification anew againe. *Act.* 7. 42. *O yee house of Israel, haue ye offered to me slaine beasts, and sacrificed by the space of forty yeeres in the Wilderneſſe?* They offered to the Lord sundry times in the Wildernes according to his ordinance; but because now they fell to worship Idols, therefore the Lord reckoned the former sacrifices, as though they had not beene offered to him.

בפל

Perire diem ad emboliſmum pertinet.

When the *Israelites* had travelled to the confines of *Moab* to *Kadesh-Barnea*, they fell a murmuring there against the Lord, therefore the Lord brought them backe againe, after that they had passed sixteene stationes. *Num.* 33. 20. 35. To the red Sea in which they were baptized, 1 *Cor.* 10. 2. So when we fall from the Lord, we are to returne backe againe to our Baptisme and first vow.

And he came and dwelt in *Nazaret*, that it might be fulfilled, which was spoken by the Prophet. *Matth.* 2. 23. *And he shall be a Nasarit to the Lord.*

Quest. How were these two accomplished in Christ, he was called both a *Nasarit*, and a *Nazarit*.

Answ. Christ was a *Nazaret*, the true branch of the roote of Iesse, and he was a *Nasarit* truly separate to the Lord; and *Satan* acknowledged him to be ὁ ἅγιος τοῦ θεοῦ *Luc.* 4.

Nazaraus voto, Nazarenus habitatione.

As

As *Sampſo* was τὸ ἅγιον τῦ θεῦ, ſanctified to the Lord in type; he was both ναση̃αῖ☉ *et* ναζωραῖ☉: ναζηραῖ☉ *eſt* ἡγιασμένο☉, *ſanctus*, and he was ναζωραῖ☉ *oriundus ex Nazaret*, and in the title of Chriſts Croſſe there was an alluſion to that plate of gold which was upon the forehead of the high Prieſt, and therefore *Aaron* was called the *Saint of the Lord*, becauſe he had *holineſſe to the Lord* written in his forehead; that plate of gold was called *Nezer*, it had written upon it ἁγιασμα κυρίῳ, which is ναση̃ρῖ☉ τῳ κυρίῳ. *Exod.* 30.39. It was written, that is, ingraven in the plate, Chriſt was that true *Nazarit* holy, blameleſſe, and undefiled; we are to marke, that the *Seventy* to facilitate words, and to make them the more eaſie to be pronounced, write the words different from the Hebrew, as they ſay, *Samaria* for *Shemron*, ſo *Solomon*, for *Shelomoh*, ſo *Naſareus* for *Nazareus*; & the devil being well acquainted with all languages, could cal Chriſt ὁ ἅγι☉ τῦ θεῦ putting [*S*] for [*Z*] ſo in the inſcription upon the Croſſe they call him *that Naſarit* or *Nazarit*.

ναση̃ρῖ☉.
ναζωρῖ☉.
ναζαρῆ̃ι☉ v. ναζωρῆ̃ι☉.

But Chriſt did drinke wine therfore he cannot be called *Naſarit*, but *Nazarit* onely. *Ob.*

He was not a legall *Naſarit*, for he fulfilled that in his forerunner *Iohn* the Baptiſt; but he was the true *Naſarit* ſeparated from ſinners; the Iewes in contempt called Chriſt a *Nazarit*, and ſo *Iulian* the apoſtate called Chriſt a *Galilean*, becauſe *Nazarit* ſtood in *Galilee*, and it was for this, that the Chriſtians were called at the firſt *Nazarai*, but afterward their name was changed at *Antioch*, and they were called *Meſichijm*, *Chriſtiani*. *Anſw.*

From the cutting of the *Nazarits* haire, they brought in ſhaving of the heads in the Chriſtian Church, and they ſaid, that long haire ſignified ſuperfluity in manners; hence came this ſpeech afterwards, *Tonſo capite fieri monachus*; judaizing in this point.

Commandement. IIII.

EXERCITAT. XIX.

Of the Paſſeover.

Levit. 23. 5. *In the fourteenth day of the firſt moneth is the Lords paſſover.*

How the Paſſeover pertaineth to the fourth Commandement.

THe paſſeover as it was a ſacrifice, and a ſacrament, it is an appendix of the ſecond Commandement; but the time of it ſet downe here is an appendix of the fourth Commandement.

The word [Paſſeover] taken diverſly.

This word [*Paſſeover*] is taken ſundry wayes in the Scripture; Firſt, for paſſing over, becauſe the Angell paſſed over the houſes of the *Iſraelites*, and deſtroyed them not, *Exod.* 12. 11. *It is the Lords paſſeover*, Secondly, Paſſeover is taken for thoſe actions which were done about the paſſeover, as killing the lambe, ſprinkling of the blood, eating of it, and ſuch, *Matth.* 26. 17. Thirdly, for the feaſt which was annexed to the Paſſeover, 2 *Chro.* 35. 11. *They killed the Paſſeover and the Prieſts ſprinkled the blood, &c.* This was for the feaſt of the Paſſeover. Fourthly, for the Lambe killed at the Paſſeover. *Matth.* 26. 19. *And they made ready the Paſſeover*, That is, the Lambe which was killed at the Paſſeover, ſo *Marc.* 14. 12. *They killed the Paſſeover.* Laſtly, for the time of the Paſſeover, as *Luc.* 22. 1.

They had in this Paſſeover unleavened bread, a Lamb, bitter herbes, and a cup in which they did drinke.

Firſt,

First, they had unleavened bread, this unleavened bread was *panis pauperum*, the poores bread, *Deut.* 13.6. Yet the Lord taketh this unleavned bread for the Sacrament; it was a great change, when *Moses* rod which was the shepheards rod, was made the rod of the Lord; so this was a great change, when he tooke the poores bread, and made it this bread of his Sacrament; they were commanded to eate the bread in remembrance of their hastening out of *Egypt*, when they had no leisure to ferment it; but Christ changed it to another sort of remembrance, to be a memorall of his death in the Sacrament. 1 *Cor.* 11:24. *Doe this in remembrance of me.*

The unleavened bread called the poores bread.

Why they had unleavened bread in the Passeover.

It must be unleavened bread, for leavened bread signified either Hypocrisie or malice; *David* calleth a wicked man, *A leavened person. Psal.* 71.4. *So a leavened heart. Psal.* 73. 21. So *Matt.* 16. 6. *Beware of the leaven of the Pharisees*, and 1 *Cor.* 5.7. *Purge out the old leaven.*

Then they eate it with bitter herbes, to put them in remembrance of their affliction in *Egypt*; and *Ieremiah* seemeth to allude to this. *Lament.* 3.15. *He hath filled me with bitternesse, he hath made me drunken with wormewood.*

Why eaten with sowre herbes.

Allusion.

Whether was the cup in the paschall supper, a Sacramentall Cup or not?

Quest.

Not, for there is no mention made of it in the institution, the Lord commandeth to take a Lambe, unleavened bread, and bitter herbes, but not a word of the Cup; wherefore this cup was but their common Cup, in which they used to drinke.

Answ.

Whether the Cup in the Passeover was a Sacramentall Cup or not.

It may be said, that the Master of the familie blessed this Cup.

Obj.

This was not *constitutiva sanctificatio*, but *invocativa*: it is *constitutiva invocatio*, that maketh it a Sacrament, *accedat verbum ad elementum, et fiet Sacramentum* (saith *Augustine*)

Answ.

Sanctificatio. { *Constitutio.* *Invocatio.*

Auguſtine) and when it wanteth the word of inſtitution then it cannot be a Sacrament; it is true that Chriſt transferred this cup, and made it Sacramentall under the Goſpell: but it was not ſacramentall under the Law, it was onely a common cup, the water which they dranke out of the Rocke was a Sacrament to them, 1 *Cor.* 10.4. and it was alſo common water, for their beaſts drunke of it.

Many things that are common, changed to a holy uſe,

So this was but a common Cup to them, but Chriſt made it Sacramentall, ſomethings againe which were Sacramentall to them, were common at Chriſts Supper, as the eating of bitter herbes. Laſt, it was not a Sacramentall Cup, for the blood of the Paſchall Lamb ſignified the blood of Chriſt; there are not two things appointed in the Sacrament to ſignifie one thing.

What things were proper to the Paſſeover in Egypt, and what proper to it in Canaan,

Things proper to the Paſſeover in *Egypt*, were firſt, they eate the Paſſeover in their ſeverall houſes when they were in *Egypt*; but afterwards they were bound to eate it in *Ieruſalem* onely. *Deut.*16.5.6. 2 *Chro.*35.

Secondly, in *Egypt* the blood was ſprinkled upon the Lintels of the doores; but afterwards it was ſprinkled upon the Altar. 2 *Chro.*35. and then the Maſter of the houſe cauſed to bring backe the Lamb to his houſe, and eate it with his family. *Luc.*22.7.8.

Thirdly, in *Egypt* they ſtood when they eat the Paſchall Lambe, with their loines girt, and their ſtaves in their hands, to ſignifie that they were to make haſte, away; and *Eſay* alludeth to this, *Eſay.*52.12. *For yee ſhall not goe out with haſte, nor goe by flight*; but when they came to *Canaan*, they ſate when they eate the Paſſeover.

Alluſion.

Queſt.

Their ſitting at the Paſſeover was not a ſignificative Ceremony.

Whether was their ſitting a ſignificative ceremony, or not, when they eate the Paſſeover in *Canaan*?

Anſw.

Not, it was onely after the cuſtome of men when they ſit to eate meat.

Seven memorable Paſſeovers.

There were ſundry memorable Paſſeovers. The firſt in

in *Egypt*, the second in the Wildernesse; the third in the dayes of *Ioshua*; *Cap.* 5. 10. the forth in the dayes of *Hezekiah*; 2 *Chro.* 30. the fift in the dayes of *Iosiah*, where *there was not such a Passeover holden from the dayes of the Iudges that judged Israel, nor in all the dayes of the Kings of Israel.* 2 *King.* 23. 22. The Sixt, after they returned from the captivity. *Ezra* 6. 9. The last Passeover was that which Iesus kept with his Disciples. *Luc.* 22. where he put an end to the Passeover, and instituted his owne Supper in the place of it.

Quest. Whether was the Lambe which was killed at the Passeover, a Sacrament or a sacrifice?

Answ. The most hold that it was not a sacrifice, and their reasons are these.

Reas. 1. First, it might be killed by others than by the Priest, therefore it was not a Sacrament.

Reas. 2. Secondly, *Exod.* 8. 26. *It was abhomination for the Israelites to sacrifice in Egypt*, but the paschall Lambe was eaten in *Egypt*; therefore the paschall Lambe was not a sacrifice.

Reas. 3. Thirdly, a Sacrament differeth from a sacrifice, for in a sacrifice we offer to God, and in a Sacrament wee receive from God; the Paschall Lambe was a Sacrament; therefore it could not be a sacrifice.

Reas. 4. Fourthly, that which was eaten of the sacrifice, was eaten onely in the Temple; but the Paschall lambe was eaten out of the Temple, therefore it was not a sacrifice.

Answ. Now for answer to the first, after that they came out of *Egypt*, and the priesthood was setled, the Priests onely killed the sacrifice, and sprinkled the blood, and the Lambe was then caried home.

Maimone in Corban Pesbang, cap. 1. 6. Secondly, It was abhomination to sacrifice in *Egypt*, it was an abhomination to the *Egyptians* to see beasts killed there, because they worshiped beasts as their Gods; but it was not abhomination before the Lord; for feare of the

the *Egyptians* they would not ſacrifice there, they might have ſacrificed there as well as they killed the Paſchall Lambe there, it was a thing lawfull in it ſelfe.

We muſt diſtinguiſh two things in the paſchal Lamb, it was both a Sacrament and a ſacrifice; the ſprinkling of the blood in the Temple was a ſacrifice, the eating of the Lambe at home in their ſeverall houſes was a Sacrament; and ſo as it was a ſacrifice, they offered; and as it was a Sacrament, they received.

Reaſons proving that the Paſchall Lambe was a ſacrifice.

Reaſons proving that it was a ſacrifice are theſe:

Reaſ.1.

First, 2 *Chro.*30.1. *Hezekiah* gave Commandement *that all the people ſhould come to the houſe of the Lord at Ieruſalem to keepe the Paſſeover*, Wherefore ſhould he have commanded them to come to the houſe of the Lord to eat it, if it had not been a ſacrifice? if it had been onely a Sacrament it had beene enough to have bidden come to *Ieruſalem* to eate it.

Reaſ.2.

Secondly, 2 *Chro.* 35.11. *And they killed the Paſſeover, and they ſprinkled the blood*, it was the blood of the ſacrifice that the Prieſt ſprinkled.

Reaſ.3.

Ioſephus de bello Iudaico lib.6.cap.45.

Ioſephus writeth, that *Ceſtus Florus*, when he would ſhew to the Emperor the multitude of the Iewes that were in *Ieruſalem* at the Paſſeover, he deſired the Prieſts that they might get the number of the people; and how did the Prieſts find out the number of the people? he ſaith, by the number of the Lambes which they killed at the Paſſeover, and then they reckoned how many were in every familie at the eating of a Lamb, and ſo they found out the number of the people; it was the Prieſt then that killed thoſe Lambes, and none elſe.

The Paſchall Lambe a figure of Chriſt.

The Paſchall Lambe was a figure of Ieſus Chriſt: the Paſchall Lambe was taken the tenth day, and ſeparated untill the fourteenth & at the evening of the fourteenth it was killed: Ieſus Chriſt, the true Paſchall Lambe, *Came ſixe dayes before the Paſſeover to Bethania. Ioh.* 12.1.

And

and the morrow after he went to *Ierusalem*, where they met him with branches of palme trees, and this was five dayes before the Passeover, then he stayed foure dayes in *Ierusalem*, and was killed in the day of the Passeover at night, and thus he accomplished the ceremonies of the Law.

Quest. Whether did the *Iewes* and Christ eate the Passeover upon the same day, or not?

Answ. Christ observed the true day, in the end of the fourteenth day, and the beginning of the fifteenth, he eate it betwixt two evenings; but the *Iewes* transferred the day, and eate it in the end of the fifteenth day, and beginning of the sixteenth; and therefore when Christ eate the Passeover, it was the day of the Preparation to the Iewish Passeover, although indeed it was the true Passeover, *Iohn* 17.62. When the Passeover preceded the Sabbath, they used to transferre the holy actions of that day to the Sabbath, that two feasts may not fall together, and they did their common worke upon that day, which should have been done upon the Passeover, and reserved the holy actions to the Sabbath following; and it was upon this day that they crucified Christ.

Whether Christ kept the Passeover that same day which the Iewes kept.

They kept this translation of feasts, lest the feast of Lots should have fallen, 2,4,7.

Lest the feast of the Passeover should have fallen. 2,4,6.

Lest the feast of the Pentecost should have fallen. 3,5,7.

Lest the beginning of the new yeare should have fallen. 1,4,6.

Lest the day of expiation should have fallen. 1, 3, 6.

Why they transferred their feasts to the Sabbath.

They observed this translation of the feasts, because they had certaine feasts which fell upon these dayes, that two feasts should not fall together, as the three

feasts of Dedication, the foure fasts mentioned in *Zachariah*, and the feast of Lots.

When the divers keeping of the Passeover began.

This diversity was not kept so long as the first Temple stood, whence arose it then? it seemeth to have taken the beginning from the divers beginning of the moneth, for when they reckoned their moneth from the apparition which was doubtfull and uncertaine; hence it came to passe, that the beginning of the moneth was not alwayes at the selfe-same period; for the last day of *Adar* might fall out so, that it should be the beginning of *Nisan*; and therefore the *Sanhedrin*, appointed that the full Moone should be the thirteenth day, which according to the verity was the fourteenth; this diversitie arose of this, because of the divers apparitions of the Moone, so they kept the preparation to the Pascha diversly.

Great dissention betwixt the Easterne and Westerne Churches for keeping of the Passeover.

When the Apostles have so clearely determined that matter, that no man should bee condemned or judged for not keeping these dayes, yet Satan came and did sow his Cockle and his Darnell, and raised dissentions in the Churches, betwixt the Easterne and Westerne Churches, about the keeping of the Passeover; the Easterne Churches alledged that *Iohn* and *Philip* celebrated the Passeover in memory of Christs Supper, for they kept *diem* σαυεσαμῦ in the fourteenth day of the Moneth, but the Westerne Churches alledged that *Peter* and *Paul* kept the Passeover upon the first Lords day after the fourteenth day of the moneth, upon which day they kept *diem* ἀναστάσιμε.

Pius Bishop of Rome ordained the Passeover to be kept on the Lords day.

Pius Bishop of *Rome*, in the yeere of God, 147. gave out an Edict, that the Pascha should be celebrated by all upon the Lords day; yet those in *Asia* cared not much for this Edict, and there arose hot contentions on both the sides: *Polycarpus Iohns* Disciple came into *Rome* to settle this contention, and he appointed that every one should

should celebrate the Pascha as they were wont, yet this contention was not buried, for the Easterne and Westerne Churches left not off one to write against another.

Victor the Bishop of *Rome* in a Synode holden there, ordayned that the Pascha should be celebrated there upon the Lords day from the fourteenth day of *March*, untill the twenty one of that moneth. Those of *Cæsarea Palestina*, *Pontus*, and *Achaia*, embraced this Edict, yet others stood out against it, and said they would keepe it according to *Iohns* tradition, wherefore *Victor* excommunicated all the Bishops in *Asia*: Yet, *Irenæus* Bishop of *Lions*, *Polycarpus Schollar*, setled the matter, under this condition that every one should celebrate it after his owne forme.

Victor his Statute concerning the Passeover.

The contention betwixt the Easterne and Westerne Churches wakened againe.

This peace lasted not long, for in the yeare of Christ 318. the contention was wakened anew againe, which *Constantine* the Emperour tooke hardly out, exhorting the *Asiatickes* not to be partakers with the *Iewes* who crucified Christ; but they would not obey the Emperours letters, for they said, they kept not the *Iewes* Passeover, but the new Passeover instituted by Christ; But a Councell being convened at *Nice* for the repressing of the heresie of the Arrians, it was appointed, that through every Church of the Empire, the Pascha should be celebrated upon the Lords day by all.

The decree of the Councell of Nice.

The Councell for finding out of the Pascha, appointed first, that it should be celebrated after the twenty one day of *March*, for at that time the vernall Equinox was upon this day, and the Pascha should be celebrated after the Equinox. Secondly, that after the twenty one day of March, they should looke still to the fourteenth day of the moone, and after this day should the Passeover be kept upon the Lords day, and to find out the time of the Moone, they composed the sicle

of the golden number, for whereſoever in the Kalender the golden number is found of that yeere, there is the new Moone; and although theſe rules were ſure at the Councell of *Nice*, yet they hold not now, for the Equinox is not now fixed upon the twenty one day of March, but ever anticipateth it, for now it is on the tenth of March: but now theſe who reckon to the Paſſeover, looke to the firſt new Moone, after the firſt day of Lent, and the firſt Sunday after, beginneth the *Quadrageſima*, and the ſeventh Sunday after is the Paſcha.

The Iewiſh feaſts went backeward.

Marke that all theſe Iewiſh feaſts being reckoned by the Equinoxe, they goe backward from the day upon which they were firſt inſtituted; when the Paſſeover was inſtituted at the firſt, it fell upon the twenty ſeventh day of March. At the Councell of *Nice*, the Equinoxe, turned backe to the twenty one day, on which the Paſſeover was kept; and now, it is turned backe to the tenth day. If the Paſſeover ſhould be kept now according to the Equinoxe, it ſhould be kept the tenth of March. The reaſon why the Equinoxe varieth ſo, is becauſe in the ſpace of every hundreth and ſixe yeares, the whole Spheres come from the South to the North, by motion of the Firmament one degree, the world being created upon the third of Aprill, which was the Equinox then, now it is turned backe to the tenth of March, and if the world were to continue ſo long, it would turne to the tenth of *Ianuary*: By this the Lord would teach the *Iewes*, that all their feaſts have taken an end; but the Sabbath continually goeth forward, for it ſhall fall this yeare upon the firſt of *Ianuary*, it will fall upon the ſecond of *Ianuary* the next yeare, and ſo forth; but the feaſts goe backeward, that which falleth upon Saturday this yeare, ſhall fall upon Friday the next yeare; and as the Planets have a contrary courſe

When the Paſſeover was inſtituted, the Equinoxe was upon the 27 day of March.

Why the Equinox varieth.

At the Creation the Equinox was upn the 3 day of April.

courſe to the firſt mover, going backeward, whereas the firſt mover goeth forward; ſo theſe feaſts going backeward, turne to nothing, but the Sabbath going ſtill forward, ſhall end in that eternall Sabbath.

Concluſion.

The concluſion of this is, theſe feaſts being ſo alterable and moveable, it was a fooliſh contention betwixt the Eaſterne and the Weſterne Churches about the keeping of the Paſſeover.

EXERCITAT. XX.

Of the Pentecoſt. ק.ידד.

A ceremoniall appendix of Command. 4.

Levit. 23.15. *And ye ſhall count unto you from the morrow after the Sabbath, from the day that yee brought the ſheaſe of the wave-offering, ſeven Sabbaths ſhall be compleat, &c.*

THe Pentecoſt is called the feaſt of weekes, becauſe there were ſeven weekes betwixt the morrow after the Paſſeover; and it is called the Pentecoſt, from πεντήκοντα, fifty, and in *Hebrew, Haghaſhibignoth*.

חַג הַשָּׁבִיעוֹת

Many memorable things by the number of fifty.

There were ſundry memorable things reckoned by the number of fifty in the Scriptures; as fifty dayes from their comming out of *Egypt*, unto the giving of the Law. The Dough which they brought out of *Egypt*, laſted thirty dayes, for the Manna deſcended the ſixteenth day of the ſecond moneth; now betwixt the fifteenth day of the firſt moneth, when they came out of *Egypt*, to the ſixteenth day of the ſecond moneth, are juſt thirty dayes, after that time within fifteene dayes, they came to *Sinai*, that maketh forty five dayes; then the Lord commanded them to ſanctifie themſelves

three dayes, annd that maketh forty eight dayes; then the ſecond day after that, the Law was given. So there were fifty dayes betwixt the morrow after the Paſſeover and the Pentecoſt: So there were fifty dayes after Chriſts Reſurrection, and the comming downe of the Holy Ghoſt upon the Apoſtles: ſo in the fiftieth yeare was the Iubile.

The errour of the Samaritans, in reckoning of the Pentecoſt.

There were ſeven weekes from the morrow after the Paſſeover to the Pentecoſt; the *Samaritans* miſtaking the word *Sabbath*, they kept ſeven Pentecoſts in one yeare, therefore they were called *Hebdomaditai*.

They began to reckon the Pentecoſt from the morrow after the Paſſeover, which they called Νυτερα, and the firſt Sabbath after the Νεύτερα, was called Δευτεροπρώτου.

Chriſt roſe upon this Νυτερα, and as there were fifty dayes betwixt Νυτερα, and the Pentecoſt; ſo there were fifty dayes betwixt Chriſts Reſurrection, and the comming downe of the Holy Ghoſt.

The Angell ſtirred the poole at the Paſſeover.

At the Pentecoſt, the man which had *an infirmitie thirty eight yeeres*, was cured, *Ioh.* 5. 5. For it is ſaid, *verſe* 4. *That an Angell went downe* κατὰ καιρὸν, *at a certaine ſeaſon*; and the *Hebrewes* ſay, *lemoʒnad haſe*, and the *Heleniſts* ſay κατὰ καιρὸν τοῦτον, (following the *Hebrewes*) *at this ſeaſon*, that is, at the Pentecoſt; κατὰ, here is taken *diſtributivè*; ſo *Mat.* 27. 15. The Angell came downe at their feaſts, when many people were met together at *Ieruſalem*; conferre, *Ioh.* 4. 36. with *cap.* 5. 1. At that Pentecoſt the Angell but came downe, but at the great Pentecoſt the Holy Ghoſt came downe.

When the Barley Harveſt began.

Vpon the Νυτερα was the beginning of their Harveſt, and then there were but handfuls of Barley brought in (therefore at the Paſſeover they read the Hiſtory of *Ruth*, in the dayes of the Barley Harveſt, *Ruth* 1. 22. *In the beginning of the Barley Harveſt*; the Chaldee Paraphraſt

raphraſt paraphraſeth it *at the Pentecoſt.*)|But at the Pentecoſt, the full Harveſt was gathered in; their firſt Harveſt was of their Barley, of their baſeſt Graine onely; but the full Harveſt of their beſt Graine, the Wheate, was at the *Pentecoſt*. Chriſt ſaid, *Ioh.* 4. 35. *Say ye not, there are foure Moneths, and then commeth Harveſt? Behold, I ſay unto you, lift up your eyes, and looke on the Fieldes; for they are white already unto Harveſt.* But although the Harveſt was great, yet there were few Labourers, *Mat.* 9. 37. Here is an excellent alluſion betwixt the *Pentecoſt*, when their Cornes were ripe, being the time of their full Harveſt, and the comming downe of the Holy Ghoſt, for at the *Paſcha* there was little Harveſt, but at the *Pentecoſt* all the regions were white: ſo before the holy Spirit came downe, there was but a ſmall Harveſt; but when the Holy Ghoſt came downe, there was a plentifull and a great Harveſt; and at the *Pentecoſt* they gathered that which the Prophets had ſowen, *Iohn* 4. 38. *Yee reaped that wherein yee beſtowed no labour.*

Alluſion.

The Apoſtles gathered that which the Prophets had ſowne.

Chriſt is called the firſt fruits from the dead, 1 *Cor.* 15. 20. as a handfull of the firſt fruits, ſanctified the whole field of Corne that was growing; ſo Ieſus Chriſt, the firſt fruits from the dead, ſanctifieth all thoſe who are lying in the Grave to riſe againe by his power, even *when they are in the duſt of death*, *Pſal.* 22. 15.

Chriſt the firſt-fruits from the dead.

The day of the *Pentecoſt* was called *σύναξις*, as the laſt dayes of the *Paſſeover*, and the feaſt of *Tabernacles* were called *gnazereth*, holy dayes, there was but one holy day of the *Pentecoſt*; but the firſt and the laſt dayes of the other great feaſts were both holy, and yet the *Pentecoſt* was the moſt excellent Feaſt of all, for then the Comforter came, and the gift of the Holy Ghoſt came downe plentifully upon the Church.

The Pentecoſt had but one holy day.

Laſtly, obſerve the phraſe, *Act.* 2. 1. *When the dayes of*

The Scriptures speake of things as done, when they are but in the act of doing.

of the Pentecost were fulfilled, that is, *fulfilling*, So *Ier.* 25. 12. *And it shall come to passe, when seventy yeares are accomplished, that I will punish the King of Babylon, and that Nation, saith the Lord*; Seventy yeares were not cõplete here, for in the seventieth yeare they returned from the captivity; so here, *when the dayes of the Pentecost were fulfilled*, that is, upon the very day of the *Pentecost*, when it was fulfilling.

This word *gnazareth* is usually restrained by the *Iewes* to the last of the *Pentecost*, and it is translated by the *Seventy*, *Amos* 5.21. πανήγυρις, which word *Paul* useth, *Heb.* 12.23. *for a generall Assembly*.

EXERCITAT. XXI.

Of the Feast of Tabernacles.

A ceremoniall appendix of Command. 4.

Levit. 23.33. *And the Lord spake unto Moses, saying, Speake unto the children of Israel, saying, The fifteenth day of of this seventh moneth shall be the Feast of Tabernacles for seven dayes unto the Lord.*

God instituted many things to put his people in memory of his judgements and mercies.

THe Lord would not have his people forgetfull, neither of his mercies, nor of his judgements; of his mercies, Therefore he commanded them to keepe the *Passeover* in remembrance of their deliverance out of *Egypt*; he gave them the Law fifty dayes after they came out of *Egypt*, therefore hee would have them to keepe the *Pentecost*; he fed them with Manna, therefore he commanded the pot with Manna to be reserved; they dwelt in Tabernacles, or Boothes, all the time that they were in the Wilderneſſe; therefore he commanded

ded them to keepe the feast of Tabernacles, lest they should forget his benefits, *Psal.*103.2. *Forget not all his benefits.* So he will not have them forget his judgements, therefore he commanded the Censers of *Nadab*, and *Abihu* to be *nailed upon the Altar, to be a memoriall unto the children of Israel, Num.*16.39.40.

why the feast of Tabernacles was instituted

The feast of Tabernacles was instituted, to put them in remembrance that they were but Pilgrimes in the Wildernesse, and had not a permanent dwelling there.

סֻכָּה *Tabernaculum Tentorium, est etiam proprium nomen loci a figuriis sic dicti a* סָכַךְ *texit, obtexit.*

Their first station in the Wildernesse after they came out of *Egypt*, was *Succoth*, a Boothe, or a Tabernacle; and they had fortytwo Stations in the Wildernesse, from the first, to the last, and all this time when they were in the Wildernesse, they had nothing to dwell in but Tents and Boothes, so that here they were but Pilgrimes upon the earth; as their fathers were before them. *Psal.*39.19. Because our life is a pilgrimage, therefore *David* saith, *I am tossed up and downe as the Locust. Psal.*109.23. The Locust is now here, now there: so is the life of man tossed to and fro; and *Micah* saith, *Arise and depart, for this is not your rest. Micah.*2.10.

Comforts which God giveth to his children dwelling in their tabernacles here.

Observe how the Lord doth Minister comfort to his people, shewing them a sure dwelling, and a place of rest for their transitory Tabernacles; we dwell in these bodies, but as in a Tabernacle, but this is our comfort. 2 *Cor.*5.1. *We know that if our earthly house of this Tabernacle were dissolved, we have a building of GOD, an house not made with hands, eternall in the Heavens.* When the Patriarches dwelt in *Canaan*, they dwelt in Tents and Tabernacles. *Heb.*11.9. But their comfort was, *They looked for a City which hath foundations, whose builder and maker is God. Heb.*11.10. When they travelled in the Wildernesse with the ambulatory Arke, this Tabernacle the Lord refused, and his glory depar-

ted from it: but in place of it Christ himselfe, ἐσκήνωσεν ἐν ἡμῖν, *Dwelt among st us as in the Tabernacle of his flesh. Ioh.* 1.14. where the *Shecinah* or Divine Majesty dwelleth for ever. This was the Tabernacle which the Lord made and not man, *Heb.* 11.9. Lastly, although the grave be called *domus sæculi* mans long home. *Eccle.* 12. 5. Yet our bodies doe rest there, but as in a Tabernacle for a while, *Act.* 2.26. Our bodies rest there but for a short time, and he hath prepared another City for us to dwell in.

σάρξ μὲν κατασκήνωσις.

This feast of Tabernacles was said to be kept seven dayes, *Levit.* 23. 34. And the Evangelist saith, *Vpon the last and great day of the feast Iesus stood up. Ioh.* 7.37. This was the most solemne day of the feast, this day they kept *festum lætitiæ legis*, the feast of joy, because they ended the reading of the Law this day; and the next Sabbath, they called *Sabbath berefith*, because they began againe to read the booke of *Genesis*, and they read three *Haphtaroth* or Sections that day, the first was *Haphtaroth elle pekudi lejom sheni shel succoth*, and it began at, 1 *King.* 7.51. *So was ended all the words which King Salomon made, &c.* And that day *Salomon* stood up and blessed all the people: So Iesus Christ the true *Salomon* blessed the people in the great and last day of the feast.

Jn. 7. 37. ++

שבת ברשית

הפטרת אלה פקודי ליום שני של סכות

The second *Haphtorah* which was read this day, was *Haphtorah Shimhhath Hatorah*, *festum lætitæi legis*, and it began at *Iosh.* 1. They kept this feast because the Law was ended, and *Iosh ua* began the Prophets.

הפטרה שמחת תורה

The third *Haphtaroh* which they read, was *Sabboth Hagadol*, which began at, *Mal.* 3.4. And it ended with these words, *Behold I will send you Eliah the Prophet. Mal.* 4.5. And so they joyned the last Section of the law, and the last Section of the Prophets both together, and it was on this day that Iesus Christ stood up and spake

הפטרה שבת הגדול

At this feast was the dedication of the Temple, and the Arke brought into it, 2 Chro. 3.2. 3.7. The remnant of the Iewes that returned from the captivity was to keepe this feast, Zach. 14.16.

spake to them, who was the true *Salomon*, the true *Ioshua*, the end of the law and the Prophets: and whereas the Iewes delighted much in eating and drinking that day, Iesus Christ called all those to him who thirst. *If any man thirst let him come to me and drinke. Ioh.7. 37.*

Last, see how upon the first day of this feast they offered thirteene young Bullockes, two Rames, and fourteene Lambes of the first yeere, the second day twelve, the third day, eleven; the fourth day, ten; the fift day, nine; the sixt day, eight; and upon the seventh day of the feast were offered but seven Bullockes; the seaventh day of the feast was the great day of the feast, and yet it had but the meanest offering, which gave them to understand, that the Lord was to abolish these sacrafices, and to bring in a perfect sacrifice in place of them, who is Iesus Christ once to be offered for all.

At this feast they held up branches, and so they held them up to Christ before the Passeover, and they sang *Hosanna* which was a solemne sort of prayer, *Salva quaso nunc*, and they wish not onely peace to him on earth but also in Heaven. *Then the shoute of a King was amongst them, Num.23.21.*

EXERCITAT. XXII.

Of the New Moones.

A ceremoniall appendix of Command. 4.

Psal. 81. 3. *Blow up the Trumpet in the New Moone, in the time appointed on our solemne feast day.*

כסה *Novilunium* a כסה *texit, quod tunc Luna Sole tegitur: vel* כסא *Feria statiua, tempus statum; quod in numeratum anni diem semper recurrit, a* כסס *numeravit, supputavit.*

THe New Moone hath two names in the Scripture, First, it is called *Ceseh* or *Cese*. Secondly, it is called *Hhodesh* from [*Hhiddesh*] *renovare.*

They kept the New Moones holy as they did their Sabbaths, *wherefore wilt thou goe unto him to day, it is neither New Moone nor Sabbath.* 2 *King.* 4. 23. So the Apostle joyneth them both together. *Coloss.* 2. 16. *Let no man therefore judge you, in respect of an Holy day, or of the New Moone, or of the Sabbath.*

Their new Moones and other feasts were Holy dayes, they might doe no servile worke in those dayes, as to reape, sow or plough, buy or sell, but they might kindle fire, dresse meat, and such upon them, which they might not doe upon the Sabbath.

חדש *Noviluniū mensis a* חדש *Innovavit.*

In all their other Holy dayes, the Passeover, pentecost, feast of Tabernacles, and first day of the new yeare, their sacrifice had a feast joyned with it; but the first day of the new Moone had no feast added to it.

Obj.

1 *Sam.* 20. 11. 12. 13. It is said that it was the day of the new Moone, and *David* desired to goe to *Bethlehem* to keepe the feast.

Answ.

The feast was not kept here for the new Moone, but because it was the day of the feast of Trumpets, or the first day of the New yeere; for the first day of the Moneth,

Moneth, and the first day of the New yere fell together; therefore the Iewes when they set downe their *Haphtorah* in the Margent upon, 1 *Sam.* 20. They set downe *Haphtorah bereſh Haroſh*, as ye would say, a diuision to be read in the first of the first, that is, on that which was both the first day of the Moneth, and the first day of the New yeere; and it was for the first day of the New yeere that the feast was kept, and not for the first day of the New Moone.

הפתרה בראש הראש

The New Moone was celebrated ever upon the first day of the Moneth, and therefore the Moone and the Moneth began both in one day, although not at the same houre; for the Moone had twentynine dayes and twelve houres, but the Moneth had twentynine or thirty dayes successively; therefore the twelve houres of the first New Moone, excressing over the twentynine dayes of the first moneth, were reserved untill the second New Moone, which had other twelve houres, and those two being joyned together, made up the thirty day of the second Month.

The new Moone kept ever upon the first day of the moneth.

The Lord would have them to keepe these New Moones Holy to him, to teach them, that it was he who ruled and governed the world, and all the changes and vicissitudes of it; for as the Moone is predominant over all inferior creatures, so doth Gods providence rule all things below here; the heathen groaped after this, when they set a god or a goddesse to every Moneth, as *Iuno* to *Ianuary*; *Neptune* to *February*; *Minerva* to *March*; *Venus* to *Aprill*; *Apollo* to *May*; *Mercury* to *Iune*; *Iupiter* to *Iuly*; *Ceres* to *Auguſt*; *Vulcan* to *September*; *Mars* to *October*; *Diana* to *November*; and *Veſta* to *December*. But the Lord *hath made ſummer and winter*, *Pſal* 74.17. And it is he *that crowneth the yeere with his goodneſſe*. *Pſal*. 65.21.

Why they kept the new Moones.

The heathen set a god over every moneth.

The keeping of these New Moones taught them the

A compariſon betwixt the mooneand the Church.

eſtate of the Church in this world; the Church is compared to the Moone, the Moone is lightned by the Sunne, and beautified by it, the Church is ſaid to be *faire as the Moone*, *Cant.6.* 10. She is faire as the Moone, when ſhe is cloathed with Chriſts righteouſneſſe: and as the moone hath her light from the Sunne, ſo hath the Church her light from Ieſus Chriſt. The Sunne giveth light and receiveth none; the Moone giveth light, and receiveth; the aire onely tranſmitteth light, but it giveth no light; ſo the Lord onely giveth light, but receiveth none; the Church receiveth light and communicateth light to others; but the worldlings neither receive light nor doe communicate light to others.

The diverſe changes of the Moone.

Againe the Church is like the Moone for her alterations, and change, for the moone hath many changes; ſhe is ſomtimes [*Ceſe*] *in ab ſcondito*, or *in* συνόδῳ, or ἐννεακαιδεκάτῃ, in the conjunction; Secondly, ſhe is μηνοειδὴς, or in φαγγαρίῳ, when ſhee is in the prime; Thirdly, ſhe is κερατοειδὴς, *Corniculata*; Fourthly, ſhe is διχότομος, halfe Moone; then ſhe is ἀμφίκυρτος, *Gibboſa*; and then πανσελήνη, full Moone: ſo in declination, Firſt, ſhe is ἀμφίκυρτος, then διχότομος; Thirdly, κερατοειδὴς, and fourthly, in συνόδῳ, many are the alterations which are in the Moone; ſo there are in the Church.

Solomons Kingdome compared to the Moone.

Pſal. 89.2. *Salomons* Kingdome is compared to the Moone; the Moone in twenty eight dayes finiſheth her courſe, fourteene dayes to the full, and fourteene dayes to the wane: ſo from *Abraham* were fourteene generations to *Salomon*, then the Moone was at the full; then from the end of *Salomons* dayes, untill *Zedekiah* are fourteene generations; and then the Kingdome decayed and waned.

Laſtly, obſerve here that they are commanded to keepe the New Moone, and not the full Moone, to teach the Church that her greateſt perfection here is to bee growing to perfection. The

The Moone keepeth three courſes, the firſt is called *menſis peragrationis*, The ſecond is *menſis illuminationis*, and the third is *menſis conjunctionis*.

Three motions of the Moone.

Menſis peragrationis is this, when the Moone goeth from the point of the Zodiacke to the ſame point againe; and this ſhee doth in twentyſeaven dayes and eight houres; the Iewes obſerved not this moneth, becauſe it hath no reference to the Sunne, but reſpecteth onely the owne proper courſe of it.

Menſis peragrationis what.

The ſecond is *menſis illuminationis*, that is, when the Moone is entring in under the Sunne, and when ſhe is wearing out under the ſunne againe; this moneth comprehendeth twentyeight dayes, the Greekes call it ἔνη καινεὰ, the old and new, and this moneth the Iewes keepe not.

Menſis illuminationis what.

The third is *menſis conjunctionis*, the moneth of the Moones conjunction with the Sunne, conſiſting of twenty nine dayes and twelve houres, ſhe remained under the beames of the Sunne twelve houres before the point of the change: when ſhe is comming out under the Sunne, in thoſe twelve houres ſhe is ſaid to bee in φαγγαρίῳ, or ἐξαυγασμῷ, but becauſe ſhe could not be ſeene immediately after theſe twelve houres were paſt for the brightneſſe of the Sunne beames, they ſtayed untill the Sunne went downe, then they went up to the Turrets of their Synagogues· and then they blew their Trumpets and killed their ſacrifices in the ſpace of thoſe eighteene houres; her twelve houres after ſhe came out under the Sunne, and the ſixe houres to the prime the Iewes marked them with thoſe two letters [*Iod He*] which make eighteene.

Menſis conjunctionis, what.

What time of the new Moone they blew the Trumpets.

יה . 18.

Againe, obſerve that the Moone hath *Motum velocisſimum, tardisſimum, et medium*; her ſwifteſt courſe is when ſhe is fartheſt from the earth, and then ſhe is in προγαίῳ, in this courſe ſhe runneth 17 degrees in one day, and

Motus { *Velocisſimus, tardisſimus, medius.*

and ſhe remaineth not under the ſhadow of the Sun; the Iewes obſerved not this motion.

The ſloweſt motion of the Moone is in περιγαίῳ neareſt the earth, then ſhe runneth but ten degrees in one day, and ſhee remaineth under the Sunne more than two dayes: This courſe of the Moone the Iewes obſerved not.

The Iewes obſerved the firſt apparition of the Moone in her middle motion.

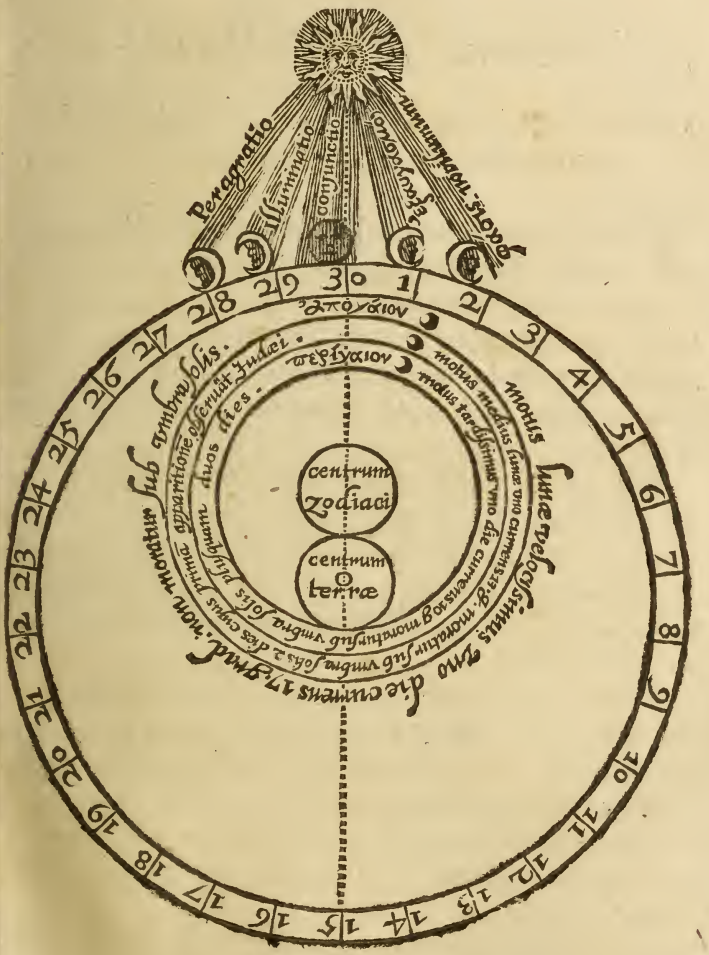
The third motion of the Moone is a middle motion, and in one day ſhe runneth thirteene degrees, and then remaineth under the ſhadow of the Sunne two dayes, and the Iewes obſerved her firſt apparition in this courſe for their New Moones; the Moone keepeth alwayes a conſtant courſe, but yet when ſhe is fartheſt from the earth ſhe ſeemeth to us to runne more ſwiftly, therefore they could not make their obſervation, of the change of the Moone from that courſe; neither when ſhe is neereſt to us: for then ſhe ſeemeth to make too ſlow a courſe, therefore they obſerved this courſe, when ſhe was in her middle motion, neither too ſlow nor too ſwift.

Of their feaſt of Trumpets.

In the firſt day of the ſeventh moneth they had the feaſt of blowing of Trumpets, the Iewes commonly hold, that this feaſt was kept in remembrance of *Iſaacs* deliverie, when the Lambe was killed for him, but *Pſal.* 81. *verſ.* 5. *David* biddeth them blow up the Trumpet, becauſe *it was a ſtatute in Iſrael, and a law of the God of Iacob, this he ordained in Ioſeph for a Teſtimony, when he went out through the Land of Egypt.*

A

A figure to shew at what time the Iewes began their New Moones.



EXERCITAT. XXIII.

Of the day of Expiation.

A ceremoniall appendix of Command. 4.

Levit. 23. 27. On the tenth day of the seventh moneth there shall be a day of Atonement, &c.

כָּפַר כִּפֻּרִים
Picavit, pice obduxit.
הִרְשִׁיעַ *Aliquem iniustum pronuntiare.*

THis day of Atonement is called *Dies cippurim*, the day of expiation. *Caphar* properly is to cover a thing with pitch or plaster, *Gen. 6. 14.* Christ must cover our sinnes so that they appeare no more, contrary to this is *Hirshiangh*, to condemne a man or to make him wicked, that is, to pronounce him to bee wicked.

Foure things commanded to be done in the day of expiation.

There were foure memorable things commanded on this day of expiation, first, that they should fast; Secondly, that they should abstaine from al sorts of work; and all sorts of delights; Thirdly, that they should afflict their soules; Fourthly, that they should proclaime the Iubile this day.

The day of expiation called a fast by way of appropriation.

First, they were commanded to fast this day; they had many fasts, as the *fast of the fourth moneth, and the fast of the fift, and the fast of the seventh Moneth, and the the fast of the tenth moneth, Zach. 8. 19.* But this was called *the great fast, as Act. 8. 9. Sailing was dangerous because the fast was now past*, this fast was the day of expiation.

No workes to be done upon the day of expiation.

Secondly, they were commanded to abstaine from all workes this day. In other feast dayes they were commanded to abstaine frō servile works, as plowing, sowing, reaping, but this day was to be kept as Holy as the Sabbath

Sabbath it ſelfe, they might kindle no fire this day nor dreſſe meat, they were to abſtaine from all delights and pleaſures this day, as firſt, from waſhing of themſelves, ſecondly from anointing of themſelves, thirdly, from putting on of their ſhooes and fine apparell. Firſt, from anointing, in the day of affliction they did not anoynt themſelves. *Dan.*20.3.12. So they laid aſide their ornaments. *Exod.* 33.4.6. So they went barefooted. 1 *Sam* 15.30. So wearing Sackloth. *Pſal.*35.13. Not waſhing themſelves. 2 *Sam.*12.20.21. Not to lye with their wives. 2.*Sam.*11.11. Thirdly, This day they afflicted their ſoules or humbled their ſoules, for the outward humiliation had beene nothing with out the inward. *Eſay.*58.5. *Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoule.* Outward abſtinence without humiliation of the ſoule is nothing acceptable to God.

They abſtained from pleaſures that day.

They afflicted their ſoules on the day of expiation.

Fourthly, this day they proclamed the Iubile, they were humbled in their ſoules this day in afflicting themſelves, and then he biddeth them proclaime the Iubile; to teach us, that the Lord giveth grace to the humble; and ſecondly, that the Lord mixeth griefe and joy together to his children in this life, they are ſweet-ſowre joyes, and all the promiſes have *Annexionem Crucis*, a condition of ſome croſſe adjoyned to them. *Marc.*10.30. *He ſhall receive an hundreth fold in this life, &c. With perſecutions.*

Why the Iubile was proclaimed on the day of expiation.

This day was inſtituted for to purge all the defects and wants which had beene in their Sacrifices all the yeere long, and when this day was not able to purge them from their ſinnes, this taught them that they muſt expect another Sacrifice to purge ſinne, for *Non datur proceſſus in infinitum*, but there muſt be one perfect Sacrifice to purge all our ſinnes, wherein we ſhould reſt.

They had many reaſons to ſhew them the weake-

The weakeneſſe of the Ceremonies ſhewed by the Prieſts and ſacrifices.

neſſe of this Leviticall Law, both in the Sacrifices, and in the Prieſt; in the Sacrifices, *Num.* 19.8.9. When the Heifer was burnt, they put the aſhes in water to purge theſe who were put out of the Campe for uncleanneſſe; therefore it was called the water of ſeparation: thoſe aſhes purged them that were ſeparated, yet they defiled them that burnt them, and gathered them, *Verſ.* 10. Therefore this Sacrifice could not purge him.

So the weakeneſſe of theſe ceremonies was alſo ſhewed in the Prieſts themſelves, that the Prieſt being a ſinner, could not make atonement for himſelfe; when the Prieſt eat the meate offering of the people, he made atonement for them; but he might not eate his owne meat offering. *Levit.* 10.17. This ſheweth the Imperfection of the ceremonies, in eating the ſinne offering of the people, but not his owne ſinne offering. This was alſo ſhewed to them by this; If the high Prieſt had beene defiled by any thing, there was a ſecond high Prieſt appointed to ſupply his wants, 1 *King.* 2. which ſhewed the Imperfection of his Prieſthood. Laſtly, this Highprieſt entered but once in the yeere, into the Holieſt of all, and he alone, therefore this Prieſthood could bring nothing to perfection.

Heb. 10.5. *Sacrifices and Mincha, thou wouldſt not have, but a body thou haſt prepared for me;* in the oblation of Chriſts Body, the legall ſervices were aboliſhed, and the meatoffering ceaſed when CHRIST came. *Dan.* 9.2.

Three ſorts of purification.

The Iewes had diverſe ſorts of purifications. Firſt they had ἁγνισμὸς which was a purifying by water *Ioh.* 11. 55. ἁγνίσωσιν ἑαυτὸς, *they went up to Ieruſalem, to purifie themſelves,* and this the Latines called *Luſtratio.* The Greeke called the ſame ἡλιοβοσμὸς, which was a purifying by fire, for ἡλιος is the heat of the ſunne, this they borrowed from that Idolatrous cuſtome which the Prieſts

Priests of *Moloch* used, when as they had *Magnabbir Baish Transitum per ignem*, when they did initiate their young children by making them passe through two fires.

מעבר באש
transitus per ignem.

Their second purification was καθαρισμὸς, a washing with water, whereas the former was but a sprinkling with water; *Ioh.* 3. 25. *There was a question betwixt some of Iohns Disciples and the Iewes* περὶ καθαρισμοῦ, about purifying, and it was for this purification that those *water pots of stone* were set. *Ioh.* 2. 6. for when they came home from their markets, or had touched a gentile or any uncleane thing, they washed their cloathes, their hands and their feete, in those pots of water.

Purifying with water for what?

Their third sort of purification was καθαρμὸς *Piaculum*, or *victima piacularis*, when as they offered a sacrifice of any beast after they were thus purified, and this was called κάθαρμα, which the Gentiles abused, as the *Carthaginians*, when they tooke a man, and laid all the sinnes of the people upon him, they offered him in a sacrifice, and burnt him in the fire to be κάθαρμα, or an expiation for the whole people of that Country or City.

The manner of the heathen expiating sinne.

When *Iohn* the Baptist, the forerunner of CHRIST came to abolish the ceremonies of the Iewes, and to make way for the Gospell both to the Iewes and Gentiles, he changed ἀγνισμὸς εἰς μετανοίαν this sprinkling of water into repentance, and he changed καθαρισμὸς the washing with water εἰς βαπτισμὸν in baptizing with the holy Ghost and with fire; & he changed καθαρμὸς that sacrifice for sinne into that Vniversall κάθαρμα, the sacrifice of Iesus Christ, when he said, *Behold the Lamb of God*, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, *that taketh away the sinnes of the World.*

Iohn changed all these washings.

EXERCITAT. XXIII.

Of the seventh yeares rest, and the Jubile.

A ceremoniall appendix of Command. 4.

Levit. 25.4. *But in the seventh yeere shall be a Sabbath of rest unto the Land, &c. vers.* 8. *and thou shalt number seven Sabbaths of yeeres, &c.*

GOD commanded his people to rest the seventh day from their labours; then he commanded them to keepe many feasts in the seventh moneth; upon the first day of the seventh moneth they were to keepe the feast of Trumpets callled *Rosh Hashanah*, the first day of the new yeere; upon the tenth day of this moneth they were to keepe the feast of expiation; upon the fifteenth day of this moneth, the feast of Tabernacles, which continued for seven dayes, and in the seventh day of the feast of Tabernacles, they kept *festum salicis*, and caried branches, as they used in the Pascha to carry palmes, which was a signe of victory; then they carried branches before CHRIST and cryed *Hosanna filio David*. In the last day of the feast of Tabernacles, was the feast of collection added both to the Pascha, and to the feast of the Tabernacles, and *Iob.* 2.37. it is called *the last and the great day of the feast*.

ראש השנה *primus dies anni.*

The feast of collections added to the feast of Tabernacles and Passeover.

Besides these legall feasts in this moneth, they had likewise on the fourth day, the fast of *Godaliah*, and upon the twenty third day was *festum latitiæ legis, et benedictio*.

They had but one feast in the Moneth *Nisan*, and one in *Iair*, the Pentecost.

So

So the Lord commanded that the Land should rest in the seventh yeere, and every seventh seventh in the Iubile, The land was laboured six yeeres, and these yeeres were called *Annigeorgici*.

שנה שמיטה.

The land was to rest the seventh yeere, this was called *annus shemittah* from *Shamat*, *liberum demittere*, and not to seeke any due of it; for those who laboured the ground to seek fruit of it every yeere was too much, and gave no time of rest to the ground.

What things the Iewes were taught by the rest of the seventh yeere.

The Lord taught the Iewes sundry things by the resting of the Land; for as the Sabbath day taught them that as they were the Lords they behoved to cease from their owne workes, to doe his worke: So the Sabbath of the seventh yeere taught them, that both they and their land was the Lords, and therefore it was to rest.

Secondly, this yeere taught them to depend upon the Lords providence, for the Lord promised his blessing upon the sixt yeere, that the Land should *bring out for three yeeres*, *Levi.* 25. 20.

Thirdly, this yeere was a signe to them of their eternall rest.

Lastly, he instituted this yeere, to teach them to be pitifull to the poore; for those things which grew of their owne accord that yeere, were alloted to the poore and to the strangers.

Quest.

How could they live, seeing the land rested the seventh yeare?

Answ

How God blessed the sixt yeere, that it served for three yeeres.

The Lord answered, *Levit.* 25. 21. That he should so blesse the sixt yeere, that it should serve for three yeares, and here we may see how the promises were fulfilled, which were made, *Levit.* 26, 10. *Ye shall bring out the old, because of the new*, that is, there shall be such plenty of new, that yee must bring forth the old to make roome for it, and that is that which *Amos* speaketh, *cap.*

Hebraice מִן אֶל זן
a ſpecie in ſpeciem et chaldaice
שתא לשתא
ab anno in annum,

cap.9.13. Arator apprehendet meſſorem, the plowman ſhall over take the reaper, that is, the old and the new ſhall meete together. So *Pſal.* 144.13. *That our garners may be full affording all manner of ſtore*, but the Chaldee Paraphraſt paraphraſeth it, *Affording corne from one yeere to another.*

The fertility of the ſeventh yeare, was not meerely naturall.

Here we may obſerve that this fertility of the ſeventh yeare was not merely naturall, but proceeded from the bleſſing of God. Secondly, all thoſe who reſted the ſeventh yere from their labours, yet they wanted nothing but it was ſupplied by the bleſſing of God. *Mal.*3..10 *Effundam vobis vſque ad non ſufficientiam*, that is, that yee ſhall not have veſſells to containe the oyle, and the wine, nor garners to containe the corne, which I ſhall beſtow upon you.

Never man ſuffered any loſſe in Gods ſervice.

So thoſe who abſtaine from their labours upon the Sabbath, it ſhall never impoveriſh them; for the bleſſing of God upon the weeke dayes ſhall ſupply all their wants; ſo the Lord promiſed, when they ſhall goe up to *Ieruſalem* to ſerve him at their feaſts, that he would keepe their land from the incurſion of the enemies, *Exo.* 34.24. and we ſee, *Ioſh.* 5.2. When they were circumciſed, the Lord ſtrooke ſuch a feare and terror in the hearts of the *Canaanites*, that they durſt not touch them, as *Simeon*, & *Levi* killed the *Sichemites* when they were newly circumciſed; never man yet got hurt in the ſervice of God: He ſhall ſtill find the Lords protecting Hand and bleſſing in his ſervice. When hee ſent out the ſeventy Diſciples without purſe, ſcrip, and ſhooes, he ſaid, *Lacked ye any thing? and they ſaid, Nothing. Luc.* 22. 35. *Nebuchadnezzer* ſhall not want a reward for his ſervice which he did to the Lord, albeit he was an heathen, for hee got *the Land of Egypt for his wages. Ezek.*29.20.

The

The next priviledge of the Sabbaticke yeare was this, *Deut.*14.1. that mens debts were pardoned to them, if they became poore and had nothing to ſatisfie, but not if they had ſufficient to pay, then they were bound to ſatisfie; and if they were poore, the Lord commanded to lend unto them, *Deut.*15.19. although the ſeventh yeare was at hand; but that which was borrowed for neceſſitie onely, was not to be reſtored; and the naturall *Iewes* had onely this priviledge, but not the *Proſelytes*.

Debts were payed in the ſeventh yeare.

The third priviledge of this yeare was this, *Exod.* 21.2. *He ſhall goe out free in the ſeventh yeere, paying nothing*, to wit, if he was an *Hebrew* ſervant; but if hee was not an *Hebrew* ſervant, but a ſtranger, then he was to ſerve untill the yeare of the Iubile, *Levit.*25.4.

Servants were ſet at liberty this yeare.

The fourth thing which done in the ſeventh yeare, the Law was publikely read, *Deut.*31.10.

The Law was publikely read this yeare.

Whether or not, kept they alwayes theſe ſabbaticall yeares?

Queſt.

Not, *Ier.*34.14, therefore the Lord plagued them with divers plagues, and eſpecially with barrenneſſe of the ſixt yeare, 2 *Mach.*6.43.49.

Anſw.

When began this yeare of the reſt?

Queſt.

Some hold that it began after the land was divided by Lot; but ſeeing the Land was twiſe divided by Lot, firſt in *Gilgal*, *Ioh.*14. Secondly, in *Siloh* a few yeares after, becauſe the firſt diviſion was not perfected, this account of the ſeventh yeare ſeemeth to begin at the latter diviſion of the Land, *Ioſ.*18.2.

Anſw.

What time of the yeare began this reſt of the ſeventh yeare?

At what yeare the firſt Reſt began.

Queſt.

From *Tiſhri*, and not from *Niſan*; for if it had begun in *Niſan*, then they ſhould have loſt two Harveſts, firſt, they might not cut downe the Corne which was growing upon the ground in *Niſan*; and then ſecondly, they might

Anſw.

At what time of the were this Reſt began.

might not sow in *Tishri*, and so they should have lost both the Harvests, *Exod.* 23.16. and 34.22. but the Lord saith, *Levit.* 25.22. Yee shall sow the eighth yeare, therefore they wanted but one sowing, and one Harvest.

Of the Jubile.

יובל *ab* הובל
Produxit, eduxit.

Their great Sabbaticall yeare was the yeare of the Iubile: It was called the Iubile from *Iobhel* or *hobhel*, *deduxit* or *produxit*; because it brought men backe againe to their first estate; the Seventy translate it ἀνέσιν, because they were brought backe to their first estate, and *Philo Iudaeus* calleth it, ἀποκατάστασις, *restitutio*, and *Iosephus* ἐλευθερίαν, *libertatem*, and from the word *Iubile*, the Latines made their word *Iubilo*, to take up a merry song. So it might be called *buccina reductionis.*

דקרן דקריא

They blew with Rammes hornes at this feast, *dekeran dikraia*, as the *Chaldee* paraphrast paraphraseth it. And they blew with these Rammes hornes in remembrance of their deliverance out of *Egypt.*

Masius holdeth, that they were Neat hornes; they blew with Rammes hornes in the forty ninth yeare, and in the fiftieth yeare, the yeare of the Iubile, with Oxens hornes; but when they gathered the people to the Congregation, they blew with silver Trumpets; this blowing of Trumpets signified, that Ministers should *lift up their voyce like a Trumpet*, *Esay* 58.1. and proclaime salvation to the people. The Prophets were said to lift up the horne, 1 *Chro.* 25.5. because the Prophets were to lift up their voyce, and to blow, as if it were with a horne. None might blow with those hornes but onely the Priests, for the hornes were appointed for a holy use, and no man might blow those hornes,

Elevare cornu prophetiæ quid.

The Priests proclaimed the Iubile with Rammes hornes.

hornes, but he who was consecrated for a holy use, as the Priest was, for the Priest went out to battell and blew the Trumpet, it was he that blew the trumpet to convocate the people; it was he that blew, when the wals of *Iericho* fell downe; it was he that proclaimed the yeare of Remission; and it was he that proclaimed the yeare of the Iubile.

When they proclaimed this Iubile upon the forty ninth yeare, they proclaimed it upon the day of expiation; the day of expiation was *dies luctus* to them, a day of mourning; and yet the intimation of great joy of the yeare of the Iubile was proclaimed that day, to teach thē in the midst of their griefe to remember joy.

The forty ninth yere of the Rest, and the Iubile could not ever fall together.

Although the Iubile was proclaimed the fortie ninth yere, yet the forty ninth yeare of the rest and Iubile, fell not alwayes together; for if the Iubile, and the yeere of the rest had fallen alwayes in one yeare (as some would reckon, beginning the Iubile in *Nisan*, and the yeare of the rest in *Tishri*) then there should be wanting either a halfe yeare, or a whole yeare to the yeare of the rest; the Iubile hath fifty, and the seven rests forty nine, it wanting halfe a yeare in the first Iubile, in the second Iubile there should be a whole yeare of the rest wanting. And so the whole order of their reckoning should be perverted; the Text saith expresly, that the fiftieth yeare shall be the Iubile, and not the forty ninth yeare; neither is it enough to say that the Iubile is the fiftieth yeare, becaus the former Iubile is reckoned for one of the fifty, becaus this wayes, one Iubile should be twise numbred, being the last of the one Iubile, and the beginning of the next Iubile; and as no man will say, that the Iewes were to rest from their labours after the seventh day, but upon the seventh day; so no man can say, that the land was to rest after the seventh yeare, but upon the seventh; and as the seventh day of

the weeke is to be reckoned, excluding the former Sabbath (for when the former Sabbath is included, then it is called eight dayes) so the seventh yeare is to be reckoned excluding the former seventh; and the fiftieth yeare, secluding the former Iubile.

The yeare of the Rest and the Iubile fall together every seventh Iubile.

Then to make up the right reckoning, is to give to the yeare of the rest forty nine yeares and to the Iubile fifty, and so they shall fall together at every seventh Iubile, in three hundreth and fifty yeares. Seven times forty nine, maketh but three hundreth and forty three yeares.

Three sorts of reckoning amongst the Iewes. The three yeeres are not three full yeares.

When the land is said to rest for three yeares, it is not meant here of three compleat yeares; the *Hebrewes* have three sorts of reckonings, the first reckoning is, *exclusō utroque termino*; their second reckoning was *inclusō utroque termino*; their third sort of reckoning was, *exclusō uno termino & inclusō altero*. Example of the first, when they are both excluded, *Matthew* saith, *cap.* 17. 1. *fixe dayes after*, the other Evangelists say, *eight dayes after*, *Marc.* 9. 2. *Luc.* 9. 4. including both the termes. And thus the Evangelists are reconciled. The 3 sort of reckning is, including one of the termes, and excluding the other; as they were to Circumcise their children the eight day, if the child had lived seven dayes, and a part of the eight, he was to be circumcised, as if he had lived compleat eight dayes; therefore the Iewes say, that *dies legis non est à tempore ad tempus*, that is, it is not to be understood, *de completo tempore*, of the full time; so the three yeares wherein the Lord promised to blesse their land, are not to be reckoned for three whole yeares, but *exclusō utroque termino*, two halfe yeares and a whole yeare, *Deut.* 5. 1. *At the end of every seventh yeare thou shalt make a release*, *mikketz* should not bee translated, *A fine*, but *in fine*, *Deut.* 31. 30. putting *beth* for *mem*.

מִקֵּץ *a fine*, מִבְּ *pro*

Th

The land reſted three yeares, but not three compleat yeares, but one whole yeare and two halfe yeares, *excluſo utroque termino*; they did ſow their Corne in *Shebhat*, anſwering to our *Ianuary*; and they reaped their Barley in *Niſan*, anſwering to our *March*; and they reaped their Wheat at the Pentecoſt, the yeare before the Iubile; when the reſt and the Iubile fell together, they reaped their Corne in *Niſan*, which ſerved them till *Tiſhri*; and this halfe yeare was called the firſt yeare of the three yeares reſt; then the yeare of the Iubile began in *Tiſhri*, which was a compleat or a full yeare, and this was the ſecond yeare of the Reſt; and after the Iubile, the Cornes were ſowen in *Shebhat* againe, and reaped in *Niſan*, and this halfe yeare was counted the third yeare; and this was *annus currens*, but not *completus*.

How the land reſted three yeares together.

Annus { *completus.* / *currens.*

In the fiftieth Iubile from the Creation of the world, the ſeventh Sabbath of the Land and the firſt Iubile began both in one yeare.

After *Ioſhua* had fought againſt the *Canaanites* for ſixe yeares, the Lord commanded the land to reſt the ſeventh yeare, reckoning the ſeventh yeare and Iubile from *Tiſhri*.

How the Iubile and the ſeventh yeare of the reſt, fell both together, ſee this Figure following.

A figure to shew when the seventh yeare of the Rest and the Jubile fell both in one yeare.

Also there were no Iubilees reckoned untill *Ioshua* had conquered the land, yet if ye will reckon from the Creation of the world, till the dayes of *Ioshua*, 3500 yeares, which will make up just fifty Iubilies, we may reckon

reckon this way, *per tempus prolepticum*, which is neither *postulatitium* nor *historicum*; *tempus postulatitium* they call this, when the Kings of *Egypt* deduced their genealogies thirteene thousand yeares, before the Creation this is a false reckoning; but *tempus prolepticum*, is this, when they reckoned seven hundred yeeres before the Creation, to make the Sunne, the Moone, and the yeare of the Indiction to fall in one yeare; and so doth *Scaliger* reckon; and thus wee may reckon the Iubilees ascending up to the Creation, not *per tempus historicum*, nor *tempus postulatitium*, but *per tempus prolepticum*; but when we reckon from *Iosua's* dayes descending to the time of Christs death, this is *per tempus historicum*, the Scripture sheweth us just twenty nine Iubilees from *Iosua* to Christ, then was the acceptable time, and the day of great deliverance, *Luc.* 4.18. and then all the Iubilees ceased.

Tempus { *postulatitium* / *prolepticum* / *historicum*.

The difference betwixt the seventh yeere of release, and the yeare of the Iubile was this, in the seventh yeere the Hebrew servant was released, and if he had maried a stranger, his wife and his children were not released; but in the yeare of the Iubile they were released. Secondly, the morgaged lands in the seventh yeare were restored, to the last Morgager; but in the yeare of the Iubile the Land was restored to the proper inheritor.

The difference betwixt the priviledges of the seventh yeare and the Iubile.

The Lord appointed these Iubiles, First, that the poore might not be excluded from their inheritance; Secondly, he instituted them that they might keepe a right chronology and reckoning of times; for as the Greekes did reckon by their *Olympiades*, and the Latines by their *Lustra*; So did the Hebrewes by their Iubiles. Thirdly, he instituted these Iubiles, that they might be a type to them of their full deliverance by Christ. *Esay.* 61.2. *Luc.* 4.10.

Why the Iubile was appointed.

The

The extent of the remission under the Gospell, above the remision under the Law.

The Remission of the Iubile exceeded the remission of the seventh yeare seven times, and Christ extended the remission under the Gospell as farre above the Iubile, as the Iubile is above the seventh yeare to seventy times seaven times: *Peter* would have restrained this remission to seven onely, *Mat.* 18.21. but Christ extendeth it farre above seven times or seventy times, but he saith that wee should forgive our brother *seventy times seven.*

Conclusion.

The conclusion of this is; the seventh day they rested from their labours, in the seventh moneth the most of their feasts fell; and in the seventh yeare their Land rested, and in the seventh seventh their Iubile fell, then all their debts were payed, then they were restored to their inheritance, but when our eternall Sabbath shall come, *Esay.* 66.22. then we shall rest from our labours and our sinnes, and the punishment of them; then the earth shall rest from the burdens under which it groneth now, *Rom.* 8.22. and the sunne, *qui jam anhelat ad locum suum, Eccles.* 1.5. Who now is weary in running of his course, shall rest, and there shall be no more need of his light, *Revel.* 22.5. Then all our debts shall be fully pardoned, and we shall be fully restored to our inheritance which we have morgaged: when the Priests went about the fortyninth yeare, and proclaimed that the fiftieth yeare was at hand, were not these glad newes to the poore, and to those who were in debt; so when the Ministers of the Gospell, *Lift up their voyce like a Trumpet, Esay.* 58.2. and proclaime to us, that the yeare of the Iubile is at hand; should not poore and miserable sinners rejoyce, and *lift up their heads because their redemption draweth neere, Luc.* 21.28.

שאף *anhelavit.*

Com-

Commandement V.

EXERCITAT. XXIIII.

Of the maintenance of the Priests under the Law.

A ceremoniall appendix of Command. 5.

Num.18.21. And behold I have given the children of Levi, all the tenth in Israel, &c.

LEt us consider here, first, who payes tithes. Secondly, to whom they were payed. Thirdly, for what end they were payed. Fourthly, what things the Priests and the Levites had beside: the tithes, and lastly, the blessing upon those who payed their tithes.

First, the people payed their tithes to the Levites, because the Levites *Adhærebant Sacerdotibus*, they were joyned to the Priests, *Num.18.2. And thy brethren also of the Tribe of Levi, of the tribe of thy father, bring them with the* [*Vaÿlavu*] *ut adhæreſcant tibi, that they may bee joyned unto thee*; the children of *Levi* called *Levites*, were adjuncts to the Priests, and therefore the people payed the tithe to them.

The second thing to be considered here, is to whom they payed tithe, the people payed their tithe to the Levites.

How did the Pharises pay tithe, seeing they were

לוי *filius adhæſionis sic dictus a matre quia putabat maritum sibi adhæſurum* לוה *adhæſit & hic aliud dominus, cum dicit* וילוו *ut adhæreſtant.*

Queſt.

ἀποδεκάω decimas do vel decimas accipio.

Answ.

פָּרְשִׁים *docentes.*

פְּרוּשִׁים *separati.*

Church-men, the Pharisie said *I tithe*, that is, *I pay tithe. Luc.* 18.12.

All the Pharises were not teaching Pharisees, they were not all [*Porashim*] *Docentes*, but some were [*parushim*] *vel ἀφορισμένοι, separati*; and of these some manured the ground, and were Laike Pharises, as wee may call them; and those payed tithe as well as others.

Priests sometimes called Levites.

Then the Levites payed their tithes to the Priests. Sometimes the Priests are called *Levites* in the Scripture, as *Ezek.* 44.15. *The Priests, the Levites, the sonnes of Zadok*; therefore although when the people are commanded to pay their tithes, the Levites are onely mentioned, yet the Priests are comprehended under the name of Levites, because the tithes belonged to the Priesthood onely; when the Priests and the Levites are taken *Compositè*, then the tithes belong to them both iointly; but when they are taken *oppositè*, then the people must pay their tithe to the Levites, and the Levites must pay their tithe to the Priest, *Heb.* 7.5. *The sonnes of Levi who receives the office of Priesthood, have Commandement to take tithes of the people.*

Why the Lord would have the Levites pay tithes.

The Levites payed to the Priest the tithe of the tithes, although they had no inheritance in the land, yet the Lord would have them to honor him with a heave offering, and it was reckoned to them as if they had possessions and Lands; and besides this, they payed tithes of the ground of the suburbe, and fields which were given them; therefore, *Num.* 18.28.29. *Thus you also shall offer an heave offering unto the Lord of all your tythes which yee receive of the children of Israel, and ye shall give thereof the Lords heave offring to Aaron the Priest out of all your gifts yee shall offer, &c.*

Thirdly, to what end they were payed; the tithes were given as a signe of homage, and thankfullnesse to God

God, *Prov.* 3.9. *Honour the Lord with thy substan, and with the first fruits of all thine increase*; and as Kings have their tributes payed unto them for the maintenance of their attendance, *Rom.* 13.6.7. So the Lord will have his tribute payed to him, for the maintenance of his servants the Priests; therefore the tithe is called his *heave offering*, *Levit.* 27.30. and before the Law was given, *Iacob* payed them to the Lord, *Gen.* 28. 22. and *Abraham* the tenth generation from *Sem* payed them to *Melchizedecke* the Priest, and the Lord appointed them for the Priests, *Num.* 18.28.

Why the tithes were payed.

Abraham and *Iacob* payed tithes before the law.

Now that we may understand what great plenty and abundance, the Levites had, who had the Lord for their portion, *Num.* 18. 20. *Deut.* 18. 2. *Ezek.* 44. 28. Let us consider what they had in particular.

The great plenty which the Levites had for their service.

First, they had a part of the meatoffering called *Mincha*. Secondly, they had a part of the peace offering, the breast, and the shoulder and skin of the burnt offering, *Num.* 18.18. *Levit.* 7.13. Thirdly, they had the first fruits of the Corne, of the wine, and of the oyle, [*Reshith*] *prestantissimum*, the best of them and the fat of the oyle, *Num.* 18.12. *Deut.* 18.4. and they had [*Biccurim*] the first fruits. The difference Betwixt [*Biccurim*] and [*Reshith*] was this; *Reshith* were the first fruits which the Levites tooke from the people; but *Biccurim* were the first fruits which the people presented to the Lord, and the Lord gave them to the Priests, *Num* 18.13. What so ever is first ripe in the Land shall bee thine; *Reshith* was the first of the first fruits, and *Biccurim* were the first fruits themselves.

ראשית *primitiæ primitiarum.*
בכורים *primitiæ.*

It was not determined by the Law how much they should offer here, but the Doctors of the Iewes determined afterwards, that none should offer lesse than one of sixty, and none should offer more than one of forty, and the middle sort one of fifty, and they called

What every one was to offer of their first fruits.

עין רעה
Oculus malus.
עין יפה
Oculus bonus.
עין חבונית
Oculus inter utrumque.

him who offered one of sixty; the man with the evill eye, or the covetous eye, or the covetous man, *Prov.* 23.6. *eat not the bread of him who hath an evill eye,* that is, of a covetous man; and he who payed one of forty, they called him the man with the good eye, *Eccles.* 35. 8. *Give the Lord his honor with a good eye, and diminish not the first fruits of thine hand,* and he who payed one of fifty, they called him, the man with the middle eye.

תרומה גדולה
Oblato magna.

This was called [*Tereumah Gedolah*] the great heave offering by way of excellency, and they payed this, not onely of things commanded in the Law, but also of their oates, Lentiles, and fitches: although these served not for the sustentation of man; but onely in time of famine to satisfie their hunger; yet they payed them, and they payed also tithe of Anise and Mint, which did grow in their gardens, which our Lord doth not blame, *Matth.* 23. for he addeth, *these things yee should have done*: all these, because they were not determinated by the law, they gave at least to the Priests the sixty part, so they gave the sixty part of their wool in their *Tereumah Gedolah* to the Priest.

The Priests and Levites had the free will offerings and the estimation of male and female and according to their abilitie and sexe.

Besides these first fruits which they were bound to pay, they payed likewise free will offerings, *Levit.* 7. 16. So when they made a singular vow, they were valued according to their age, and according to their sexe, *Levit.* 27. 3. 4. The estimation of the male from twenty yeare old, even unto sixty, was fifty Shekels of Silver, after the Shekell of the sanctuary; and the estimation of the female was thirty. Againe, from five yeare old to twenty, the estimation of the male was twenty Shekels, and of the female ten. Thirdly, from a moneth old to five yeares old, the estimation of the male was five; and the female was three Shekels of silver. Fourthly, if they were past sixty yeares and

above, the estimation of the male was fifteene shekels: and of the female, ten shekels. Fiftly, the poorer were valued after the valuation of the Priests, according to their ability, and all these came for the maintenance of the Priests. So they had a part of things consecrated, *Levit.* 7. 35. *Num.* 18. 13.

The Levites had the tenth part of all the fruits which did grow in *Israel*; then the Priests got *Decimas Decimarum* the tithe of the tithes from the Levites: the husband man payed to the Levites the tenth of his whole encrease, and this was called [*Magnasar rishon*] the first tithe; and the Levites payed out of this, the tenth to the Priests, which was the hundreth part of the husband mans increase [*Magnasar min Hamagnasar*] *decima ex decima.*

מעשר ראשון
Decima prima.
מעשר מן המעשר
Decima ex Decima.

The third tithe was given to the poore, and it was the ninth part of the whole increase. *Tobit.* 1. 7. 8. It was called [*Magnasar shani*] the second tithe, and in the first and second yeare, this tithe was reserved by the husband man, and either taken up to *Ierusalem*, or else sold and put in mony, that the Levite, the widdow and the poore might eat of it there at the three great feasts, and it differed nothing from the tithe of the third yeare, but onely in the use, as *Maimony* sheweth, and every third yeare it was given to the poore, but every first and second yeare it was given to the Priest, and to the Levite, and to the widdow, and they did eate it before the Lord in *Ierusalem*, by this we may perceive how the husband-man payed the ninth part of his whole increase every yeare: Let us put this case, a husband-man hath an hundreth and two logs of oyle, of this he was to pay two to the Lord, which was his *Tereumah Gedolah*, and this was one of fifty; and then ten to the Levites, and nine of the hundreth, to the poore for the second tithe, so that of an hundreth and two logs, he payed twenty

מעשר שני
Decima secunda, vel secundi anni.
מעשר שלישי
Decima tertia, vel tertij anni.

The husbandman paid the most part of his increase.

and one, which was the fift part of the hundreth, and some more.

They had the first borne of man and beast.

Moreover, they had the first borne of all sorts of cattell, as of sheepe, beeves, and goats; and the price of the rest which were to be redeemed according to the Priests estimation. Likewise the first borne of man redeemed at five shekels the man, *Ezek.* 44. 30. *Neh.* 10.36. And when all the males appeared before the Lord three times in the yeare; none of them must come empty handed; all these the Priests got.

They had 48 cities and so much ground about them.

And besides all this, the Levites had forty eight cities, and two thousand cubites of ground round about them on every side, with their Cattell and flockes; the number of the Levites were but twenty three thousand, *Num.*26. The tribe of *Asher* was fifty three thousand, and two hundreth; and the tribe of *Nephthali* was forty five thousand and foure hundreth; and the tribe of *Issachar*, was sixty foure thousand and three hundreth, and the tribe of *Dan*, was sixty foure thousand and foure hundreth, and yet the greatest of them all, had but ninteene Cities; but the Levites being but few in number, got moe Cities than any of them all; and the reason was, because the Lord would provide liberally for them; the Levites who were not the tenth part of the people, yet they got the tenth part of the increase of the Land, and Priests who were but a small number in respect of the Levites, yet they got the hundreth part of the increase of the Land, and because the Priests had such a plentifull portion, therefore the Lord alludeth to this, *Isa.*13.14. *I will satiate the soule of the Priest with fatnesse.*

The Levites were not the tenth part of the people yet they had the tenth part of the increase.

Allusion.

The Lord was *their portion*, *Num.*18.20. *Deut*, 18.1. *Ezek* 44.28. and the godly allude to this, *Psal.*73.26. *God is my part for ever*, So *Psal.*142.6. *Thou art my part in the Land of the Living*, *Lam.*3.24. *The Lord is my part*, saith

Allusion.

Allusion.

saith my soule, therfore I will hope in him. *Psal.* 16, the Lord is the portion of mine inheritance.

And see what a care the Lord had that they should want none of these. *Ezek.* 44.30. *And the first of all the first fruits of all things, and every oblation of all of every sort, shall be the Priests*; the Hebrewes when they would have a thing precisely kept, they double this word [*Cel*] as *Psal.* 119.128. *Therefore I esteeme all thy precepts, concerning all things to be right*, So here the first of all the first fruits of all things, &c.

The last thing to be considered here, is the blessing of God upon those who payed their tithes, they were to pay to the Priests the first fruits, and tithes of all their increase of every sort. And the first of their dough *That he might cause the blessing rest in their house, Ezek.* 44 So *Mal.* 3.10. *Bring ye all the tithes into the storehouse, that there may be meate in mine house, and prove me now here with, saith the Lord of hosts, if I will not open you the windowes of heaven, and powre you out a blessing, that there shalt not be roome enough to receive it*; *Deut.* 16. 74. *Thou shalt rejoyce in the feast before the Lord, thou & thy son, and thy daughter, and thy maid servant, and the Levite, and the stranger, and the fatherlesse, and the widdow, that are within thy gates*; And the Hebrewes say, the Levite, the fatherlesse, the stranger, and the widow, foure that belong to me, answerable to foure that belong to thee, thy sonne, thy daughter, thy man and thy maide; if thou comfort those that are mine, I will blesse and comfort these that are thine, and they say, when a man payeth his tithes, he is the husbandman, and God Almighty is the Priest; but when he payeth them not, then God is the husbandman, and he is the Priest, and then, *Ten Akers of Vine shall yeeld but one Bath. Esay* 5.8.

The Conclusion of this is, they who have the Lord for their portion can lacke nothing, *Psal.* 23.1. here was none

The Hebrewes repeate words to signifie that nothing should be omitted.

וראשית כל
בכורי כל וכל
תרומת כל מכל
לכהנים יהיה

Et præcipuum omnium primitiarum ex omnibus, et omnis oblationis omnium ex omnibus oblationibus vestris Sacerdotes. Vox כל *hic quinquies repetitur.*

The blessing of God upon those who payed their tithes.

The Lord had foure, and the Priest had foure at the eating of the Tithe of the third yeare as the Hebrewes say.

Conclusion.

none of the Priests that *did shut the doores of* Gods *sanctuary* or *kindle fire upon his Altar for nought*, *Malac.* 1.10.

EXERCITAT. XXV.

The Jewes might not kill the damme sitting upon the young ones.

A ceremoniall appendix of Command. 5.

*Levit.*22.6. *If the damme be sitting upon the young, or upon the egges, thou shall not take the damme with the young, &c. That it may be well with thee and that thou maist prolong thy dayes.*

God made choise of Canaan after a speciall manner.

*The earth is the Lords, and the fulnesse there of. Psal.*23, 1. Yet the Lord made choise of *Canaan* in a special manner, and therefore he saith, *the Land is mine*, *Levit.*25. 23. Thence it is called *Emmanuels Land*, *Esay.*8 8. and other Lands the Lord calleth polluted Lands, *Amos.* 7. 17. *Thou shalt dye in a polluted Land.* So the people who dwelt in *Canaan* were the Lords, after a speciall manner, and all that which belonged unto them, therefore he forbiddeth to take usury of his people.

The damme sitting on the yong ones was not a type.

When the Lord forbiddeth them to kill the damme with the young ones; the damme sitting upon the young ones, was not a type to the Iewes here, no more then the oxe when hee trode out their corne; but there was a tropologicall sense here, to teach them manners; but *Canaan* it selfe was a type to them.

By this Law the Lord taught them mercy to all men, and reverence to their parents.

God will have them to shew mercy upon the beasts, and the birds, and he will not have the damme, and

and the yong killed together; and *Targum Ionathan* paraphraseth it thus, as your heavenly Father is mercifull in heaven, so be ye mercifull in earth. The farthest extent and meaning of this Law is, that they should abstaine from cruelty, *Hos.* 10. 14. *Gen.* 32. 11. *To kill the Mother, and the Children*, for as God hath not regard of Oxen, 1 *Cor.* 8. 9. his chiefe regard was not to the Oxe, when he forbiddeth to muzzle his mouth, but that the Minister should have maintenance: so the Lords chiefe regard, is not here that the Damme be spared, but that Parents be reverenced.

God taught the Iewes in their infancy sundry wayes. First, he taught them by their apparell, that they should not weare Linsey wolsey; so that the Priests should weare linnen in the Sanctuary, and wooll out of the Sanctuary, *Ezek* 44. 17. and so by their meates, putting a distinction betwixt cleane and uncleane; and so by their houses, when he commanded the Law to be written upon the posts of their doores, and by the Battlements to be put about their new houses, and so by their husbandry, when he commanded them not to plow with an Oxe and an Asse, and not to sow their fields with divers sorts of seede? So by their flocks to offer their first borne of them to him; and here when they were walking in the fields, if a birds nest were before them in the way, either in a tree, or upon the ground, they were commanded to spare the damme; to teach them reverence to their Parents; whersoever they lookt, they had some instruction before them.

God taught the Iewes many wayes,

He forbiddeth them to kill the Damme and the yong ones together; he commanded them to eate flesh after the flood, but here he would restraine their appetite, that they should not kill both the Damme and the yong ones; and which is more, the Lord forbiddeth

Why God would not have the Iewes to kill the Damme with the yong ones.

biddeth when they are about to sacrifice, that they kill not the Cow or the Ewe, and their young ones both in one day, *Levit.* 22.27. So the Iewes say that they might not kill the damme upon the young ones although it were for cleansed of the Leprosie, *Lev.* 14. 4. And if he will not have this done for his owne worship, farre lesse will he have men do it for their own private use, *God will have mercy and not sacrifice, Matth.* 9.13. he forbiddeth them to kil the Dam, but they might take the young ones; he will not have them like the *Pythagoreans* who thought it unlawfull to kill any beast or fowle, neither will he have them like *Barbarians* who kill all without respect, but he will have them kill the young ones and spare the old, to teach them reverence towards their parents; there is no creature, but man may make some use of it, either to make it the object of his pity, or else to imitate it, as the Storke, the Crane, and Swallowes, *Who know their times, Iere.* 8.7. yea the Lord sendeth the sluggard to the pismire to learne, *Prov.* 6.6.

No creature but man may make use of it.

Honour thy father and thy mother, is the greatest Commandement in the second table, and it hath this promise annexed unto it, that they who honour their parents shall live a long life; and here the Lord joyneth it to the meanest of all the Commandements which the Iewes call *Præceptum leve*, the Lord set the ceremonies [*Sejag Latorah*] as a hedge about the Law; and as the hedge is a fence to keepe out beasts; so were these ceremonies set as a hedge to keepe the Iewes, that they should not breake in to violate the morall.

סיג לתורה

If a man should find a bird sitting in this land upon her yong ones, he is not bound by this Law to spare her, more then he is bound, when he reapeth his field to leave the gleanings ungathered; yet he is bound by the Morall Law to shew pity to his beast, and so upon the

This law to spare the Damme upon the yong ones, binds us not now.

the foule, neither could he promiſe to himſelfe longer life, if he ſhould doe ſo: but onely he muſt looke to the morall precept, which obligeth man ſtill, when theſe ceremonies are aboliſhed.

Object.

It may be ſaid, where the reaſon, or the promiſe annexed to the Law is perpetuall, there the law is perpetuall, but this promiſe is perpetuall, long life to the obedient child; therefore it might ſeeme that this law is perpetuall.

Anſw.

How the promiſe is annexed to this ceremoniall precept, and to the morall precept.

The promiſe is properly annexed to the morall Law, and but accidentally to the ceremoniall Law: a father hath a child whom he mindeth to make his heire, he biddeth his child doe ſuch and ſuch things, which are but trifles, and then he promiſeth unto him the inheritance, there are more weighty conditions included in this promiſe; but for the childs nonage, and becauſe as yet he is not capable of the greater conditions, therefore his father ſetteth downe thoſe meaner conditions unto him; the inheritance is promiſed unto him eſpecially if he obſerve the maine conditions; but the meaner are ſet downe for the preſent to him: ſo dealleth the Lord with the Iewes here.

Simile.

The keeping of the whole Commandements hath this promiſe of long life annexed unto it, *Prov.* 3.1.2. *my ſonne forget not my law, but let thine heart keepe my Commandements, for length of dayes, and long life and peace, ſhall they adde unto thee,* ſo *Deut.* 8.1. and 30.16. But it is more particulary annexed to this Commandement, and it is called *the firſt Commandement with promiſe, Epheſ.* 6.2.

Commandement. VI.

EXERCITAT. XXVI.

That the Jewes might eat no blood.

A ceremoniall appendix of Command. 6.

Deut. 12.24. *Thou shalt not eate it, thou shalt powre it upon the earth as water.*

The blood is not the forme to the body.

THe Lord forbiddeth the Iewes his people to eate blood, *because the life is in the blood*, the blood is not the forme to the living body, because one body cannot be the forme to another; neither is it a part of the body, for it nourisheth the rest of the body, and one part nourisheth not another; and it is more excellent than milke, melancholly, or marrow; for they have their residence in some particular parts of the body, but the blood is dispersed through the whole body, and none of those are profitable to the body, unlesse they be mixed with blood.

Why the life is said to be in the blood.

The life is said to be in the blood, because the naturall heat is preserved in the body by blood; the blood it selfe is a thing naturally cold, and it is the heat of the spirits which commeth from the heart that heateth the body, and the blood but keepeth in the heat, as a mans cloathes doe, *quæ non calefaciunt sed recalefaciunt*, it but keepeth in the spirits which are in the heart; but when the blood is let out, then the spirits faile, and the blood is congealed.

Although

Although the ſoule be ſaid to be in the blood, yet we muſt not thinke that the blood is the ſeat of the ſoule; becauſe the ſeat of the ſoule is ſome principall member of the bodie, but the blood is not a member of the body; the ſeat of the ſoule is a firme, and a permament thing, and it hath ſenſe, eſpecially the Touch, but the blood in it ſelfe hath no ſenſe, wherefore it is not the ſeat of the ſoule, but the common inſtrument, and *Vehiculum* which carieth the ſpirits.

The blood is not the ſeat of the ſoule.

The life is in the blood, all the paſſions of man ſhew themſelves in the blood, as the blood is hote with anger, it flyeth for feare, it groweth ſlow for griefe, and ſpreadeth it ſelfe abroad for joy, and in ſhame, it maketh the face to bluſh.

The paſsions ſhew themſelves in the blood.

The life is in the blood, therefore *David* ſaith, *Pſal.* 30. 10. *what profit is in my blood*, that is, in my life, and Virgil calleth it the purpure ſoule.

God taught his people to abſtaine from blood for two reaſons; Firſt, in reverence of the blood of Chriſt which was to expiate their ſinnes, wherefore the blood was called *the atonement of the ſoule*, *Levit. chap.* 17. 11. that is, the ſoule or the life of the beaſt, is made the ranſome for the ſoule or life of man, and therefore it ſhould not be eaten; and for this cauſe they were commanded to cover it in the earth with duſt: contrary to this, is that, *Iob* 16. 18. *Let not the earth cover my blood*, and *Ezek.* 24. 7, 8. *Their blood is in the midſt of her, ſhe ſet it upon the top of a Rocke, ſhe powered it not upon the ground to cover it with duſt: that it might cauſe fury to come up to take vengeance, I have ſet her blood upon the top of a Rocke that it ſhould not be covered.* But in this reſpect it is not an appendix of the ſixt Commandement, but in another reſpect; the Lord commanded them to abſtaine from blood, and not to eate it, to teach them to abſtaine from cruelty, and then it is a

Why God would have his people abſtaine from blood.

They were to cover the blood.

ceremoniall appendix of the sixt Commandement.

How the Romans by degrees became cruell.

The corruption of man is such, when he beholdeth cruell things then he beginneth to be more cruell; the Romanes used at the first to set wild beasts upon the stage to kill one another; and after this they came to be delighted to see Gladiators, and Fensers kill one another; and thirdly they delighted to see men cast unto the wild beasts, so that from the sight of killing of beasts, they delighted to see men killed; and so from eating of blood, they might have beene drawne to cruelty, and shedding of the blood of men; for those who are but acquainted with the shedding of the blood of Beasts, doe care little for the shedding of the blood of men; *Nimrod was a mighty hunter*, *Gen.* 10.9. and then he became a cruell murtherer of men; *Pythagoras*, that he might teach men to abstaine from blood, taught men alwayes to abstaine from the shedding of the blood of Beasts.

Obj.

It may be said where the reason of the law is perpetuall, the law is perpetuall; ye shall eat no blood, because the life is in the blood: this reason is perpetuall, therefore this law may seeme to be perpetuall.

Answ.

What part of this Law is morall.

Thus much of the law is perpetuall, that they should not eat *membrum de vivo*, or while it is *palpitans sanguis*, that is the morall precept, *Ezek.* 33. 25. *Yee eat with the blood*, which must be understood, ye eate while the life is in the blood; this is a breach of the morall precept, and it is joyned here by the Prophet with other morall transgressions, *Yee lift up your eyes to your Idols, yee shed blood, and yee eate blood.* But this is the Ceremoniall part simply to eat blood, the Lord commandeth to give that which dyed of it selfe to the stranger, *Deut.* 14. 21. But if this were a morall precept simply, to abstaine from Blood, then no stranger might eat Blood, or eate that which dyed of it selfe; and the *Apostles*, *Act.* 15. 20.

To eat blood simply was not a morall Law.

renued

renued this precept of abstinence from blood, and they give this to be the reason, *vers.* 21. *For Moses of old time had in every citie those that preach him, being read in their Synagogues every Sabbath day*, that is, seeing *Moses* ceremoniall law is yet professed by the Iewes, ye must beare with the weake Iewes untill ye and they be fully united, and this occasion being taken away, the law ceaseth.

Why the Apostles renued this precept.

He commanded the Iewes to abstaine from blood, becaus the Church was in her infancy yet; therefore to command the Iewes still to abstaine from blood, it is even all one, as if one should command that a man should be continually nursed with milke, becaus he suckt milke when he was a child.

Why he commanded the Iewes to abstaine from blood.

Why did not the Apostles forbid them to abstaine from fat, as well as from blood? Seeing to eate the fat was forbidden in *Moses* Law as well as to eate the blood.

Quest.

This precept of abstinence from blood was given to *Noah*, and it was one of the seven precepts; but abstinence from fat, was not commanded untill the ceremoniall law was given, *Levit.* 3. 16. 17. and becaus the Iewes esteemed more of this interdiction of eating of blood, therefore the Apostles commanded them abstinence from it.

Answ.

Why the Apostle commanded abstinence from blood.

Tertullian in his Apology for the Christians showeth that they would not eate blood or strangled, and that the heathen used to come to them with bottles of blood, and to force them to drinke of it: by this it appeared, that the Christians in his time abstained from blood; but *Beatus Renanus* commenting upon that place of *Tertullian*, noteth well, that the Christians were too superstitious in that, *Nam citra scandalum Iudaeorum fuit insciti servare*, they were bound onely to abstaine from blood, that they might not offend the Iewes.

Tertullian in Apolog. c. 9.

But

Ob.
Answ.

But *Blandina* the Martyer abstained from blood.

The reason of this was the danger of future scandall which might follow; for the Christians were charged by the Pagans, that they spilt the blood of Infants, & did drinke it; now if she had not abstained from blood, how could she have contested with the *Pagans*? It is not likely that we drinke the blood of Infants, who abstaine from the blood of beasts; the Councell of *Orleance* is justly censured for renuing this abstinence from blood, as Iudaizing in this point.

How the Pagans charged the Christians with drinking of blood.

Conclusion.

The conclusion of this is; the Lord by degrees trained up his people to be mercifull; as he forbad them to kill the damme sitting upon the young ones; so he would not have the flesh of the beast eaten that killed a man, and hee forbiddeth, *to eate that which is torne of beasts*, *Exod.* 22.21. And here he forbiddeth them to eate blood.

EXERCITAT. XXVII.

That the Jewes might not seethe a Kid in the mothers milke, to teach them not to be cruell.

A ceremoniall appendix of Command. 6.

Exod. 23.19. *Thou shalt not seeth a Kid in the mothers milke.*

A Philosopher in *Egypt* asked a Iew upon a time, why the Iewes abstained from Swines flesh, and would eate none of that which was holden to be most wholsome? the Iew answered him by another question; What was the reason why the *Egyptians* had so many

many Hieroglyphickes, and the *Pythagoreans*, their enigmaticall speeches? were not those Symbolicall, and taught them some other thing? as *ignem gladio ne fodias*, *Pythagoras* meaning was, that they should not provoke an angry man; so the precepts of *Moses* commanding them to abstaine from such and such beasts as uncleane, were Symbolicall, and implied some other thing.

How this precept is an appendix of the sixt Commandement.

This Commandement forbiddeth not mixtures in Religion, as an appendix of the second Commandement but as an appendix of the sixt Commandement, to abstaine from cruelty, as not to take the damme sitting upon the young ones, and not to muzzle the mouth of the Oxe that treadeth out the Corne.

The divers interpretation of this precept.

Yee shall not seeth a kid in the mothes milke; this is not the meaning of the command, content your selves to eate the kid, but take head that yee eate not the damme also; neither is this the meaning of it, ye shall not eate flesh with milke, as the Chaldee Paraphrast Paraphraseth it; neither is this the meaning of it, take heed that ye seeth not the kid in the mothers milke, as the superstitious Iewes expound it at this day; they will not seeth flesh, and milke in one pot, neither will they cut both flesh and cheese with one knife; and amongst the precepts which they have written of things lawfull to be eaten, they forbid the eating of flesh, and milke together; but the meaning of the place seemeth to be this; ye shall not eate of a kid or of a Lambe, (for so the *Seventy* translate it) so long as it sucketh the damme, for all this time it is as it were but milke; they might sacrifice it when it was but eight dayes old, but not to eate of it so long as it was sucking. 1 *Sam* 7.9. *Samuel tooke a sucking Lambe and offered.*

The true meaning of this precept.

The Lord forbiddeth also, *Exod.* 22.31. *To eate that which was torne by beasts*; the former Commandement

Not to eate that which was torne, is a ceremoniall appendix both of the sixt and eight Commandement,

that they should not seeth a kid in the mothers milke was a ceremoniall law belonging to the sixt Commandement, but this Commandement that they should not eat of that which was torne by beasts was an appendix both of the eight, and sixt Commandement, whereby he taught them, both to abstaine from blood, and from theft.

Quest. Whether should those words, *Levit.* 15. 17. *Be read copulativè? the soule which eateth that which dyeth of it selfe, and is torne by beasts; or disiunctivè? that which dyeth of it selfe, or is torne of beasts.*

Answ. Some of the Iewes read the words *copulativè*, thus, *if it dye of it selfe, and be torne of beasts*, they might not eate of it; but the true reading is *disiunctive? if it dye of it selfe, or bee torne*, (as *Iunius* readeth it) for the law saith expressely, that that which is torne is uncleane, although it dye not first; and then be torne; and some of the Iewes make that more uncleane which is torne, then that which dyeth of it selfe; one demanded the question of *R. Ioseph Gersæus*, why hee writ the Law rather upon the skinne of a beast that dyed of it selfe, than upon the skinne of a beast that was torne? he answered them by this comparison, I tell you whereunto I liken the beast that dyeth of it selfe, and that which is torne; to two malefactors who are adjudged to dye, the one malefactor the judge himselfe killeth, and the other the hangman killeth; so they hold, that that which dyed of it selfe was not so uncleane, as that which was torne by wild beasts.

Whether the beast that dyed of it selfe, or that which was torne, was the more uncleane.

Conclusion. The conclusion of this is, here we may see the infancy of the Iewish Church, when the Lord forbiddeth them to taste, touch, or handle, and restraineth their baser senses, tasting, touching, and handling, *Coloss.* 2. 21. Even as parents forbid their little children to touch this, or handle that, where as they forbid them when

when they come to understanding, to looke upon evill, or to heare evill. So under the Gospell, the prohibition is given chiefely to the nobler senses, hearing and seeing, and not so much to the base senses, touching, and tasting.

God dealeth with the Iewes as fathers doe with little children,

Commandement VII.

EXERCITAT. XXVIII.

When a Baſtard might enter into the Congregation under the Law.

A ceremoniall appendix of Command. 7.

Deut. 23. 2. A Baſtard ſhall not enter into the Congregation unto the tenth generation.

THe Lord forbiddeth here that a Baſtard ſhould enter into the congregation of the Lord, unto the tenth generation, there are foure things to be conſidered here? Firſt, who is called [*Mamzer*] a Baſtard here; Secondly, What is meant by entering into the congregation; Thirdly, That this is but a ceremoniall Law; and Laſtly, That it is not meant of every ſort of Baſtard.

What is meant by Baſtard here.

Firſt, he is not called *Mamzer* here, if his father were an Hebrew, and his mother a Gentile, as the Chaldee Paraphraſt taketh it, for then *Obed* the ſonne of *Ruth* the *Moabiteſſe*, ſhould have beene a Baſtard.

Secondly, He is not called *Mamzer* or *Spurius*, who is borne of a Widdow (as the Hebrewes hold) as if an Hebrew had maried a captive woman, and had lyen with her and ſhe fel with child, and it was in doubt whether hee was the child of the firſt husband or of the laſt. And ſo they hold that *David* begot *Chili-*

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ab upon *Abigail,* and that his mother called him *Daniel,* and his father *Chiliab,* 2 *Sam.*2.2. and 1 *Chro.*3.1. Becauſe hee was *incerto patre*; but this is one of their dreames: neither is he called a Baſtard, *qui ex ſecundis nuptijs natus eſt,* as when a man marieth a Widdow, and begeteth a child upon her her. The Iewes are moſt miſtaken in this, *Ben Syra* in his Proverbes, ſaith, *Oculos tuos abſconde a muliere vidua, et ne concupiſcas pulchritudinem ejus in corde tuo; nam filij ejus, filij ſcortationũ ſunt,* hide thine eyes from a Widdow Woman, and be not taken with her beauty; for her children are the children of fornicatiõ. And the ſame *Ben Sira* at the letter *Samech,* ſaith, *Scriba ducat virginem, et ne ducat eam quæ maritũ habuit, nam aquæ virginis tibi ſoli erunt, aquã vero eius quæ maritũ habuit ante te, alius præter te hauſit,* that is, let a ſcribe mary a Virgin, and let him not mary her who hath had an husband before; and content himſelfe, with the waters of his owne ciſterne, and not to drinke of that water, where another hath drawne before him: where he alludeth to the phraſe of the Scripture, which calleth adultery *ſtollen waters, Prov.*9.17, And they put water for ſeed, *Num.*24.7. *So Moab,* is his fathers water.

Ben ſyra inter proverbia alphabeto. 2.

Water put for ſeed.

But the Iewes were much miſtaken in this, for the Apoſtle ſaith. 1 *Cor.*7.37. *If her husband be dead, ſhe is at liberty, to marry whom ſhe will, onely in the Lord, Rom.* 1 *Tim.*5.14. *Let the younger Widdows mary.* Therefore *Mamzer* here, ſignifieth him, *qui ex incerto patre, et certa matre, natus eſt,* whoſe mother is knowne but not his father.

The ſecond thing to bee conſidered, is this, what is meant, by, *entring into the Congregation.*

What is meant by entring into the Congregation.

To *enter into the Congregation,* is to beare charge amongſt the people of God, and this is expreſſed by *going out and in before the people, Deut.*31.1. *I am too old to*

goe out and in before this people, ſo, *Act.* 1. 21. *All the time that Ieſus went out and in amongſt us*: this is, to have a charge over the people, and in this ſenſe the Baſtard might not enter into the Congregation, that is, hee might have no charge, nor beare rule amongſt the people of God.

To beare charge expreſſed by dwelling.

Sometimes to beare charge amongſt the people of God is expreſſed by *dwelling* amongſt them, as 1 *King.* 3.8. *Thy ſervant is in the middeſt of thy people whom thou haſt choſen*, that is, he raigneth amongſt them, and ruleth them, and ſo *Pſal.* 101. 2. So to dwell amongſt the people is to bee eſteemed and to bee in account amongſt them, *Gen.* 23. 10. *Ephron dwelt amongſt the children of Heth*, that is, he was a Ruler and a Prince amongſt them, and in this ſenſe the baſtard might not dwell amongſt the people of God.

To dwell among the people, what.

Sometimes to dwell among the people, is to dwell ſafely among them, ſo the *Shunamitiſh* Woman ſaid to the Prophet when he offered to ſpeake to the King and to the captaines for her *I dwell among my people.* 2 *King.* 4. 13. that is, I dwell ſafely among them, and no man doth me harme, and in this ſenſe a baſtard might enter into the congregation.

To enter into the Congregation, is to enioy all the priviledges of the people of God.

Againe, to *enter into the Congregation is*, to enjoy all the priviledges that the people of God enjoyed, and in this ſenſe, a Baſtard might not enter in the Congregation. *Nehemiah* findeth fault with the children of *Iſrael*, becauſe they married with the *Moabites*, and he giveth the reaſon, becauſe the *Ammonite* and the *Moabite, ſhould not come into the Congregation for ever*, *Nehe.* 13. 1. So by the like reaſon, the Baſtard might not enter into the Congregation unto the tenth generation; therfore they might not marry with them, *Ioſh.* 23. 7. *Ye ſhall not come among the Nations*, that is, ye ſhall not marry with them: there were many other priviledges which

which the *Iſraelites* enjoyed, whereof the Baſtard was not capable; the *Iſraelite* had this priviledge to be ſet at liberty the ſeventh yeare. So they might not take Vſury of an *Iſraelite*, theſe priviledges the Baſtard had not.

When he is ſecluded from the Congregation, here it is not meant, that he is ſecluded from the worſhip of God, but by Congregation here, is meant their civill ſociety and meeting, *Act.* 19,39. *It ſhall be determined* ἐν τῇ ἐννόμῳ ἐκκλησίᾳ *in a lawfull congregation*, that is, in a civill meeting, they were admitted to the Temple, and to the worſhip of God.

The Baſtard was not ſecluded from the worſhip of God.

Zach. 9.6. *A Baſtard ſhall dwell in Aſhdod*, therefore it may ſeeme that they might not come to the Temple of God.

Obj.

By *Baſtard* here is meant any vile or wicked man, that is not regenerate by the ſeed of grace.

Anſw.

A Baſtard put for any vile perſon.

Vnto the tenth generation, that is, he ſhould never enter, *Nehem.* 13.1.

This Law was ceremoniall, and when the ceremonies were in force, it was not meant of all ſorts of Baſtards.

There are three ſorts of impurity ſet downe in the Scriptures which defile the children; the firſt is *peccatum innatum*, that is, originall ſinne, and all the children of men are equally defiled with this, both thoſe who are begotten in marriage, and thoſe who are begotten in adultery: the ſecond ſort of impurity which the children doe contract, is legall impurity, and this is *peccatum agnatum*: if the woman had vowed her childe to be a perpetuall *Nazarite* to the Lord, if ſhe had drunken any ſtrong drinke after the child was quicke in her belly, ſhe defiled the child, and he might not be a *Nazarite*: this was but a ceremoniall uncleanneſſe which hindered him, that he might not enter into the Congregation.

Three ſorts of impurities.

Impuritas { *innata.* *agnata.* *imputata.*

Defectus { *natalium. personæ. conjugij.*

gregation. So if there were defects in the Priests birth, person, and marriage, which hindred him that he might not enter into the Congregation. First, if he had been basely borne, he might not enter into the Congregation. So if there were any defect in his person, or blemish in his body, and the Canon law imitateth that yet, and calleth it *Impedimentũ Canonicũ*, or irregularity, especially if he wanted his left eye, that, they call *oculum Canonis*. The third was *defectus conjugij*, *Levit.* 21. 7. he might not marry [*Hhalelah*] a profane woman, such a one as was repudiat from her husband, *or one borne of a whore, or a widdow, Ezekiel, chapt.* 44. *verses* 21, 22. All these were called [*Hhalelah*] profane. And a Priest that married such a one, might not enter into the Congregation to serve before the Lord; this was *impuritas agnata* that hindered the Priest. Vnder the Gospel if a man should lacke an arme, or a leg, he might, notwithstanding of this, enter into the Congregation; as an Eunuch is admitted to stand before the Lord, *Esay* 56. And if the defects of a mans person, and of his marriage, doe not hinder him, to stand before the Lord, so neither doe the defects of a mans birth; although he be basely born, yet he may enter into the congregation.

Impedimentum canonicum.

חלל

No defects in a mans person, or birth doe hinder him from entring into the Congregation under the Gospel.

The third sort of impurity which defileth a man, is imputed uncleanesse; and it is of two sorts, either before God, or before the Magistrate. Before God, the Lord may visite the sinnes of the fathers upon the children, who are begotten in holy marriage; much more may he visit the sins of the fathers upõ the childrẽ who are begotten in whoredom, *I will not have pitty upon her children, because they are the children of fornications, Hos* 2. 4. And so he visited the whoredomes of *Iezabel* upon *Ioram*, 2 *Kings* 9. 22. But if the children follow not the footsteps of their fathers, then the Lord imputeth not the sinnes of the fathers unto the children; if the adul

Imputed uncleanesse of two sorts.

The Lord sometimes punisheth the whoredomes of the parents upon the children.

adulterer repent him of his adultery, then God pardoneth him for his adultery: So he will not lay the fathers adultery to the childs charge, if he follow not his fathers footſteps.

How the Magiſtrate may impute the parents whoredomes to the children.

The ſecond ſort of imputation is by the Magiſtrate, for the reſtraining of whoredome, *Thou ſhalt not inherite with us, becauſe thou art the ſonne of a ſtrange woman. Ind.* 10. 2. The equity of this Law is, becauſe they are not knowne to be their fathers children; and if the children of the concubines ſucceeded not to their fathers inheritance, much leſſe ſhould the children of the harlots; So they exclude them from bearing any civill charge. But this defect is taken away, firſt, by their good education, which waſheth away this blot; and then they are reabled by the Law, and made capable of honors. And this ſhould be no more a blot unto them, than if they wanted a hand or a legge; and as we blame not the ſtollen ſeede when it is ſowen, and groweth up, but theſe who ſtole the ſeede; ſo wee ſhould not blame the child begotten out of marriage (if he follow not his fathers footſteps) but onely his father who begot him. The Iewes ſay in the *Talmud*, that the Prieſt excelleth the Levite; and the Levite excelleth the *Iſraelite*; and the *Iſraelite* excelleth the *Mamzer*; and the *Mamzer* excelleth the *Nethinim*, and the *Nethinim* the Proſelyte; but they ſay if the Prieſt be unskilfull in the law, and an Idiot, and the *Mamzer* be the ſon or a ſcholler of the wiſe; then he excelleth the Prieſt: There have been profitable men in the Church who were baſely borne, as *Lumbard*, *Gratian*, and *Comeſtor*, who were three baſtards borne of one whore, and *Darius Nothus* among the *Perſian* Kings, and *Hercules*.

Simile.

Talmud torah. cap. 2. *fol.* 10.

Notable men in the Church who have been Baſtards.

When the Lord debarred them to the tenth generation, this is a ceremoniall Law, and not a Merall; *David* he tent from h *Pharez* inceſtuouſly begotten, was King

This Law is ceremoniall, and not merall,

in *Israel*, and if this were a morall precept, then Gods Iustice should exceede his mercy in the Church, hee showeth mercy to the thousand generation, but his Iustice should extend it selfe for ever.

What sort of Bastard is meant here.

Lastly, it is not meant here of every bastard, but of him who is borne of a common harlot. *Iephthe* was basely borne, and yet he had the charge of the people of God.

Foure sorts of sinnes

The Lawyers marke that there are foure sorts of sonnes, first, some naturall, and Legitimate, secondly, some Legitimate, but not naturall; thirdly, some naturall and not legitimate; and fourthly, some neither naturall, nor legitimate.

Naturall and legitimate are those who are borne in holy wedlocke. Secondly, legitimate and not naturall are those who are adopted children; and such the Iewes called [*Asuphim*] *collecti*, *Psal.* 27, 10. Thirdly, naturall but not legitimate, as those who are borne of harlots, but not of common harlots, and such are called *Nothi*; Lastly, neither naturall nor legitimate, as those who are borne of common harlots; such a one the Hebrewes called *Mamzer*, and the Latines call him *Spurium*; and the Lawiers call such children *incertos, quia incerto patre sed certa matre*, such as those might not enter into the congregation.

אסף *collecti ab* אסף *collegit congregavit,*

Conclusion,

The Conclusion of this is, children beare not the reproach of their parents, under the Gospell; therfore it is a vile thing, and an opprobry, to object to a man, that he is a whores sonne, although his mother were a whore farre more then, when his mother is an honest and chast woman; as *Saul* did to *Ionathan*, 1 *Sam.* 20. 30. *Thou hast chosen the son of Iesse to thine own confusion, & to the confusion of thy mothers nakednesse*, that is, all men hearing, that thou lovest a man whom I hate, they will say; that thou art not my son, but the son of a whore and a Bastard and so this shall be a reproach both to thee and to thy mother.

EXERCI[TA]

EXERCITAT. XXIX.

The Priests Daughter that defiled her selfe with fornication was to be burnt.

A ceremoniall appendix of Command. 7.

Levit. 21. 19. And if any Priests Daughter defiled her selfe by playing the whore, she profaneth her father, she shall be burnt with fire.

THe Priests Daughter if she committed whoredome was to be burnt quicke, this the Latines call *Vivicomburium*. So the King of *Babel*. *Iere.* 29. 23. Caused rost two adulterous Priests in the fire, because they lay with their neighbors wives. She was to be burnt quick, because she had profaned her father the Priest. As *Simeon*, and *Levi* made their father stinke before the *Sichemites*, because of their vile murther, *Gen.* 34. 30. So the Priests Daughter committing whoredome profaneth him and maketh him vile in the eyes of the people. Secondly, she made the sacrifice of the Lord to be abhorred. As the sonnes of *Eli*, lyeing with the women that came to the Tabernacle, made the sacrifice of the Lord to be abhorred (for the people judged of the sacrifice by the Priest; such Priest, such sacrifice) so when the Priests Daughter committed whoredome, she made the sacrifice of the Priest to be abhorred.

Why the Priests daughter was to be burnt quicke.

This sinne deserved a fearefull punishment, because it was committed against the Lord Iesus in type.

Christ is set downe to us, in the Scriptures, foure manner of wayes. First; *Christus typicus*. Secondly,

Christum { *typicus.* / *mysticus.* / *Sacramentalis.* / *proprie dictus.*

Christus Mysticus? Thirdly, *Christus Sacramentalis*; and fourthly, *Christus propriè dictus*. When a profane man or woman defile themselves with whoredome, and then doe come to the holy Sacrament, thus they defile Christ Sacramentally. So when they commit this sinne; they offend the Church, the Mysticall Body of Christ, and they take one of his members, and make it the member of an Harlot. So when the Priests Daughter committed whoredome, she sinned against Christ in type.

Quest. Whether was the man that lay with the Priests Daughter burnt also, or not?

Answ. Not, and the Iewes say, that they killed not two upon one day, unlesse they were guilty of one and the selfe same crime, as the adulterer and the adultresse were both put to dead upon one day; but they say, if one had lyen with the Priests Daughter, he was strangled, and she was burnt, and therefore not put to death in one day.

Whether the man that lay with the Priests daughter, was burnt or not.

The Iewes afterwards changed this sort of burning, and they burnt them, powring in hote Leade at their mouth, and this is called *Combustio animæ*, and so *Ionathan* the Paraphrast paraphraseth it this wayes, she shall be burnt powring in hote Leade at her mouth; and this sort of burning they called also *Combustio per manus cœli*, that is, as if they were stricken from the Heavens by Gods hand immediately; the ground of this punishment they made to be this, because it is said of *Nadab*, and *Abihu, combusti sunt in animabus suis*, they were burnt in their soules; there was no burning seene in their bodies, but they looked like those who were stricken with thunder from the heavens, *their cloathes were not burnt, Levit.* 10. 5. And their bodies were caried forth whole and buried; they looked as if they had dyed a naturall death, without any marke in their bodies: not unlike

Combustio anima quid apud hebræos.

Combusti per manus cœli quid.

unlike unto this punishment was that kind of death, which Sir *Roger Mortimer* put King *Edward* the second to, causing an hote broach to be put in his fundament, that he might seeme to be killed, *per manus cæli*, as the Hebrewes speake.

The Priests Daughter was burnt, and not the man, becaufe fhe defiled her fathers houfe. Sometimes the finne is more exaggerated upon the Womans part, then upon the mans; fo *Tamars* fault was greater, then *Iudahs*, becaufe fhe knew him to be her father in Law; but *Iudah* tooke her onely to be a whore, and not his Daughter in law. Sometime againe the finne is exaggerated more upon the mans part than upon the womans, *Levit.* 19. 20. if an *Ifraelite* had lyen with a ftranger that was betrothed, he was both to be beaten, and to offer a facrifice, the woman was onely whipt, and offered not a facrifice, becaufe fhe was not an *Ifraelitefſe*, and fomtimes the finne is equall one both their parts, as if a Priefts fonne had lyen with a Priefts Daughter, then they were both to be burnt.

Why the Priests daughter was burnt, and not the man that lay with her.

How finne is exaggerated both upon the womans and mans part.

What if a Minifters Daughter, now under the Gofpell fhould commit whoredome, fhould fhe bee burnt as the Priefts Daughter under the Law?

Queſt.

Not, becaufe a Minifter now under the Gofpell is not a type of Chrift to come, as the Prieft was under the Law; I grant fhe fhould be more feverely punifhed then another woman, in refpect of Scandall; but not in this refpect, as if her father were a type of Chrift. fo the breach of the Sabbath under the law was punifhed by death, becaufe it was a pledge to them of all the benefits which they were to receive in Chrift to come; but the breach of the Sabbath now, is not fo to be punifhed, becaufe our Sabbath now is not a type of that which we are to receive in Chrift to come.

Anſw.

A Minifters daughter now is not to be burnt if fhe commit whoredome.

The concluſion of this is, that thofe who fhould bee

Concluſion.

most holy, if they become profane, they shall endure the greatest punishments in Hell fire.

EXERCITAT. XXX.

How the woman suspected of adultery, was tryed by her jealous Husband.

A ceremoniall appendix of Command. 7.

Num. 5.12. *If any mans wife goe aside, and commit a trespasse against him, and a man lie with her carnally, and it be clept close, &c.*

The manner how the woman suspected of adultery was tryed.

THe Lord bearing with the infirmity of the jealous Iewes, setteth downe this tryall, that the woman who was suspected of adultery, should be tryed after this manner. The husband brought her before the Priest, and the Priest brought her before the Lord, and he charged her with an oath, that she should confesse, if she were guilty; then he tooke holy water, and mixed it with the dust of the Sanctuary, and set it before her, and said; The Lord make thee a curse and an oath among thy people, when he maketh thy thigh to rot, and thy belly to swell: and after that she had drunke the bitter water, if she was guilty, then this curse lighted upon her; but if she was not guilty, then she was free and conceived seed.

The Veile upon the womans head, a token of subjection.

First, when her husband suspected her, he brought her before the Priest, and her head was uncovered: her Veile was a token of subjection to her husband, and therefore she stood bareheaded, as not being under her husband, for so is the Scripture phrase, *Rom.* 7.2.

The

The Priest wrote these curses in a booke, and then blotted them out with the bitter water, *Thou writest bitter things against me, Iob.* 13. 26. This was a bitter writing that was written against the woman, and shee was to drink it in water, even as the *Israelites* dranke the golden Calfe, being beaten to powder, which was their bitter sinne.

The Priest wrote the curses in a booke,

She dranke the bitter waters here, *Because stollen waters were sweet to her, Prov.* 9.17. Sinne is sweet in the beginning, but sowre in the end, and chiefely this sinne of adultery, *The lippes of the whore drop as an honey combe, and her mouth is smoother than oyle, but her end is bitter as wormewood, Prov.* 5.4. Againe, she dranke these waters out of an earthen vessel, because she dranke wine before in a golden Cup of whoredomes. Lastly, she dranke the waters that were mixed with the dust, in the floore of the Tabernacle, because she despised the Tabernacle of the Lord, therefore now she hath no part of it, but onely the Serpents portion, to drinke the dust of it.

Why the woman was made to drinke the bitter waters.

Why she drank e in an earthen vessell.

Why mixed with the dust of the Sanctuary.

Her thigh did rot if she was guilty; the part of the body whereby a man sinneth, that is punished commonly. As *Absolem* was punished by his haire. *Zimri* and *Cosbi* stricken through the belly, and here the adultrous womans thigh rotteth, and her belly swelleth; and *David* alludeth to this curse, *Psal.* 109. 18. *Let cursing come into his bowels like water.*

That part of the body wherewithall a man sinneth, is commonly punished.

It is strange to see how God beareth so much with the man here; First, when he is married, if he did suspect that he had not married a Virgin, then the tokens of her virginity were to be brought before him. Secōdly, if he agreed not with his wife, he was to give her the bil of divorcement, but she might not give it to him. Thirdly, if he suspected her of adultery, she was to drinke the bitter waters, but not he, if she suspected him.

God beareth with man in many things.

If

The woman that was innocent became fruitfull, although before barren.

If the woman was innocent, then she incurred no danger by drinking the bitter water, but if she had been barren before, then *seminabat semen*, she did give seed, it is not rightly translated, she shall conceive seed.

Quest.

Whether was this her conception (being barren before) a miracle, or not?

Ans.

Whether was this conception of the woman, a miracle.

When God, who is the Author of Nature contracteth Nature, or inlargeth it; it is not a miracle, although it be a great worke of God; when God blessed the seventh yeare, so that it brought forth for three yeares, it was a great worke, but it was not a miracle; it was onely an inlarging of Nature. God worketh κατὰ φύσιν, ὑπὲρ φύσιν, παρὰ φύσιν, but he worketh never, μὴ κατὰ φύσιν, God worketh κατὰ φύσιν, according to Nature, when he maketh a man see ordinarily; so he worketh παρὰ φύσιν, besides Nature, when he made *Stevens* eye to see to the third Heaven, *Act.7.* But when he made the blind to see, this was ὑπὲρ φύσιν. When a yong woman conceiveth and beareth a child, this is according to Nature; but when *Sarah* bare a sonne, *After that it ceased to be with her after the manner of women*, *Gen.* 18.11. This was παρὰ φύσιν, besides nature; but when the Virgin *Mary* bare a sonne, this was ὑπὲρ φύσιν, above Nature.

Secundum } *nasuram.*
Prater
Supra
Contra.

God worketh not contrary to nature.

The Lord reserveth *foure keyes to himselfe.*

She shall bring forth children, the Lord is he that giveth children to the barren, *Ier* 31.27. *I will sowe the house of Iuda, and the house of Israel with the seed of men.* The paraphrast of *Ierusalem*, in *Gen.*30.4. setteth downe foure keyes, the first is, *clavis fœcunditatis ad aperiendum*, the key of fertility to open the wombe, and *sterilitatis ad occludendum*, of barrennesse to shut the wombe, *Gen.* 30.22. *God remembred Rahel, and opened her wombe.* Secondly, *clavis pluviæ*, *Deu.* 28.12. *The Lord shall open unto thee his good treasures, the heavens to give raine unto the Land in due season.* The third is, *clavis cibationis*, the key of feeding, *Psal.* 145. *Thou openest thine hand*

hand, and ſatiſfieſt the deſire of every living thing. And the fourth is, *clavis ſepulchri*, the key of the grave, *Ezek.* 37. 12. *And I ſhall open your graves.*

She ſhall give ſeed, the woman giveth ſeed in the generation as well as the man; it ſhould not be tranſlated, *Si ſemen conceperit aut ſuſceperit*, for that is contrary to the nature of the active conjugation *hiphil*, and it is oftentimes ſpoken in the Scriptures of trees and herbes, *ſementare ſemen*, which cannot be tranſlated *ſuſcipere ſemen*. So *Heb.* 11. 11. *Sarah received ſtrength*, εἰς καταβολὴν σπέρματος; καταβολὴ, is not *ſuſceptio ſed jactus*, or the caſting out of the ſeed; as when the Husbandman caſteth the ſeed into the ground, that is, καταβολὴ σπέρματος, the caſting out of the ſeed. The *Syriacke* paraphraſe doth not paraphraſe it rightly, *ut ſuſceperit aut conceperit ſemen*, that ſhe might conceive ſeed.

The woman giveth ſeed in generation.

καταβολὴ σπέρματος quid.

The *Anabaptiſts* deny that Ieſus Chriſt tooke fleſh of the Virgin *Mary* but that he paſſed through her, as water doth thorow a golden Pipe; and their chiefe reaſon is, becauſe as they ſay, Women give no ſeed in generation, but this Text ſheweth the contrary. So *Levit.* 12. 2. And if Chriſt had not taken fleſh of the Virgin *Mary*, he had never been our *Goel*, but as our neere kinſeman, he has redeemed us from eternall damnation.

The errour of the Anabaptiſts.

Laſtly obſerve, as this bitter water made the guilty womans thigh to rot, ſo it maketh her that is innocent to conceive. So the Word of God, which is the ſavour of death unto death to the wicked, is the ſavour of life unto life to the godly.

The Word of God like the bitter water.

The concluſion of this is, *God* findeth out & puniſheth all ſinne, but eſpecially adultery, *He will judge women that breake wedlocke, Ezek.* 16. 28. *And he ſhall be a ſwift witneſſe againſt adulterers, Mal.* 3. 5.

Concluſion.

Commandement. VIII.

EXERCITAT. XXXI.

Of devouring of holy things.

A ceremoniall appendix of Command. 8.

Prov. 20. 25. *It is a snare for a man to devour that which is holy, and after Vowes to make inquiry.*

Sacriledge compared to a snare.

IT *is a snare for a man to devour holy things*; a snare is set as a trape to catch, *Ier.* 5. 26. When the fowler layeth his snare, he scattereth some Corne about it to draw the Birds to it; then the snare catcheth the Birds, and lastly the fowler destroyeth them, when Sacrilegious men meddle with holy things to devour them, they see some hope of gaine there which allureth them, but there is a snare laid secretly to catch them, and then the Lord who taketh them, justly destroyeth them for meddling with holy things.

The *judgements* of God upon those who have devoured holy things.

There was never one that medled with those holy things, to devour them, or turne them to their owne private use and commodity, but it was a snare to him: *Iehoiakim* tooke the Cedar out of the house of God, and seiled his owne Windowes with it, and painted it with Vermilion that it should not be knowne to be the seiling of the house of God, but see what judgements befell to him, *quia commiscuit se cum ista cedro*, because he meddled with that Cedar, & turned it to his owne use, the Lord saith, *They shall not lament for him, he shall be buried with the buriall of an Asse, drawne and*

and cast forth beyond the gates of Ierusalem, Iere. 22.19. And see what judgements befell to *Nebuchadnezzer* because he robbed the Temple? and to *Belshazzer* because hee dranke in the Vessels of the House of the Lord? And what befell *Shishak* King of *Egypt*, and to *Crassus* for robbing of the Temple of the Lord? All these doe let us see what a snare it is to devour holy things. *Abimelech* when he burnt the house of *Baal Berith* the Idol, his snare catched him quickely, because he medled with the house of *Baal* which he tooke to be a god, hee was killed by a Woman with a piece of a Milstone, *Iudg* 9.53. How dangerous a thing is it then to rob the house of the living God? *Dionysius*, the Tyrant, after he had robbed the Temple of *Apollo*, and finding a good goale of wind, as he returned home, he jestingly said, O how doth sacrilege please the Gods! But here the Lord saith, *It is a snare to devour that which is holy.* When the Heathen were sacrificing, there came an Eagle to the Altar and caught a peece of the sacrifice from it, but a coale did cleave to the flesh, which she carrying into her nest, burnt her nest, her yong ones, and she hardly escaped her selfe; it is easie for any to apply this, who is not a mocker as *Dionysius* was. *Simile.*

So it was a snare to the sonnes of *Eli*, to take that part of the Sacrifice which belonged not to them; so it was a snare to those in the dayes of *Malachy*, Who with-held the tithes from the house of God, and so to the Priests who changed and alienated their Portions, *Ezek.* 48.14. And so to those who delayed to pay their vowes.

So the Hebrewes say, that to transgresse in the holy things, is sacriledge, as if they did eate the tithe of their Corne and Wine within their owne gates, *Deu.* 12,17. So if they did worke with their first borne bullocke, or sheare their first borne sheepe, *Deut.* 15.29. All these were

What it is to transgresse in holy things.

were devourers of holy things, and the Prophet alludeth to this, *Iere.* 2. 3. *Israel was holinesse to the Lord, and the first fruits of his increase, all that devour him shal offend, evill shall come upon them, saith the Lord.* The Hebrewes say that tithes are the hedge of a mans riches, and they say *gnashar* with the point in *cornu dextro* signifieth *ditescere*, to grow rich and in *siniſtro*, *decimas pendere*, to pay the tithes, *hæc duo vno puncto dirimuntur.*

Allusion. עָשַׁר *ditescere, cum puncto in dextro, et* עָשַׂר *decimare, cum puncto in siniſtro cornu.*

To devour holy things, avaritious and greedy men, are like the horse leech, who hath two Daughters which cry continually, give, give, but most of all they are desirous to devour holy things, and to eat of the forbidden tree, the Iewes say that every Child in *Israel* knew his owne portion, there were somethings whereof both the Priest, his sonnes and daughters might eate, as the wave breast, and heave shoulder. *Levit.* 10. 14. There were other things which the Priest and his sons might eate of, but not his daughters, *As the sinne offering, whereof none of the blood came within the Tabernacle of the Congregation to reconcile with all*, *Levit.* 6. 28. and there were other things which the Priest might eate, but neither his sonne nor his daughter might eate of them, as the meatoffering that remained of the offering of the Lord, *made by fire*, *Levit.* 10. 12. for it was eaten beside the Altar. When men become vnsatiable, and lust as the *Israelites* did at the graves of concupiscence, then nothing will content them untill they have Gods portion also; when the father and the mother came before the Iudges in *Israel*, and complained that their son was [*Zolel*] a vile person, *a drunkard, and a glutton*, *Dut.* 21. 20. Then the Iudges ordained that he should be stoned to death; but when God the Father and the Church their Mother, doe complaine of those devourers of holy things, what fearefull Iudgements must they undergoe?

Simile. זוֹלֵל *vrtis.*

And

And after Vowes to make inquiry, that is, after that thou haſt vowed a Vow to ſeeke how thou mayeſt illude or diſanull it: the Iewes ſaid of old, that vowes were the hedge of the firſt fruites, and tithes the hedge of their riches; they ſaid that vowes were the hedge of the firſt fruites, becauſe when a man had vowed, his vow would bind him to performe it, but theſe thought not that their vow was ſuch a hedge, when they ſought to diſannull it.

The forme of the Iewes vow of old.

When they vowed of old, they ſaid after this maner, my eſtimation be upon me fifty Shekels, or the eſtimation of this man, be upon me fifty ſhekels, this was the forme of their vow: according to this *David* ſaith, *My Vowes are upon me, Pſal.* 56.12. then they were bound to pay their vowes, and if they refuſed to pay, then they might take a pawne or pledge of them, and force them to pay them as juſt debt, and this was called *the money of the ſoules eſtimation.* 2 *King.* 12.4. When they ſaid, the eſtimation of this man be upon me, they meant, I am willing to pay that, which ſuch a man may be valued at; therefore when they made ſuch a vow, they might not enquire after it.

They might force them to pay their vowes.

Thus God would not ſuffer his name to be abuſed. *Eccleſ.* 5.2,4,5, *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in Heaven, and thou upon Earth, therefore let thy words be few. When thou voweſt a vow unto God, deferre not to pay it, for hee hath no pleaſure in fooles; pay that which thou oweſt; better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay.* And if ſo bee, that the Lord will have a man that hath but given his word for his neighbour, not to give ſleepe to his eyes, nor ſlumber to his eye Lids, untill he have delivered himſelfe, *As the Roe from the hand of the hunter, and as a bird from the hand of the fowler, Prov.* 6, 1,2,3,4. Much more

Better not to vow, than to vow and not performe.

when he hath *bound his soule with a bond*, *Num.* 30. 4. 5. will he have him to performe his vowes, and not to enquire after them.

EXERCITAT. XXXII.

Of the Jewes Phylacteries.

A ceremoniall appendix for keeping of all the Commandements.

Num. 15. 38. *Speake unto the Children of Israel, and bid them that they make fringes upon the borders of their garments, &c.*

THe Lord fitting himselfe to the nonage and infancy of the Iewes Church, he gave them helpes; first for their judgement, secondly, for their affections, and thirdly, for their memory.

God gave the Iewes helpes for their Iudgements, memories and affections.

First, he gave them helpes for their judgement, for as we, when we have a dull Scholler, borrow comparisons from sensible things to teach him; so the Lord set sensible figures and types before the Iewes to teach them.

Secondly, he helped their affections by Musicke, and thirdly he helped their memories by those Phylacteries or fringes, which he commanded them to put upon the borders of their garments, *Deut.* 22. 12. *Exod.* 13. 9. *And it shall be for a signe unto thee, upon thine hand, and for a memoriall, betweene thine eyes*, that is, the Phylactery shall be a signe unto thee upon thy hand, and a memoriall betweene thine eyes, and a signet upon thine heart; those things which we account of we carry them

as

as they were written in our hands, *Esay.* 49. 16. *Behold I have graven thee vpon the palmes of myne hands*, *Prov.* 7. 3. *Bind them upon thy fingers, write them upon the Table of thine heart, Say unto wisdome thou art my sister, and call understanding thy kinswoman.* As they carried, of old, the names of those whom they loved, in rings, and bracelets; so he willeth him to cary the Law of God graven, as it were his deareſt Sister, or like a Phylactery upon his hand.

The garment which the Iewes wore, was a side coate like the garments which the eastern people do weare at this day, and it was called *Cesuth*, *Deut.* 22. 21. Besides this, they had another garment which they called *Megnil*, a long Cloake without sleeves: Thirdly, they had a Garment called *Talith* which was *vestis superior*, an upper Garment used by the most of them when they travelled.

כְּסוּת *Tegumentum*
מְעִיל *Pallium.*
טַלִּית *vestis villosa, Pallium Iudæis peculiare.*

Their first Garment called *Cesuth* was parted below, which made the foure wings of it, two before and two behind, so their upper Garment called *Talith* was made like the coate of a Lacky or footboy, divided in two parts.

Those fringes which they were commanded to put upon the borders of their Garments, and the wings of them, are called *Gedilim* threeds woven together, that is, threeds which remaine hanging downe like small haires, after the coate was woven, *Num.* 13. 38. And then they had their *Tephilim*, their Phylacteries, and the Phylacteries were put upon their heads, and upon their armes, and those which were called *Tzitzith* were put upon their cloathes, and the posts of their doores; he commanded them to weare those fringes, and Phylacteries, to put them in remembrance to keepe the law of the Lord, and to distinguish the Iew from the heathen; and they say, three things distinguished the Iew from

גְּדִילִים *institæ.*

צִיצִת *peniculatus filorum textus.*

Why the Iewes wore Phylacteries.

from the heathen, their Sabbath, their circumcision, and their Phylacteries.

The Iewes abused their Phylacteries.

They abused those fringes and Phylacteries, first inlarging them and making them πλατυσμάτα, Christ blamed them not for wearing Phylacteries, but for making them too broad. Againe, they abused them, making them helpes onely for their prayers, and they derived *Tephilim* a Phylacterie a [*Palal*] *orare*, whereas it should be derived from, [*Taphal*] *apponere*; *Taphal* signifieth *adhæsionem vel conjunctionem*, and the seventy translate it ἀσέλευτα, *Immobilia*, they were not then προσευχήεια, helpes to prayer, as the Iewes superstitiously imagined, but helpes to put them in remembrance to keepe the Law, and from this superstition it came, that *Elisha* delighted still to were *Talijoth* his upper Garmẽt with the wings, therefore they called him *Elisha* with the wings, and his superstitious prayers they called them his golden wings, and *R. Eleazer* the son of *Ioseph* said, whosoever had Phylacteries upon his head, and upon his arme and fringes upon his Garment, and a marke upon his doore, all these would keepe him from sinning, as it is written, a threefold cord is not quickly broken. *Eccles.* 4.12. After this they became more impious in abusing them, making them remedies against Witchcraft, ἀλεξιτήεια, *contra fascinationes*, those Phylacteries *Varro* called *Prebia* or *Brebia*, hence commeth the word *briefe* which is *Satans* signe to save men from danger.

טפילים *derivatur a* טפל *apponere, et non a* פלל *orare, ut quidam volunt.*

EXER

EXERCITAT. XXXIII.

A ceremoniall appendix for the breach of all the Commandements.

Deut. 21.23. *Cursed be he that hangeth upon a tree.*

THere are two parts in this punishment, a judiciall part, and a ceremoniall. The judiciall is this, to put the malefactor to death; the ceremoniall part is this, to hang him upon a tree, but not to suffer him to hang all night, for then he defileth the Land.

A judiciall and ceremoniall part in the Law.

When the adulterer is commanded to be put to death, the judiciall part of the Law, had but respect to the breach of one Commandement, to wit, the seventh; but when the Law commanded to hang up the malefactor upon a tree, then the malefactor is accounted accursed, because he hath broken the whole Commandements: Therefore the Apostle addeth, *Cursed is every one that continueth not in all things which are written*, and *Deut.* 27.26. *Cursed be he that confirmeth not all the words of this law to doe them*, that is, who hath not continued in them to doe them, *Heb.* 8.9. *Iere.* 31.33. This transgression of the law is called the *quarrell of his covenant*, that bringeth on the vengeance of God, *Levit.* 26.25. *And I bring a sword upon you that shall avenge the quarrell of my covenant*, so *Iere.* 50.28.

The malefactor that was hanged under the Law, was accursed for breach of all the Commandements.

We are naturally accursed for breaking of all the Cōmandmēts, & Christ by imputatiō was really accursed for the breach of all the Commandements, so was the malefactor typically accursed, being a type of Christ.

The malefactor typically accursed.

No malefactor was a type of Christ but he that was hanged. Secondly, none hanged out of *Iudea*, the forme of their death made them accursed, but onely the sinne it selfe; as when *Haman's* sonnes were hanged upon a gallowes; thirdly, whatsoever forme of hanging upon a tree they used in *Iudea*, it made

No Malefactor was a type of Christ, but he who was hanged in *Canaan*.

No death made a man accurſed, but hanging on a tree.

זקיפה *Crux, patibulum a* זקף *erigere crucifigere*

Why the theefe was not to hang all night.

them accurſed, whether they were hanged upon one tree, as *Sauls* ſonnes were; or upon a croſſe tree, which forme the Romanes brought in amongſt them, the Iewes called *Zekephah*, and the Greekes called Σταυρον *lignum geminum*. Fourthly; they might not ſuffer them to hang all night upon the tree becauſe it defiled the land; the Chaldee Paraphraſt giveth this to be the reaſon, why they ſhould not be ſuffred to hang all night upon the tree, becauſe man was made to the Image of God, and as it is a diſhonor for a Prince to ſee his Image miſregarded; ſo the Lord would not have man to hang, all night upon a tree, becauſe he was made to his Image; but the text giveth this reaſon that he ſhould not hang all night, leſt he defile the Land, *Deut.* 21. 22. And *Ioſh.* 10. 26. it was not for the honor of the party hanged, that hee was cut downe before night, but that the Land might not be defiled, and in

The tree buried with the Malefactor.

deteſtation of this death, they tooke the tree upon which the malefactor was hanged, and buried it with him; and the Iewes adde that they did not hang him upon a growing tree, leſt they ſhould have ſpared the growing tree, and not cut it downe, and buried it with the malefactor.

Queſt.

It may be asked how *David* cauſed the young men to kill *Rechab*, and *Benah* who killed *Iſhboſeth*, and to hang up their armes and legges over the poole in *Hebron*, 2 *Sam.* 4. 12. ſeeing the malefactor was to be cut downe before the ſunne ſet?

Anſ.

Why *David* ſet up the legs and armes of *Benah* and *Rechab*.

The bodies of the malefactors might not hang all night, but they were to be taken downe and buried before the Sunne ſet; but the legges and hands of thoſe malefactors were ſet up there, to teach others to abſtaine from cruell murther.

Fiftly, they were accurſed who hung upon a tree rather than upon any other thing. becauſe *Adam* ſinned eating the fruit of the forbidden tree. Laſt-

Laſtly, obſerve that no forme of mans death, now maketh him accurſed, for all ſorts of death now are alike, providing that he die penitently; it is the dying in ſinne onely that maketh a man accurſed now, it is not the forme of the death that maketh a man accurſed.

All ſorts of deaths now are alike.

There were three things which did accompany him, who was hanged upon a tree, firſt ſhame, ſecondly paine, and thirdly a curſe.

Firſt, it was a moſt ignominious and a ſhamefull death, *Num.* 25. 4. *Take the Princes and hang them up before the Sun*, that is, publickly; the *Seventy* tranſlate it, paradigmatize them, and make open ſpectacles of ſhame, and *Suidas* ſaith, when any dyed an infortunate death, they put a croſſe upon his grave, and *Plinie* reporteth, that the Romans ſet up certaine Croſſes where upon they did hang thoſe dogges which gave no warning when the *Gaules* did ſcale the capitoll; they counted this ſort of death, a dogges death, therefore *Seneca* called it *ſtipem infamem*, and others called it *lignum infœlix*, and becauſe it was ſuch an infamous kind of death, therefore the Chriſtian Emperous changed, *Crucem in furcam*, in honor of Chriſt; becauſe he was hanged upon the Croſſe they would have it no more uſed; and *Cicero* ſaid, it was an hainous thing to bind a Citizen of Rome, a villanie to ſcourge him; and in a manner parricide to kill him; what ſhall it be then to hang him upon a croſſe?

The death of the Croſſe an ignominious death.

This death of the croſſe was a moſt painefull death, *Pſal.* 22. 14. *All my bones are out of joint*, in the Hebrew it is *Hitbpardu* are ſundred, this was but the outſide of the paine; but if we ſhall conſider what was the paine and griefe upon his ſoule, then we may ſay, was there ever griefe like unto his griefe, *Lament.* 1. 12.

הִתְפָּרְדוּ *diſparant ſ omnia oſſa mea* פָּרַד *ſeparavit diſiunxit.*

Laſtly, the death of the Croſſe was a moſt curſed

death; When the Iewes obiect to us, as the greateſt opprobry, that we worſhip Chriſt crucified who dyed ſuch a curſed death; we ſhould rejoyce in this, and count it our greateſt happineſſe, that he was made a curſe for us hanging upon a tree, for his lifting up upon the Croſſe draweth many to him. *Ioh.* 3. 14. And *Bernard* ſaid well, *Non pigeat videre ſerpentem pendentem in ligno, ſi vis videre regem in ſolio reſidentem*; let us obſerve how the theefe beleived in Chriſt when hee was hanging upon the Croſſe, if *Eſay* beleived he ſaw the Lord ſitting upon a throne, *Eſay.* 6. 1. If *Moſes* beleived he ſaw the Lord in a flame, *Exod.* 3. 2. If the three Diſciples beleived they ſaw him betwixt *Moſes* and *Elias*, and his face ſhined, *Matth.* 17. but the theefe ſaw him hanging upon a tree, and betwixt two theeves, and not betwixt two Prophets, he ſaw him not ſitting upon his throne, but hanging upon the Croſſe, and yet he beleived in him.

The concluſion of this is, bleſſed is he that heareth the Word of God, and doth it. *Luc.* 11, 20.

EXERCITAT. XXXIIII.

Of the Iewes Logicall helpes for the underſtanding of the ceremoniall Law.

סבר׳

FRom the excellency of the cauſe, they gathered the excellency of the effect; *Bezaleel* and *Aholiab* were extraordinarily gifted to worke all manner of worke in the Tabernacle, *Exod.* 31. 2. and the women who ſpunne the Curtaines of the Tabernacle were wiſe hearted women, *Exod.* 35. 25. Therefore the Tabernacle was a

moſt

moſt excellent worke. So the curious Artificers of *Tyrus* wrought in the Temple, therefore it was an excellent worke, God himſelfe was, *Hael hiſibba hariſhona*, or *Sibboth haſibboth*, *cauſa cauſarum*.

The materiall cauſe of the holieſt of all was gold, the Holy place, the Veſſels of it Gold and Silver; and in the outer Court, the inſtruments ſerving for it were of Braſſe, there were none of the inſtruments which ſerved in the Tabernacle made of iron; the materiall cauſe of the moſt of the Temple was of the Cedar of *Libanus*, and therefore the Temple is called *Lebanon*, *Zach.* 11. 1. And this they called *Sibbah Homerith*.

The formall cauſe of the Tabernacle was that which the Lord ſhewed to *Moſes* in the mount, ſo that of the Temple which was ſhewne to *David*, and this they called *Sibbah Tzurith*.

The finall cauſe was, that the Lord might be worſhiped there, and this they called *Sibbah Tachlith*.

From the effects, this they called *Meſubbabh*; nothing that fermented might be in a ſacrifice, therefore honey is forbidden in a ſacrifice, becauſe it fermenteth, *Exam.* 2. that which was uncleane defiled, ſo that which came of an uncleane thing defiled; therefore they gathered, that there could bee no ſilke in the Tabernacle, becauſe it came of an uncleane worme, *Byſſus* was that fine linnen of *Egypt*, and not that which wee call ſilke, and *Xylinum* was the wooll of the tree which we call Cotten, and not ſilke! So they ſay the Elephants tooth or Ivory, none of it was in the Tabernacle, becauſe the Elephant was an uncleane beaſt, yet *Solomons* throne was made of it.

Subjectum [*Noſheh*] they ſay that *Canaan* was more holy than other lands; therefore they who dyed out of *Canaan*, dyed *in a polluted land*, *Amos* 7. 17. Againe, in *Canaan* townes were more holy than the reſt of the land;

הָאֵל

הַסִּבָּה רִאשׁוֹנָה
cauſa prima.

סִבּוֹת הַסִּבּוֹת
cauſa cauſarum.
The materiall cauſe of the Temple.

סִבַּת הַחֹמְרִית
cauſa materialis.

סִבַּת צוּרִית
Cauſa formalis,
סִבַּת תַּכְלִית
Cauſa finalis.
מִסּוֹבֵב *ab effectis.*

נוֹשֵׂא *Subjectum*

land; for they put the Lepers out of their Cities, and they buried not their dead in them. Then *Ieruſalem* was more holy than the walled townes, for they eate the light holy things there, and the ſecond tithe within the wals of it; then the *chel* or rampire was holier than that, for no Heathen, or he that was defiled by the dead, might enter within that. Then the womens Court holier than that, for none that was waſhed from their uncleanneſſe, might come there before the Sunne ſet, *Levit.*15.6. The Court of men holier than that, for none that brought his offering for attonement, though otherwiſe he was not cleane, might come there, *Levit.* 12.6,7. and 14.9,10. The Prieſts Court was holier than that, for no *Iſraelite* might come there ſave in the time of their neceſſities, for impoſing of hands or for attonement: betwixt the Porch and the Altar was holier than that, for none that were blemiſhed, or bare-headed, might come there. The Temple holier than betwixt the Porch and the Altar, none came there but he that had his hands and his feet waſhen. And the Holieſt of all was more holy than that, for none might enter in there, except the High Prieſt once in the yeare.

נשוא *Adjunctum.* *Adjunctum*, [*Naſha*] Example, *Levit.* 13. *verſe* 55. the leproſie amongſt the Iewes was knowne by the colour of the ſcab, if it was blacke, then it was dry, and he was whole; if it was *alba-ſubrufa*, white, reddiſh, he was to be ſhut up for ſeven dayes. If it was [*adam-dam*] *ſubrufa*, more tending to red, than he was ſhut up other ſeven dayes; and when it was *rufa*, very red, then he was ſhut out of the Campe; and the Doctors of the Iewes expreſſe theſe divers colours of the leproſie after this manner; If we ſhall take a cup of milke, and put foure drops of blood in it, then it ſhall be *album ſubrufum*, ſomewhat reddiſh, that is, inclining more to white than red; if we ſhall put eight drops of blood in it,

אדמדם *ſubrufum.*

it, it ſhall bee *ſubruſum*, inclining more to red than white, but if we ſhall put ſixteene into it, than it ſhall be *ruſum*, altogether red. Example 2. *Ab adjunctis*, *Concha*, the Laver in the Tabernacle, was *unctum*, *ſed non ſanctum*, it was annoynted, but it was not called holy. The Tabernacle was *unctum & ſanctum*, *ſed non ſanctificans*, it was both annoynted and holy, but it ſanctified not other things. But the Altar was *unctum*, *ſanctum*, *& ſanctificans*, it was both annoynted, holy, and ſanctified other things that came upon it.

Deciſio à pari, [*Gezarah ſhavah*] the Altar was a place of refuge in the Temple; therefore it was the place of refuge in the Wilderneſſe. *Exod.* 21. 14. Example 2. no *Mamzer* might enter into the Congregation of the Lord; therefore *Hybris*, that which was begotten of a Goat and an Ewe might not be offered to God in a ſacrifice. Example 3, *Take off thy ſhooes, for the place where thou ſtandeſt is holy*, *Exod.* 3. 5. Therefore the Prieſts behoved to ſtand barefooted before the Lord.

גזרה שוה *Argumentum vel Deciа pari.*

A ſimili, [*Cajotza*] as he who waſheth his hands, and keepeth an uncleane thing ſtill in his hand, is ſtill uncleane; ſo he who confeſſeth his ſinnes and keepeth one, is ſtill uncleane. Example 2, as the body without the ſoule, is dead, ſo is the ſacrifice that is offered without devotion.

כיוצא *a ſimili.*

Deciſio à gravi ad leve, [*Gezarah bhomer vemikkal*,] from the more to the leſſe. Example, if the hornes of the Altar did not ſhelter the Highprieſt who had killed a man willingly, farre leſſe did it protect any other man. Example 2. *Levit.* 4. 12. if the aſhes of the red Cow that was burnt, was to be carried forth into a cleane place, much more ſhould the Cow be burnt and carried into a cleane place.

גזרה חומר ומקל *deciſio a gravi ad leve.*

Deciſio

גְּזֵרָה שָׁוָה מִקַּל וָחוֹמֶר

Deciſio a levi ad deficile.

Deciſio a levi ad difficile, [*Gezarah mikkal vehhomer*] from the leſſe to the more. Example, if no blemiſh might be in the ſacrifice, farre leſſe in the Prieſt. Example, if the Badger skinne, which was the outward covering of the Tabernacle, behoved to be of a cleane beaſt, much more the inner Curtaines. *Exam.* 3. If the Prieſts daughter was to be burnt for whooredome, much more the Prieſts ſonne: if an inferior Prieſts ſonne for fornication, much more the ſonnes of *Eli*, for adultery; if ſhe for lying with a man at home, much more they for lying with women in the Temple.

הֵפֶךְ

diverſum contrarium.

A contrarijs [*Hephech*] ſtolne waters are ſweete, *Pro.* 9.17. therefore they gave her who was ſupected of adultery, bitter waters to drinke, *Exam.* 2. *Habitatio domus dividit ſpolia*, that is, the good Woman who keepeth herſelfe at home; therefore, *Niphkath bara, egredien ſforas*, the Chaldee calleth a whore.

נִפְקַת בָּרָא

Egrediens foras Scortum Meretrix vaga.

מִלֵּה מִצְרְפַת

A ſigno ad ſignatum, vel dictio relativa

A ſigno ad ſignatum [*Millah Mitzarepheth*] *Exam.* No ſort of fowles were offered by them to the Lord, but Turtle Doves, and young pigeons; the Turtle Dove had but one mate, and the yong pigeon had none, therefore God will have of his Church her firſt love, and onely love, *Exam.* 2. Leproſie was a filthy diſeaſe amongſt them, and the Lepers were ſecluded out of the Campe, ſignifying that vile ſinners ſhould be ſecluded out of the Church, and they ſay, that ſome of *Ioabs* poſterity for the ſhedding of blood were ſtrucken with Leproſie, ſo *Vzzia* for his ſacriledge ſtrucken with Leproſie. *Gehezi* for *Simony* ſtrucken with Leproſie, *Miriam* for railing ſtrucken with Leproſie. *Exam.* 3. *Levit.* 11.2.3 26. *Whatſoever divideth the hooſe, and is cloven footed, & cheweth the Cud that ye may eat*; there are three properties ſet downe here to know a cleane beaſt, Firſt, to divide the hoofe. Secondly, to divide the hoofe in moe, this is called *findere fiſſuram vngularum*, the dog divideth

divideth the hoofe, but divideth it not in two. *Deut.* 14.6. he divideth not prefectly, becauſe he divideth not in two, *Levit* 11.26. *Shesharg* ſhould be tranſlated in two parts, and *Paraſh* is ſimply to divide.

שׁשׁע *eſt diuidere in duas partes.*
פָּרַס *eſt dividere in plures partes.*

EXERCITAT. XXXV.

How to underſtand the ſignification of the ceremonies of Moſes Law.

THe ſignification of the ceremonies in generall was to diſtinguiſh the cleane from the uncleane, the Iewes from the Gentiles; this application God himſelfe maketh, when hee let downe the ſheete to *Peter*, *Act.* 10.

In applying of the ceremonies, we may make an application of thē in generall, but we cannot make a particular application of every one of them. Example, the round footed beaſts repreſent the eſtate of the perfect in glory. They that part the hoofe in two, ſignifie the middle eſtate of the Church, which is a midſt betwixt the Triumphant Church, and the world; and thoſe who part the hoofe in many partitions, doe ſignifie the world; but here we muſt not make a particular application of every one of theſe; this was the fault of the Iewes, they ſay, the Camell ſignified the *Babylonian* Empire; the Coney ſignified the *Grecian* Empire, the Hare the *Medes*, and the Hogge the *Edomites*, or the Romanes, as they call them; this was alſo the fault of ſome of the ancient, who ſtudied to make a particular application of every one of theſe ceremonies. Example, ye ſhall eate fiſh with finnes, but not Eeles; ye ſhall eate fiſh with finnes, their finnes ſignified faith and hope, the

The fault of the Iewes in applying the ceremonies.

Eele having no finnes signified worldlings, who are alwayes grubbling in the earth; but in those we rest must in the generall signification.

Ceremonies in the old Testament are applied in the New three wayes.

Ceremonies of the Old Testament, are applyed by the Apostles in the New Testament diversly, either allegorically, tropologically, or anagogically; they are applyed allegorically, when the thing spoken of in the old Testament, signifieth something in the new Testamēt; they are applyed tropologically; when they are applied to signifie our manners, and when they inferre some morall duty; and they are applied anagogically, when the thing below here, signifieth the estate and condition of the life to come.

No allegoricall application to be made from the Old Testament to the new, but where the Spirit of God hath made it.

We are not to make an allegoricall application of any thing in the old Testament to the Church in the new, but where the holy Ghost hath made it, Example, *Galat.* 4. 25. *Hagar*, and *Sara* in the old Testament are applied allegorically to the new coveant, and they are said, συστοιχειν, or as the *Syriacke* hath it, to be at peace together, or agree together: *Hagar*, her sonne *Ismael*, and the Law, and *Ierusalem* below here, and her children are all συστοιχοι. *Sara* againe, the freewoman, her sonne *Isaac*, the new covenant, *Ierusalem* which is from above and her children are συστοιχοι, but they are αντιστοιχοι, to *Hagar* and her children.

Psal. 40. 6. *Mine eare hast thou boared*, but *Heb.* 10. 5. *A bodie hast thou prepared for me*; it is commonly holden, that this is an allegoricall application applied to Christ, taken from the boaring of the servants eare under the Law; but if it had beene an allusion to that forme under the Law, why would the Apostle then who was most skilfull in application of the ceremonies set it downe thus; thou hast prepared a body for me. And *David* saith, *Psal.* 40. 6. *Thou hast boared mine eares*, Whereas the right eare of the servant was onely boared.

EXERCITA

EXERCITAT. XXXVI.

Of the abrogation of the Ceremoniall Law.

THE Leviticall ceremonies are considered three wayes; first, with CHRIST; Secondly, without Christ; and thirdly, against Christ; In the first estate they were weake Elements and could bring nothing to perfection, *Heb.* 10,1. And therefore they were to be abolished, and the Gospel was to come in the place of them. *Heb.* 7. 19. *The Law made nothing perfect, but the bringing in of a better hope did, by the which we draw neare to God.*

The ceremonies considered three wayes.

First, *Lex rogatur*, the Law is given. Secondly, *Subrogatur*, when somethings are added to the first Law. Thirdly, *Obrogatur*, when something is changed in the first Law. Fourthly, *derogatur* when something is taken from it. Fifty, *Abrogatur*, when it is altogether aboli shed and taken away.

Lex { *rogatur.* *subrogatur.* *obrogatur.* *derogatur.* *abrogatur.*

When the ceremoniall Law was given, there was nothing subrogate or put to it, neither was it obrogated, changed in part, neither was it derogated, any thing taken from it, but fully abrogated, and therfore the Apostle saith, ἐπεισαγωγὴ, κρείττονος, ἐλπίδος, *Superinducta est spes melior*, the new covenant was not brought in upon the old, that they might be both joyned in one, but the old was first abrogated, and the new brought in, in the place of it.

The ceremoniall law was was not changed in part, but altogether abolished.

Againe, the Apostle saith, *A body hast thou prepared for me*, as if he would say thou hast made choise of no sacrifices, thou wouldst not have them, for thou tookest no delight in them, thy delight was in the most excellent

Gods chiefe delight was not in sacrifices under the Law.

thing and not in the baſeſt, 1 *Sam.* 15. 22. *Hath the Lord as great delight in burnt offerings and in ſacrifices as in obeying? behold to obey is better then ſacrifice.*

A threefold uſe of the ceremonies under the Law.

Theſe ceremonies had three ſpeciall uſes when they were in force, firſt to helpe the Iewes infancy, but the Church under Chriſt comming to mans age, theſe ceremonies have no uſe now, many things become a child which are unſeemely in a man.

Secondly, theſe ceremonies ſerved for ſignification: when we have the fruit, there is no uſe of the bloſſome; ſo when Chriſt is come, there is no uſe of the ceremonies.

Thirdly, theſe ceremonies ſerved to make a partition well betwixt the Iewes and the Gentiles, but this partition wall is now broken downe, *and there is one ſheepheard and one ſheepfold*, *Ioh.* 10. 16. and therefore this uſe ceaſeth now.

Three errours concerning Chriſt.

Secondly, the ceremonies are conſidered without Chriſt, when the Apoſtles did beare with the weake Iewes for a while. And in this eſtate they were beggerly elements. *Coloſſ.* 2. 20. *Scotus* obſerveth the periode of circumciſion, the firſt period was from the inſtitution of it untill the time that Chriſt was baptized; then it was *Neceſſaria et utilis*: the ſecond period was from the Baptiſme of Chriſt, untill the promulgation of the Goſpell, *Goe teach all Nations, Baptizing them*; *Matth.* 28. 19. In this period it was *Vtilis ſed non neceſſaria*, Profitable but not neceſſary: the third period from the promulgation of the Goſpell untill the deſtruction of the Temple; it was *Licita* in this period, *Sed non vtilis*: The fourth period was from the deſtruction of the Temple, or rather from the Councell of the Apoſtles, even unto this time, then it was altogether *Illicita*.

In this eſtate when the ceremonies were *Licita ſed non*

non vtilis, they did beare with the weake Iewes at *Ierusalem*, but not at *Antioch*, who would have added the ceremonies to the Gospell. *Paul* circumcised *Timothy*, *Act.*16.3. bearing with the weake Iewes, but hee would no wayes beare with the malicious Iewes; therefore hee would not Circumcise *Titus*, least hee should strengthen them in their obstinacy, *Galath.* 2.3.

The ceremonies being dead, and Christ come; how could *Cornelius* Prayers and almes bee acceptable to God, seeing he waited for Christ to come? *Quest.*

There are three sorts of error concerning Christ, the first was *error temporis*, the second was *error conditionis*, and the third was *error personæ*. *Answ.*

Error. { *temporis.* *conditionis.* *personæ.*

Error temporis, was twofold, either of simple ignorance, or of affected ignorance; simple ignorance as that of *Cornelius*, and for this cause *Peter* was sent to teach him that Christ was come, and therefore his error was pardonable affected ignorance is that ignorance of the Iewes who will not know nor beleeve that Christ is come, although the truth bee evidently demonstrated unto them.

Error conditionis, was that in the Apostles, who tooke Christs Kingdome to be a Worldly Kingdome at the first, *Act.*1.6. *When wilt thou restore the Kingdome to Israel?* This error was a dangerous error, but yet was pardoned because as yet the holy Ghost was not come downe upon them: the third was *error personæ*, and this was when they tooke false christs for the true Christ, *Matth.*24.24. And this error was alwayes damnable.

Whether may these lawes which are mixly ceremoniall, be kept now under the Gospel or not? *Quest.*

Where the ground of the law is ceremoniall, and the Iudiciall, but an appendix of it, it no wayes may be kept. Example, this is a ceremoniall law, *cursed is he* *Answ.*

Whether Lawes mixtly ceremoniall doe bind.

that hangeth upon a tree, the ceremoniall part is, that he is accurſed that hangeth upon a tree, wee muſt not thinke that hee is accurſed now who hangeth upon a tree, therefore that law is quite aboliſhed; the Iudiciall part is this, that he ſhall not hang all night upon the tree, and this law bindes not Chriſtians now, becauſe it is an appendix of this ceremoniall Law; but where the ground of the Law is Iudiciall, and the ceremony but an appendix of it, then the Iudiciall law may be obſerved, at leaſt the equitie of it. Example, Cities of refuge were appointed as a Iudiciall Law, to ſave the mankiller from the revenger of the blood; there was a ceremony annexed to this Law, that they ſhould ſtay within the City of refuge untill the death of the High-prieſt, this was but an appendix of the judiciall Law, therefore the Law may ſtand, that Cities of refuge bee kept, or at leaſt the equity of it, that thoſe who caſually kill, be not ſlaine.

Queſt. What, if a Chriſtian now ſhould keepe any of the ceremonies commanded in the Law?

Anſw. There is a three fold uſe of the ceremonies, *Materialis, formalis, & mixtus uſus*, a materiall, a formall, and a mixed uſe.

A threefold uſe of the ceremoniall Law.

Materialis, as if a man ſhould abſtaine from eating of ſwines fleſh onely, becauſe it were unwholſome, he Iudaizeth not in this caſe; but if hee ſhould abſtaine from ſwines fleſh as a meat uncleane, and forbidden in the Law, then he ſhould formally keepe the ceremony, and truely Iudaize; the mixt uſe is this, when a Chriſtian borroweth Iewiſh ceremonies to any uſe in the Chriſtian Church.

Marke how the Apoſtles in their practiſe renounced the ceremonies of the Law; firſt the Apoſtles kept the Chriſtian Sabbath after Chriſts Reſurrection, and not the Iewiſh Sabbath, therefore they renounced the ceremonies;

ceremonies; and the Apostle willeth the *Corinthians* to keepe the Passeover all the dayes of their life, in holinesse, and restrained it not to some few dayes, as the Iewes Passeover was.

But when the dayes of the Pentecost were fulfilled, *Act.*2.1.2 *Cor.*16. Here *Paul* reckoneth according to the Iewish Pentecost. *Object.*

When he speaketh of their Pentecost here, and when he sayes the dayes of their fast were expired, *Act.*27.9. (the Iewes at the day of expiation had a great fast) *Paul* doth not Iudaize here, but onely marketh these for a civill use, to know the time of the yeare which was most knowne to the Iewes, when *Paul*, *Act.*17.19. calleth *Areopagus Mars* street, none will thinke that *Paul* worshipped *Mars* here, but he useth onely this name as a name of distinctiō to know this street frō other streets; so when he sayes that he sayled in a ship that had the badge of *Castor* and *Pollux*, *Act.* 28.11. we must not thinke he worshipped *Castor* and *Pollux*, but hee useth them onely as names of distinction, to put a difference betwixt this ship and other ships; so when *Paul* useth the name of the Pentecost, and the name of the fast, *Act.*2. and 27.9. he used them onely as names for distinctions sake, and not for any Iewish observation, and when *Paul* practised any of these ceremonies, he practised them not for the ceremonies themselves, but for the weake Iewes sake. Example, When he did shave his head in *Cenchrea* the Port towne in *Corinth.* *Act.* 18.18. this was not according to the Law altogether, for if he had done it according to the Law, he should have gone to *Ierusalem* and there have cast the haire of his Nazarits vow under the Altar and burnt it; after the death of Christ, none of the Apostles ever went to the brasen Altar againe to sacrifice, but onely they practised some of the meaner ceremonies bearing with the weake Iewes. *Answ.*

Paul used the names of the Iewes feasts for distinction.

Paul did not shave his head according to the law.

How

Quest. How could these ceremonies be hinderances from Christ, seeing, they were types of him to come?

Answ. Christ saith, *Ioh* 16.7. *If I goe not away, the Comforter shall not come*, Christs bodily presence amongst the Apostles hindered his spirituall presence amongst them; if the bodily presence of Christ hindered the comming of the Spirit unto them, how much more did these ceremonies under the Law hinder the sight of his Incarnation, and obscure his glory amongst them.

The ceremonies in the third estate are against Christ.

In the third estate these ceremonies were against Christ, in this estate the Apostle calleth it, *concision*, and not *circumcision*, *Phil.* 3.2. In the third estate the Iewes preferred the shadow to the body, the bones to the marrow, and the letter to the spirit; they preferre the shadow to the body, the ceremonies to Christ, the bones to the marrow, because they content themselves onely with the outward figures and types, and seeke not for the thing signified, and so they have the killing letter, but not the quickning spirit: and therefore Saint *Hierome* compareth them well now to dogges who get onely the bones to gnaw, but they get none of the marrow, or that hidden Manna, Iesus Christ to their saluation.

The errour of the Iewes in preferring the Ceremonies to Christ.

Conclusion. The conclusion of this is, it was a great benefit to learning, when the obscure Hieroglyphicke, in *Egypt* were changed into letters, and the darke and mysticall writings of *Plato* were changed by *Aristotle*, into a cleare and plaine forme of writing: It is a farre greater benefit, when the Lord hath changed these darke figures and shadowes, into the cleare light of the Gospel.

How

Hovv to make uſe of the Ceremonies of the Lavv in opening of a Text, and reducing them to practiſe.

Of the Notes whereby Aaron and his poſterity were diſcerned to be called to the Prieſthood.

Num. 17.2. *And the Lord ſpake unto Moſes, ſaying, ſpeake unto the Children of Iſrael, and take every one of them a rod, &c.*

WHen *Corah* and his complices murmured againſt *Aaron*, and contended with him for the Prieſthood, (as we may ſee in the Chapter preceding,) the Lord commanded every one of the firſt borne of the tribes to bring a rod o him, that by this new miracle (cauſing *Aarons* rod o bloſſome) he might end this controverſie, and conirme *Aaron* the more in the Prieſthood.

The Prince of the tribe represented the whole tribe.

Secondly, hee commanded that the names of the Princes of the tribes should be written upon the rods, and the reason, was because the Prince represented the whole tribe; so the Prince being repelled from the Priesthood, the whole tribe was repelled.

Write thou every mans name upon his rod. *Aaron* had not written upon his rod the Tribe of *Levi*, but the name of *Aaron*, and so the rest of the Princes. Another reason wherfore the names were written upon the rods of the Princes, was because the Princes of the tribes were their first borne, and therefore they might seeme to claime right to the Priesthood: every mans name was written upon his rod, and *Aarons* name was written upon his rod, because he was the first borne of *Levi*, for the first borne of *Levi* was *Cohath*, and he begot *Amram*, and *Amram* begot *Aaron*, who was elder than his brother *Moses*.

Quest. How were the Tribes reckoned in the Scriptures.

Answ. Whē a matter is in hand which cōcerneth the whole people, then *Levi* is reckoned amongst the rest, as in the matter of blessing and cursing, *Deut.* 27. So in setting up the twelve stones at *Iordan*; and upon *Aarons* breastplate, so here when the question is to which of the Tribes the Priesthood belonged; but when the matter is concerning civill things, then *Levi* is excluded as in the division of the land, and then the tribe of *Ioseph* is divided into two *Ephraim*, and *Manasses*, and so there are twelve Tribes.

How the tribes are reckoned in the Scripture.

Every Tribe must lay their rod before the Lord, and have their name written upon it, and from hence it came afterwards that the Tribes were called *Shebhte* because they carried rods before them, and their names written in them, and therefore *Baculus* is put for *Tribus*, *Num.* 1.4.16.26. *Iosh.* 20.10.

שבטי *Tribus.*

Aaron tooke not his brother *Moses* rod which was the

the rod of God, by which he wrought so many miracles, for the rest of the Tribes would have excepted against that rod, because it was the rod of God; but it was a common rod like the rest of the rods, that they might take no exception against it.

Why *Aaron* tooke not his brothers rod.

The rod of Aaron for the house of Levi was budded.

God thinkes not every man fit for this holy calling, he maketh choise here of *Aarons* rod amongst all the rest, and maketh it to bud; *No man taketh this honour unto himselfe, but he that is called, as was Aaron. Heb.* 5. 4. First, *no man taketh this honor*, that is, ought to take it; Secondly, *take it*, that is, usurpeth it at his owne hand, *as he that taketh the sword shall dye with the sword, Matth.* 26.55. That is, he that takes it having no calling. *So thou shalt not take the name of the Lord thy God in vaine, Exod.* 20.7. that is, usurpe it, having no calling to take it up. Thirdly, *this honor*, the Priesthood was an honorable calling, and therefore every base fellow should not usurpe it; any was fit enough, yea the baseſt of the people, if he could but conferate a ram, to bee a Priest sufficient for *Ieroboam*, 1 *King.* 12. 31. but the Lord would have none to take upon him this honorable calling, but those whom he separated for it, *and were called as was Aaron*; if any man might challenge this prerogative, might not the King? but see what *Vzzia* got for attempting this, 2 *Chro.* 26.19. & *Saul* for sacrificing before *Samuel* came, thou that canst not shew that the Lord hath made thy rod to bud, meddle not with this calling, for then some marke of Gods wrath may light upon thee.

God thinketh not every man fit for the Calling of the Ministery.

What it is to take this calling.

The rod of Aaron was budded.

This miracle was not so much to confirme *Aaron*, as to convince his gainstanders; the Lord sayes, *Bring Aarons Rod backe againe to bee kept for a token against the Rebels*; As the Rodde was kept

The chiefe end of this miracle was to convince the enemies of *Aaron.*

for a testimony against the rebels, so it budded for a testimony against them the Apostle, 1 *Cor.* 14. 22. saith of tongues, that they are for signes, not to them that beleeve, but to them that beleeve not; so are miracles for the most part ordained for those that are unbeleevers, or for those who had a small measure of faith in the beginning of the Gospell: see what sort have beene most desirous of miracles, those who had no faith; first, the Devill, he cryed for a miracle, that stones might be turned into bread, *Matth.* 4. 3. Secondly, the rich glutton in hell, he would have one sent from the dead to tell his brethren, *Luc.* 16. 30. *Moses* and the Prophets would not serve the turne; so the misbeleeving *Nazarits* would have had a signe from Christ, and the Iewes would have seene miracles, *Mat.* 12. 39. And *Herod* hoped to have seene some miracle of Christ, *Luc.* 23. 8. All these, because they had not faith, cryed for miracles; When *Paul* healed the father of *Publius* the Consull of a fever, he healed him by a miracle, and made him presently to arise, *Act.* 28. 8, but he healed not *Timothy* that way, but seemed rather to play the Physitian to him, bidding him drinke no longer water, but wine; 1 *Tim.* 5. 23. What was the reason of this? *Timothy* beleeved, therefore he needed not a miracle, but the father of *Publius* beleeved not, he was an infidell as yet, therefore a miracle was more necessary for him; many men cry for miracles, but that argues infidelity in them; but if thou didst beleeve, thou neededst none of these, they serve but for infidels, but they serve nothing to beget faith; the theefe said, if thou wilt come downe from the Crosse, and save thy selfe and us, then I wil beleeve in thee, *Luc.* 23. 39. But if the death of Christ will not worke faith in the, if thou shouldst see miracles both in heaven and earth, they will never convert thee.

Miracles doe not beget faith, but confirme it.

What sort of people desired miracles.

Wha

Quest. What is the reason that God confirmes not now mens callings by miracles?

Answ. Because now religion hath taken roote; at the first when the Law, and the Gospell were planted, they were confirmed by miracles, but when they once tooke roote, he withdrew these miracles. A gardner when he transplāteth a tree out of one ground to another, before the tree take roote, he setteth stayes to it, he poureth water at the roote of it dayly; but when it once taketh roote, he ceaseth to water it, and pulleth away the stayes that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens; so a Chirurgian when a legge is broken, he bindeth it up; but after the bones be fastened, he taketh away these helps from it; so the Lord in planting of Religon, he put to these helpes of miracles as stayes to uphold it, but when it is once confirmed and fastened, he taketh away these helpes.

Why God confirmeth not mens calling by miracles.

Simile.

Quest. What sort of miracle was this, when *Aarons* rod did bud.

Anſ. The Schoolemen marke that there are three sorts of miracles. First, miracles in the highest degree. Secondly, miracles in the second degree; and thirdly, miracles in the lowest degree.

Thom. contra gentiles.

Three sorts of miracles.

Miracles in the highest degree they make to be these, wherein nature never had a hand, as for the sunne to goe backe and stand stil: Miracles in the second degree, they make to be these, when nature had once an hand in them, but when they are once decayed nature can never restore them againe; nature bringeth forth a man seeing, but when he is once blind, nature can never make him to see againe; but when he is restored to his sight againe, this is a miracle in the second degree: A miracle in the third degree, they make to bee this; when nature in time could doe such a thing, but nature

upon a sodain cannot doe this, and when it is done upon a sodaine, it is a miracle in the third degree; they give the example of this in *Peters* mother in law, when Christ upon a sodaine cured her of a Feaver, nature in time might have cured her of this Feaver, but because she was cured of this Feaver upon a sodaine, it was a miracle in the third degree. Now what sort of miracle was this, when this Almond rod budded, and brought forth upon a sodaine, it was a miracle in the second degree, for an Almond tree will bring foorth Almonds by nature, but being once cut up, it cannot bring forth Almonds againe, then it was a miracle in the second degree, for nature could never have made this rod to bring forth Almonds.

Why *Corah* and *Dathan* contended for the Priesthood.

Dathan and *Abiram* contended for the Priesthood, because they were of the posterity of *Ruben* the eldest brother, and *Corah* thought that it belonged to him, because he was the eldest sonne of *Levi*, as *Adonijah* contended with *Salomon* for the kingdome, because he was the eldest sonne of *David*. *Dathan* and *Abiram* contended for the Priesthood, because they came of *Reuben*.

Lineall succession not always the Lawfull succession.

Learne then that lineall succession is not always the lawfull succession; these were lineally descended of *Ruben*, yet this lineall succession failed, for *Ruben* lost his dignity by incest, the Church of *Rome* now hath a lineall succession from the ancient *Roman* Church, but by their spirituall whoredomes and adulteries, they have lost their succession; *Scarabeus*, or the dunghill flye, bragg'd upō a time that he was more excellent than the Bee, because he was descended of the horse; but how was he descended of the horse? he was onely bred of the dung of the horse: so the Church of *Rome* that now is, is but come of the excrements of the old *Roman* Church *& optimi vini pessimum acetum*; when the contention was betwixt *Salomon* and *Adonijah* about the

Simile.

kingdome

kingdome of *Iſrael*; *Adonijah* had ſtanding for him *Abiathar* the Prieſt; and *Salomon* had ſtanding for him, *Zadok* the Prieſt, both of them were Prieſts, and both of them had the holy oyle, but who had the right, whether he that was anointed by *Zadok*, or he that was anoynted by *Abiathar*? he that was anoynted by *Zadok* had the right, becauſe he had *Nathan* the Prophet upon his ſide. No ſucceſſion is the right ſucceſſion, although they have both Prieſt and the holy oyle, if they have not *Nathan* upon their ſide; *Salomon* had the right ſucceſſion, becauſe he had it by *Nathan*. And ſo *Aaron* here had the Lord upon his ſide, and therefore the Prieſthood belonged to him.

He chuſed the Almond rod, becauſe it flouriſhed firſt; The Lord liketh theſe to be his Miniſters, who begin to bloſſome from their youth, this was excellently typed in *Ieremiah*, *cap.* 1. *What ſeeſt thou Ieremiah*? *I ſee an Almond rod*; This figured *Ieremiahs* calling, as the Almond rod bloſſomed firſt, ſo *Ieremiah* was called from his infancy; and as the Almond tree flouriſhed firſt, ſo the Lord was to bring his judgements quickely upon that people which he pronounced by *Ieremiah*. So he choſe *Samuel* from his infancy, and *Iohn* the *Baptiſt* from a childe, and ſo *Timothy* and *Athanaſius*: he likes not theſe *autumnales arbores*, as *Iude* calleth them, *verſ.* 12. which begunne not to bloſſome till the latter end of Harveſt, and then to enter to the Miniſtery; happy are they who can ſay with the Church, *omnes fructus ſervavi tibi*, *Cant.* 7. 13. I have reſerved all my fruits to thee, of my infancy and middle age, and old age, and have dedicated my ſelfe ſtill for this calling, it is a pitty to ſee thoſe that have bin deboſhed and diſſolute men, to be thruſt into this holy calling, a caſheerd ſouldier, a bankrupt Merchant, or a fallen Courtier.

Miniſters ſhould be trained up frnm their youth.

When

When the Lord caused the uncleane spirit to passe out of the land, *Zach.* 13. then those who had no calling to be Prophets, were ashamed of their vision, and of their rough gowne which they wore to deceive the people (because the Prophets of God wore a hairy Gowne) they confesse then that they were not Prophets, but they were husbandmen, and taught to keepe Cattell from their youth; it were to be wished, that those who have not a calling to this holy function, would renounce it, and say, I was not taught from my youth, and trained up to this holy calling, but to be a souldier, a Merchant, &c. and therefore I will renounce it.

The false Prophets were ashamed of their vision.

The Almond rod brought forth buds, blossomes, and ripe Almonds. The blossoming of *Aarons* rod was to confirme *Aaron*, as the Vine branches which budded and brought forth blossomes, was to confirme the Butler in his office, *Gen.* 40. 10. and this was declared to *Ieremiah*, a Priests sonne, *Ier.* 1. 11, 12. and the continuance of the Priesthood, with those who should sprout and grow out of him, *Ezeck.* 17. 44. children are called buds, *Iob* 30. 12.

The Church is in a happy estate when she hath qualified labourers in the Lords Vineyard, and expectants to succeed them, when she hath her ripe fruits, her blossomes, and her buds; the buds are the yong ones, who give themselves to those holy studies; the blossomes are the yong men who have made good progresse in Divinity; & the ripe Almonds are those who are actually serving in the Church: The Iewes alluding to *Aarons* rod, call the children of the Priests *flores sacerdotales:* it was a comfortable thing to *Eli* when he had yong *Samuel* to succeed him, and to *Elijah* when he had *Elisha* to succeed him, and to *Esay* that had his sonne *Shear-jashub* to succeed, as a pledge to confirme his prophesie, that

The estate of the Church is happy when they have good men to succeed in the Ministry.

שְׁאָר יָשׁוּב
Reliquiæ revertentur, Esay. 7. 3.

that the remnant of the people of God should be saved and brought backe from the captivity againe. It was a great comfort to *Paul* when he had young *Timothy* to succeed him, and to *Augustine*, when he had *Alippius*, a father dieth the more willingly, when he hath a good sonne to succeed him; the blossomes may rejoyce when they have the buds to succeed them, and the Almonds may rejoyce when they have the blossomes to succeed them. *Iohn* saith, 1 *Iohn.* 2.14. I write vnto you babes, I write unto you young men, and I write unto you old men; Babes are the buds, the young men are the blossomes, and the old men are the Almonds. Let us pray to God for the Schooles and Vniversities, when the old men are wearing away that good young men may succeed them, and babes in their places: the Church is much to be pitied now, although there bee many youthes to succeed, who have knowledge, yet there is little sanctification amongst them, and therefore lesse hope that their ministery shall bee profitable.

And yeilded Almonds. In the originall it is, [*Vaïgmol*] *et ablactavit*, it weaned them; for even as the mother weaneth her child when he is of such an age, so did the Almond tree weane the Almonds, when they were ripe.

ויגמל *ablactavit*

The Lord likes none to enter into this holy calling untill they be ripe, they should have the full grouth before they enter, these νεόφυτοι, or young plants are not fit for it, young men are not fit for the ministery, *Eccles.* 12. 1. Remember thy Creator in the dayes of thy youth; why bids hee the young man remember his Creator in the dayes of his youth? because he is most forgetfull of this duty to remember his God; if he be not fit to remember himselfe, and to recommend himselfe to God twise or thrise in the day, how can he be

God will not have Ministers to enter on their calling untill they be ripe.

the Lords remembrancer, to remember his people before him? It was a case of necessity, when *Ambrose* was made Bishop of *Millan*, *qui simul et discebat, & docebat.*

Ambros. lib. 1. de offic. cap. 1. tom. 1

Why youthes are not fit for the Ministry.

Secondly, youthes are not fit for this calling, because this age is much subject to lust, 2. *Timot.* 2.22. *Flye the Lusts of youth*, if ever Lust breake forth in a mans life time, usually it breaketh forth in his youth, he that cannot command his owne Lusts, how can he teach other men to subdue theirs? 1 *Tim.* 3.5. if a man know not how to rule his owne house, how shall he take care of the Church of God? *Paul* will not have a young widow admitted to wash the Saints feete, 1 *Tim.* 5.10. because they give themselves oftentimes to wantonnesse and fleshly lusts, farre lesse will he have a young man to be admitted to this holy calling, who should wash the soules of the Saints, and not their feete; this age likewise is much subject to contempt, 1 *Tim.* 4.11. *Let no man despise thy youth*, and therefore not fit to enter in this calling. The naturall history marketh, that the whelpes of the Lyons who have the sharpest pawes, do so pricke the matrix of their damme, that they are borne the sooner, and they never get the full strength; so it fareth with young men who hasten out of the Vniversity before they get giftes, and strength, wherefore young students are to be exhorted to stay at the Vniversity, untill they get strength; and as the Lord bad his Disciples stay at *Ierusalem* untill the holy Ghost came downe upon them, *Luc.* 24.49. So should they stay at the Vniversities untill the Lord enable them with gifts: It is an unseemely thing to see yong ones, *ante lanuginem docere senes, et hodie Catechumenus, cras Episcopus*, and how unsavory a thing is it out of the mouth of a greene youth to exhort people to flye from these lusts, whereunto they are most subject themselves; may not the people

people justly say to them, Physitian heale thy selfe, and take out the beame, first, out of thine owne eye.

What time should a man enter into the Ministery? *Quest.*

We cannot prescribe a certaine time, for some are sooner gifted then others. *Answ.*

But Christ who disputed with the Doctors of the Law, when he was but twelve yeares of age, yet he entred not into his Ministerie, untill he was thirty yeares of age, therefore it may seeme that none should be admitted before that time. *Object.*

Christ entred not into his Ministery until he was thirty yeares of age, according to the Leviticall Law, for it behoved him to fulfill all righteousnesse; this was not a morall precept, but a ceremoniall, for it was changed. *Numb.* 4 3. they entred to their full ministery at thirty; but *Num* 8.24. he appointed them to enter at twenty and five, for the beginning of their ministery; but they entred not to their full ministery, untill they were full thirty, and they served untill they were fifty, but in *Davids* time they began at twenty. 1 *Chro.* 23.24. *The sonnes of Levi did the worke of the service of the house of the Lord, from the age of twenty yeares and upward*; and 2 *Chron.* 31. 17. in *Hezekiahs* dayes, and so in the dayes of *Ezra, from twenty yeares old and upward, Ezra chap.* 3. *verse.* 8. *Answ.*

Some may be ripe Almonds now when they are sixe and twenty, or eight and twenty, and some scarce when they are thirty; therefore, there cannnot be a certaine time determined when they shall enter, but this is left to the tryall, and discretion of the Church; the determination of the Canon Law, who concludeth absolutely that they should be thirty before they enter, seemeth to Iudaize in this. The Levites when they

they entred on their ministery, they were thirty yeares before they entred, because their ministery was a laborious and a painefull service, and therefore required full bodily strength, and so they gave up their ministery, when they were fifty; but the ministery now is not such a bodily service, and therefore requireth not such bodily strength now; the souldiers when they went to warre were admitted, when they were but twenty yeares of age, but the Levites not untill they were thirty, there is both strength and wisedome required in the warres, as *Solomon* saith, *Prov.*24.6. strength in the souldiers; and wisedome in the governors; but in the Levites and Priests there was both wisedome and strength required, strength without wisedome before they be thirty, and wisedome without strength after they are fifty. So knowledge and sanctification are requisite in those who are to enter on this Holy calling; knowledge without sanctification is like wine that runnes in a mans head, and makes him giddy, sanctification without knowledge turnes into blind zeale, and therefore they are to be joyned together in those who are Preachers, as strength, and wisedome was in the Priests.

The Almonds rod brought forth buds and blossomes.

The Lord taught *Aaron* by this, although hee was weake, and old himselfe, yet his posterite should not faile; he was fourescore and sixe yeares of age now, yet to let him understand of a succession, he makes his rod to bud, and it continued in his posterity for sixty, and three Highpriests.

The Priesthood was entailed to *Levi*, when they were chosen in the place of the first borne; and againe, when they killed their brethren for the worshipping of the golden Calfe, it was promised them anew againe, and when *Phinehas* killed *Zimri* and *Cozbi*, the promise was renued to him.

What

What needed a new promiſe to be made to *Phinehas* of the Prieſthood, ſeeing it was due to him by the Law, and by ſucceſſion. *Queſt.*

This new promiſe ſecured him in the Prieſthood, that hee ſhould out-live his father, and ſerve in the Prieſt-hood himſelfe. *Nadab* and *Abihu* were killed before their father dyed, againe this promiſe aſſured him that it ſhould continue in his famile. *Anſw.*

But the Prieſthood was ſoone tranſlated from the family of *Phinehas* to *Ithamars* poſterity, for *Eli* was of the poſterity of *Ithamar*, and not of *Phinehas*, and from *Eli* it came to his ſonne *Phimehas*, and then to *Achitub*, and then to *Achiaz* the brother of *Ahimelech*, and then it was reſtored to *Zadoc*, *ſee* 1 *Chron.* 24. 3. for foure generations, the poſteritie of *Phinehas* wanted the Prieſthood. *Ob.*

Elies poſterity had it, *de facto et non de jure*, therefore it is to be marked what bad ſucceſſe moſt of them had in the Prieſthood, *Eli* brake his necke, his ſonne *Phinehas* was killed in the battell, *Abiathar* was put from the Prieſthood, and his ſonne *Ahimelech* was ſlaine by *Doeg*, and all this time when they wanted the Prieſthood, the poſterity of *Eleazer* farre ſurpaſſed the poſterity of *Ithamar*, 1 *Chron.* 24. 4. Againe it was promiſed to *Phinehas* poſterity conditionally, if they ſhould walke in their fathers wayes. This promiſe of the Prieſthood was not made ſo abſolutely to *Phinehas*, but that *Phinehas* poſterity for their ſinnes might be deprived of it for a time, (even as the promiſe made to *David* that the Kingdome ſhould continue with his poſterity for ever, did not exclude the captivity of *Babylon*, and the overthrow of the kingdome for a time) yet by vertue of this promiſe made to *Phinehas* his poſterity could not want it for ever And thirdly, it is ſo promiſed to his poſterity that it ſhould not be taken for e- *Anſ.*

ver from him as it was from the posterity of *Eli*.

This rod brought forth Almonds without a roote: the fathers reason out of this place against the Iewes who will not beleeve that the Virgin could beare a sonne; why will ye beleeve this (say they) that *Aarons* rod brought forth Almonds without a roote, and cannot beleeve that a Virgin can beare a sonne? ye beleeve that *Eva* was created out of the side of *Adam*, and that *Adam* was created out of the dust, why may yee not beleeve this likewise, that God can create a child in the Wombe of the Virgin? Yee beleeve that *Sara* an old withered stocke, conceived by the power of God, and why ye will not beleeve this, that God by his power created the Child in the Wombe of the Virgin?

The tree blossomed, although it was withered.

Hence we may gather that the withered tree, the Church of the Iewes, shall flourish againe: a man looking with a naturall eye upon that heape of dry bones, *Ezek.* 37. would never thinke that they should rise againe, but the Lord by the mighty wind of his Spirit, gathered these bones together, and made them to live; so the Lord by his mighty power, shall make the withered tree of the Iewes to flourish againe.

Obj. But ye will say that Christ cursed the figtree, which represented the Church of the Iewes, and said, *Never fruit grow upon thee henceforth*, *Mat.* 21.19. Then it may seeme, that this tree shall never flourish againe.

Answ. That figtree that was accursed by Christ, never to beare fruit againe, represented the Iewes who lived then, and those who shall live till the conversion of the Iewes; but when the wrath of God is come upon them to the full, as the Apostle speakes, then the Lord shall call them, and their rod shall flourish againe.

Quest. Whether kept this rod still the buds, blossomes and Almonds,

Almonds, when it was laid up before the Lord, or not?

No question it did, for the Lord commandeth to lay *it up as a testimony against the rebels*, now when it kept the buds, blossomes, and Almonds, it testified the more vively against them, and as the Manna lasted so many hundreth yeares in the golden pot, so did this rod keepe the blossomes and Almonds. *Answ.* ⊕

When *Aarons* rod budded, it was a token to him that he was called of the Lord; he that runneth, and is not sent by the Lord, shall never doe good in that holy Calling: these *Agrippa* who were borne with their feet formost, it was a bad token of their evill government to follow, as it fell out in *Herod Agrippa*, who was a very bad Governour: so when a Preacher is not sent by God to his people, and the Lord doth not make his rod to bud, he shall never be a profitable Minister in his Calling. ⊕

Of

Of the priviledges of the first borne under the Law, and what he was bound to doe to his brethren and kinsmen.

Matth.22.24. If a man die, having no children, his brother shall marry his wife, and raise up seed unto him.

AFter that the Pharisees had tempted Christ, the same day the Sadduces came to tempt him, who denyed the Resurrection, and they reason with Christ *ab absurdo*, if there were a Resurrection, then this absurdity would follow, that seven men should have one wife at the Resurrection, but this is absurd; therefore, &c. and thus they goe about to ground upon *Moses* Law; For *Moses* commanded in the Law, that if a man dye without seed, then his brother should raise up his seed unto him, *Deut.*35.5. Now there fell out a case among us, that a man married a wife and dyed without children, his brother married his wife, and he dyed without children also; and seven brethren had her to wife, *Whose wife then shall she be in the Resurrection?* Our Lord answereth, that *they erre, not knowing the Scriptures, nor the power of God*, for in the *Resurrection men neither marry, nor give in marriage, but are like the Angels of God.*

The Sadduces who denyed the Resurrection, put this question to Christ.

He that denyeth the immortality of the soule, cannot hold one sound point in Religion, the Sadduces denyed the immortality of the soule, they held the soule to be like Quicksilver which made the body to stirre, or like Salt that kept the body from corrup-

corruption, as *Epicurus* held, and the best that they made of it, they said it was an exact temperature of the humours of the body; and then for the Angels, they said they were but good thoughts, but not subsisting spirits. Now if the soule be not an immortall substance, the body cannot be joyned to it againe, for the weale of the body dependeth upon the soules immortality, they held the soule to be mortall, and therefore of necessity they behoved to deny the resurrection. *Tertullian* called the *Marcionites* and *Valentinians, qui credebant reditum animæ non corporis, partiarios Saducæos.*

We who professe our selves to be Christians, say the Creed, and repeate this Article often, *I beleeve the resurruction of the body*, but yet if we will looke to the lives of most part of men, we shall heare them say no other thing, but that which the *Sadduces* and *Epicures* said, 1 *Cor.* 15. 32. *Let us eate, let us drinke, for to morrow we shall dye*, that is, be quite extinguished in soule and body, as if there were no more of us after our death, thã beasts when they are knockt on the head; when the *Pharises* reasoned with the *Sadduces*, they said unto thẽ, Why study ye to keep the Law, seeing ye beleeve not the immortality of the soule? they answered, That it might be well with them in this life. we professe the immortality of the soule, why study we not then to keepe the Law, that it may goe well with us in the time to come? *Augustine* said, if he were perswaded that the soule were mortall, then of all religions he would chuse to be the *Epicure* or *Sadduce*; but seeing the soule is an immortall substance; Let us detest these bruit beasts who imagine that death is the end both of soule and body; the soule liveth for ever, then the body must live for ever either in weale or woe; Let us study therefore to feed the soule with that immortall food of the Word of God, and not say with the rich man in the Gospell,

*Luc.*12.19. *Soule, thou hast enough*, if we would have that happy conjunction betwixt the soule, and the body againe.

Moses said, if a man dye having no children.

Quest. The question may be asked here how *Moses* could command such a thing; for incest is condemned in the morall law, and forbidden in the seventh Commandement.

Ans. We must distinguish betwixt these lawes which are morall positive lawes, and those which are divine positive lawes. Morall positive lawes are such as the very light of nature commandeth. Divine positive are those which are accessory commandements added to the first. Example, this is a morall positive law, that a man should not lye with his mother, nor with his mother in law, *for this is a fornication, that is not named amongst the Gentiles.* 1 *Cor.*5.1. And it was for this sort of incest that the Canaanites were cast out of *Canaan.* So this is *primarium jus naturæ*, or *morale positivum*, that a man should not lye with his daughter, nor his daughters daughter, *descendendo* descending downeward: but this againe is *divinum positivum*, or *secundarium jus naturæ*, in the collaterall line, that a man should not lye with his sister or his brothers wife; No marriage in the collaterall line was forbidden at the first, by the law of nature, or morall positive law; but it was forbidden afterwards by the divine positive law, *Levit.* 18.16. When *Lot* lay with his daughters, this was incest in the highest degree, because it was contrary to *Jus naturale*, the morall positive law; but when *Amram* married *Iochabed* [*Dodatho*] his fathers sister, *Exod.*6, 20, This was not against the morall positive, or naturall part of the law, because it was not in the right line, but in the collaterall, although in the neerest degree it was against the divine positive law; and that the Church

Morale positivum, divinum positivum.

דֹּדָתוֹ *Amita.*

It should not be translated *Patruelis*, cozin-german, but his fathers sister, see *Num.*26.59.

Church might be repleniſhed with people, God over-ſaw this ſort of marriage at the firſt, but God doth more here, hee commanded the brother to raiſe up ſeede to his brother. Firſt, this is not *contra primarium jus naturæ*, becauſe it was not in the right line. Secondly, it is an exception from *ſecundarium jus naturæ*, for when God commanded to doe this, hee willed them not to doe this to ſatisfie luſt (for that were againſt *primarium jus naturæ*, the morall poſitive law) but onely that the elder brother might be a tipe of Ieſus Christ, who ſhould never want a ſeede in the Church.

This Commandement was not againſt the morall poſitive Law.

If he dye having no children. In the originall it is, *having no ſeede.* Τέκνα ſhould not be tranſlated ſonnes here, for daughters ſucceeded likewiſe to the inheritance when the fathers had no ſonnes, therefore it ſhould be tranſlated, *having no children*, which comprehends both the males and femals, the women raiſed up ſeede to their parents as well as the males, marrying within their owne tribe, therefore that ſaying in the *Talmud* was not true, *qui maſculam prolem non habuit, etſi filias habuerit plurimas, in eo genus eſt conſummatum.*

The women raiſed up ſeed to their parents.

His brother ſhall marry his wife, and raiſe up ſeede to him.

What brother had this priviledge? onely he that was the eldeſt brother, and therefore, *Deut.* 25. 5. *If brethren dwell together, and one of them dye, one of them,* that is, the eldeſt of them, *Gen.* 1. 5. *and the evening, and the morning were one day*, that is, the firſt day, this is, *cardinalis numerus pro ordinali*, if the third brother had raiſed up ſeede to the ſecond brother, then it had beene inceſt.

The eldeſt brother was bound to raiſe up ſeed.

Numerus Cardinalis pro ordinali.

He that was the firſt borne in *Iſrael*, he was bound to do three things to his brethren & kinſmen, firſt he was bound to revenge his blood, their was *vindex ſanguinis.*

What things the firſt borne did to the reſt.

Secondly, he was *Goel*, and redeemed the morgaged lands of his neere kinsman, and thirdly, it was he that delivered him out of prison; all these three he was bound to doe to him, *jure propinquitatis*, because hee was his neerest kinsman.

What things due to the eldest brother.

There were three things againe which were due to him; First, hee had a double portion of his fathers goods: Secondly, he had the whole inheritance; and thirdly, if he dyed without children, his brother was to raise up seed unto him.

Christ our *Goel* revengeth our blood upon his enemies.

Now let us apply these to Christ; First, Christ is our *Goel* or *vindex sanguinis*, the revenger of our blood upon that red Dragon who thirsteth for the blood of man, and upon all the enemies who thirst for the blood of his children; the revenger of blood or *Goel. Deut. 19. 6.* when he pursued the killer, his heart waxed hote in the pursuite; Iesus Christ our *Goel*, when hee doth see the blood of the Saints shed, his heart waxeth bote, and he furbisheth the sword, to make it drunke with the blood of his enemies, *Iere.* 51 35. *The violence done to me, to my flesh, be upon thee Babylon shall Sion say, and my blood be upon the Chaldeans, shall Ieruſalem say*; now marke what is said in the chapter preceding, *Iere.* 30. 50. Thy *Goel* or *redeemer is strong, and I will pleade thy cause.* See how the revenger of the blood makes *Babylon*, and *Chaldea* answer for all: *Iob* saith, *Cap.* 17. *My teares ascend before the Lord*, Teares naturally descend, but as the Sunne drawes up the exhalations, and they fall downe againe; so the wrongs that are done to the Saints, they come up before their *Goel*, and then fall downe againe upon the enemies heads, they shall answer for all the blood shed from *Abel* to *Zachary*, and all this innocent blood which is shed now, the Lord will require it at their hand.

How teares are said to offend.

Secondly, he redeemed the morgaged land. *Ruth.*

4 4.

4.4. and *Ier.*32.7. when *Hanameel* the sonne of *Shallum*, had morgaged his field that was in *Anathoth*, the right of redemption belonged to *Ieremiah*, as being cozen german to *Hanameel*. We have morgaged the Inheritance of heaven, but Iesus Christ who is flesh of our flesh, and bone of our bones, hath redeemed it to us againe.

The third thing which the *Goel* did to his kinsman, he redeemed him out of prison; so we being condemned to everlasting prison, *Zach.* 9.11. our *Goel* hath redeemed us.

The *Goel* redeemed his kinsman out of prison.

It may be asked why our *Goel* should give any price for our redemption, seeing we were sold freely without any money, *Esay* 50.1. for according to the Law of Redemption, the Redeemer should pay no more than was paid.

Quest.

The divell, death, and sinne our enemies to whom we were slaves, gave nothing for us, they held us as tyrants and unjust possessors, wherefore when we were redeemed without money, we were redeemed freely, both in respect of our selves who paid nothing, and also in respect of the Divell, Sinne, and Death, we are redeemed freely, for nothing was paid to them, because they gave nothing for us; but because we are sold from the Lord, who was our right owner, the price behoved to be paid to him, and so 1 *Pet.*1.18. *We are not redeemed with corruptible gold or silver, but with his precious blood.*

Answ.

How we are said to bee redeemed freely.

He that is our Redeemer then, first, he is our neere kinsman, and hath priviledge to redeeme us; next, hee hath taken the prey from the unjust possessor; thirdly, he payed no ransome to him. Lastly, the ransome that our *Goel* paid for our Redemption was his owne blood, *Sanguis est redemptionis jus & redemptionis pretium*, It is both the right of redemption, and the price of redemption.

demption, *Ephes.* 1.7. *In whom wee have redemption through his blood.*

Thou that art redeemed, rejoyce in thy liberty; secondly, take not that yoake of servitude againe upon thee; thirdly, shew thy selfe a servant of obedience to righteousnesse.

The priviledges which the first borne had done to him, were three; first, he had the double portion of his fathers goods; and secondly, all the inheritance; and thirdly, his brother was bound to raise up seed to him.

The difference betwixt Christ and other elder brothers.

So Iesus Christ our eldest brother hath gifts above his brethren, and anoynted above his fellowes; therefore the whole inheritance belongeth unto him; but this is the difference betwixt our eldest brother, and other elder brethren; here the eldest brother getteth all the inheritance, and the rest are excluded; but our eldest brother Iesus Christ secludes not us from the inheritance, but makes us *coheires with himselfe*, *Rom.* 8. We use to say of our friends, that we can see them need, but wee will not see them bleed, but Iesus Christ our neerest kinsman, he will neither see us need, nor bleed, but revenges our blood, and prepareth a kingdome for us.

The second thing which was done to the eldest brother, was this, if he dyed without children, then his brother was bound to raise up seed to him, and the children which his brother begot, were not called his children, but his eldest brothers, *Ruth* 4. and if he refused to doe this duty to his eldest brother, then they spat in his face, and pulled off his shooe, and he was called *discalceatus in Israele*, that is, lost his possession in *Israel*.

Now let us come to the application of this ceremony, who is the eldest brother here? Christ, who are the

second

second brothers that are bound to raise up seede unto him? the Preachers.

Christ shall never want a seede in his Church till the Worlds end, *Psal.* 72. 5. *They shall feare thee as long as the sunne, and the moone endureth, throughout all generations.* Secondly, CHRIST promiseth to be with his Church to the end of the world, then this seede shall endure to the end of the world. Thirdly, the covenant made with this seede shall endure for ever, *Hos.* 2. 19. Therefore this seede must endure for ever. Fourthly, the seales of the covenant and the people within the covenant must endure for ever, 1 *Cor.* 11. 26. *Yee shew the Lords death till he come againe.* Fiftly, see what an expresse promise our eldest brother hath, that hee shall never want a seede, *Psal.* 72. 17. [*ynnon*] *filiabitur nomen ejus*, the *Seventy* translateth it διαμένει *permanebit*, he shall not want a posterity to continue his name for ever; when *Rezin* King of *Syria*, and *Pekah* King of *Israel* came against *Ierusalem* to besiege it, *Esay.* 7, *Achaz* trembled and feared exceedingly, that the two Kings should sacke the City and waste all; but what doeth the Lord to confirme *Achaz*? he causeth *Esay* the Prophet to bring forth his young sonne in his hand, *Shear-jashub*, which signified, *the rest shall returne*, and that there shall bee a remnant seede left still in *Iuda*, *Esay.* 1. 9. Who shall be saved in the midst of all their desolations, 2 *Chro.* 28. so when we see the Church like to be made havocke of, let us looke up to God the Father, bringing our his Sonne Iesus Christ, *Shear-jashub*, to confirme us against the strength and power of the great Kings of the world, *Pekah* and *Rezin*; that there shall alwayes be a seed, and a remnant left, for the Lord, and that the gates of hell shall not prevaile against his Church: when *Er* was dead, *Onan* was bound to raise up seed unto him, and when *Onan* refused, then *Shelah* was

Christ shall never want a seed in the Church.

יִנּוֹן *filiabitur nomen eius vel sobole sæet nomen eius.*

שְׁאָרִישׁוּב *reliquum revertetur.*

was bound to performe this duty, so there shall bee some still to performe this duty to their elder Brother Christ.

The second brother raised up seed to the eldest brother, but the children were called the eldest brothers children. Hence wee learne; that a faithfull pastor should not seeke his owne praise but the honor of his eldest Brother Christ; if he seeke his owne praise, then he begetteth but children to himselfe; when *Ioab* besieged *Rabba*, and was ready to take it, hee sent unto *David*, saying, come thou and take it, lest the victory be attributed to me; so should all faithfull Preachers be exceeding carefull, that whatsoever they doe, the praise may belong to their elder brother; Preachers are but the Bridegroomes friends, they should not sue for themselves but for the Bridegroome: when *Sampson* sent one to be spokesman for a wife to him, *Iudg* 14.20. this spokesman tooke the woman to himselfe; he is not a faithfull spokesman that sues for himselfe, the Preachers are but the children of the wedding, or the Bridgroomes freinds, νυμφαγωγοι, or παρανυμφοι, that should be our highest credit. 2 *Cor.*4,5 I doe not preach my selfe, but the Lord Iesus, and my selfe your servant for his sake; and let us be content with *Iohn* the Baptist to decrease, that Christ may encrease, and labour to exalt wisedome, and she will exalt thee, *Prov.*4. 8. the onely way for a Minister to get credit, is to seeke the credit of his Master; but there are too many like the Pharises, who did all that they might be seene of men, and in effect they say as *Iehu* said, come and see how zealous I am for the Lord of hoasts, 2 *King.* 10.16. where a man might see as it were through a hole of his coate, pride peeping out, and he seeking his owne praise, and not the Lords honor. Let us not be like *Onan* who knowing that the seede should not bee his,

A Minister should not seeke his owne praise.

refused

refused to raise it up to his eldest brother.

If the second brother raised not up seed to his eldest brother, then they spit in his face.

The greatest credit to a Preacher is to beget children to his eldest brother, the Lord Iesus Christ, this was *Pauls* glory, this shall be their Crowne and glory in the day of the Lord; the Lord likes not these barren Eunuches in the Church who beget not children unto him. It was a great credit for *Abdon*, *Iud.* 12. 14. *To have fourty sonnes, and thirty Nephewes, that rode on threescore and ten Asse-Coltes*, but what credit shall it be for a Preacher to have so many sonnes, and daughters begotten to the Lord riding in Chariotes of triumph to Glory? when they can say, behold me, *And the Children which the Lord hath given me*, *Esay.* 8. 18. When a Preacher hath begotten many sonnes to himselfe, and built up his owne house, this shall never be reckoned upon his score; but what children hast thou begotten unto me, will the Lord say; as Arrowes are in the hand of a mighty man, so are the children to the fathers, *Happy is the man that hath his quiver full of them, they shall not be ashamed, but pleade with the enemies in the gate. Psal.* 127. 5. The Lord objected to the Iewes by *Haggai. Cap.* 1. 4. *Is it time for you, to dwell in your seiled houses, and this house lye waste?* So the Lord may justly object to many of us that we build our owne houses, but suffer the house of the Lord to lye waste, it was an opprobry in *Israel*, when a man or a woman wanted children, *scribe hunc sine liberis*, *Iere.* 22. 30. and therefore they said when they had children, *deus abstulit opprobrium meum. Luc.* 1. 25. *The Lord hath taken away my opprobry*; the Lord take away that opprobry and shame from the ministry, that they stand not up as barren and unfruitfull Eunuches in the day of the Lord.

How shall we judge, who is a profitable Preacher? *Quest.*

Ans.

Not by the event, but by his diligence: *Esay* was a good Preacher, and yet his ministry for the most part was to make fat the hearts of the people; and he said, *I have spent my strength in vaine, Esay* 49.4. so *Iere.* 6.25. was an excellent Preacher; yet he said, *The bellowes are burnt, the Lead is cõsumed & the Founder melteth in vaine*, & Christ himselfe converted not so many as *Peter* did; There is *cura officij*, and *cura eventus*, we must measure a faithfull Pastor, *per curam officij*, and not *eventus*: his *cura officij*, is this, *noscè statum gregis tui. Prov.* 27.23. *To know his sheepe by their names*, *Ioh.* 10. Secondly, to feed them diligently, to goe out and in before them, to leade them to the wholsome pastures, & to sow his seed faithfully and then he may lye down and sleepe, and then it growes up day and night, and he cannot tell; this *cura eventus* belongs not to him. Lastly, he should be grieved when he sees the people hard hearted, and will not be converted.

Cura { *officij.* / *eventus.*

How the faithfulnesse of a Preacher is to be measured.

There are three sorts of Preachers; First, those who give a good account of good sheepe, who can say with *Esay.* 8.18. *Here am I, and the children that thou hast given me.* Secondly, those who give a good account of bad sheepe, he is free of their blood, *curavimus Babylonem, & noluit sanari, Iere.* 51.9. this faithfull Preacher shall not want his reward with God, although he hath not converted many, and *Augustine* shewes the matter by this comparison; two men come into a Barbers shop to be washed, a Blackamore and another man, the Barber washes the other man and makes him whiter, he washes the Blackamore and makes him blacker, yet the Barber will be payed for both, because he hath taken equall paines upon both; so shall the good Preacher get his reward, although hee make not the Blackamore looke the whiter. A Minister shall not bee like *Iacob* in the day of his reckoning, for *Iacob* made

Three sorts of Preachers.

made good to *Laban*, that which was torne by the wilde beasts, *Gen.* 31.39. but a Minister shall not make good that which is lost, if it be not lost thorow his negligence, it shall suffice if he can shew the skinne and the marke to the Lord, and if he have sustained the heat of the day, and the cold of the night, as *Iacob* did, that is all that the Lord requires from him.

The third sort is he that gives a bad account of bad sheepe, when the sheepe perisheth, through his negligence, then the Lord shall require their blood at his hands.

Whether should a Minister be grieved, when he seeth his Ministery unprofitable amongst a people, and that his Ministery is like to be the savour of death unto them. *Quest.*

No question he should be grieved; *Ieremie* wished that *his head might be a fountaine of teares, Ier* 9. 1. That he might weepe for that people, and Christ himselfe wept over *Ierusalem. Mat.* 23.37. *Answ.*

But Christ himselfe (ye will say) gave thankes to God his Father, *That he had hid these things from the wise of the world, and revealed them unto babes, Matth.* 11. 23. and the Angell sang praise, when *Esay* made fat the hearts of the people, *Esay* 6. *Obj.*

Christ is considered two wayes; first, as he was the Minister of Circumcision; secondly, as Mediator; Christ, as he was the Minister of Circumcision, and sent to teach the Iewes; no doubt it was a great griefe to him when he saw them hard-hearted, that they would not beleeve; but againe, if ye will consider him as Mediator, looking up to Gods wisedome and decree, he giveth God praise for passing by some, and chusing others; *Paul* looking to his charge, he wished the Iewes to be saved, but when he looketh up to Gods will, in a second consideration, then his preaching was *Answ.*

Christ considered as the Minister of circumcision and as Mediator.

Simile.

to make fat the hearts of that people, as was the preaching of *Esay*, he resteth in this; and he rejoyceth that God is glorified. Although the spheares have their owne motions in particular, yet they all follow the motion of the first mover: So although Christ and *Paul* be sorry at the first for the hardnesse of the Iewes hearts, yet they must follow the motion of the first mover, God himselfe, and rejoyce when he is glorified.

The Angels are not ordained to be ministring spirits to the wicked.

The Angels sing praise to God for the hardning of the hearts of the wicked, and they are not sad for that; the reason of this is, because they are not ordained to be ministring spirits to such, and therefore it was no griefe to them, to see them condemned, they rejoyce to see the godly converted, because they are committed to their charge; but Ministers have both the good and the bad in their charge, and therefore at the first cannot be but grieved that they should miscarry, as *Samuel mourned for Saul*, 1 *Sam.* 15.35.

The travell of the Minister is not alwayes lost.

But we are to marke, if a Preacher be faithfull, and painfull in his calling, although his Ministery be not effectuall to the conversion of all, yet it shall alwayes serve to the conversion of some. *Esaias* ministery was to make the hearts of that people fat, yet there was a remnant seed left unto him, *Esay* 1.9.

If he refused to raise up seed to his brother, then the woman spit in his face.

Great shame to unprofitable Ministers.

Great shall be the shame and confusion that shall befall unprofitable and wicked Ministers in the day of the Lord, who refused to raise up seed to their eldest brother; Marke but the circumstances of spitting in the face, and ye shall see how great a disgrace it was. First, we use to spit upon a dogge, and not upon a man; Secondly, *Num.* 12.4. the Lord saith, *If her father had spit upon her face, would she not have beene ashamed for seven dayes?*

dayes? Where the Lord compareth *Miriams* leprosie to a father spitting upon his child; so the Lord spit, as it were, upon *Miriam* when he strucke her with leprosie; and *Onkelos* paraphraseth it, *Si increpando increpasset eam pater ejus:* The woman the weaker Sexe did spit here in the mans face, but what a shame is it for a childe to have his father to spit upon him? Thirdly, the place aggravates the shame, it was in the publike meeting, in the gates of the City, it was a great matter to be praised in the gates of the City, *Prov.* 30.23. The husband when he was well apparelled, sitting among the Elders in the gates of the City, then his wife is praised, this was her greatest credit; so it was the greatest credit of the Father, when he had store of children, then he was not ashamed to plead with his enemies in the gates of the City, *Psal.* 137. therefore to be put to publike shame and disgrace in that place, what shame and confusion would that breed. Lastly, that she should spit in his face, the face is the most excellent place in the body, & the most honourable, and not a part of dishonour. The Apostle *Paul* saith, *If a man smite you in the face,* 2 *Cor.* 11.20. If it was a greater shame to be smitten in the face, than any other part of the body, then it is a greater shame to be spit upon the face, than any other part of the body; and if it was such a shame in *Israel* for a woman to spit in a mans face in their solemne and publike meetings, what shame shall it be for Preachers, if the Lord spit in their faces in the sight of Christ and his Angels; and if it was a shame to the daughter when the father did spit in her face, what shame shall it be, if the Lord, who is the father of all, *and of whom all fatherhood is called, Eph.* 3.5. if he spit in the face of those who are negligent in their Callings; if she was separated out of her fathers sight, for seven dayes, what is it to be separated out of his sight for ever? There is no

Spitting in the face a great disgrace.

Great shame to have the father spit in their faces.

Shame a bridle to an unregenerate man.

argument more forcible to move an unregenerate man to abstaine from sinne, than shame: what saith *Tamar* to *Amnon*? 1 *Sam.* 13.13. *And I, whither shall I cause my shame to goe? and as for thee, thou shalt be counted as one of the fooles in Israel.* *Saul* had rather kill himselfe than fall into the hands of the Philistines, and abide that shame. 1 *Sam.* 31. When such doe heare the faithfull Pastors praised in the gates of the City, what griefe will this breed to them? and when they see those who have converted others shine like starres in the firmament, *Dan.* 22. 3. And themselves like darke, and blacke clouds, *Iude.* 12. What shame shall this be to them?

The naturall brother who refused to raise up seed to his eldest brother, then the woman who complained did spit in his face, but if he was a Cousin German or another kinsman, they did not spit in his face, because he had not such a neere interest, as the naturall brother had to raise up seede; yet the holy Ghost, *Ruth* 4.1. doth not expresse his name, but calleth him, *Pelone al moni*, which implieth some disgrace, the Lord would not name him here by his name as he did *Boaz*.

פלוני אלמוני

Onan was killed because he refused to raise up seede to his brother *Er*; this *Er* was a wicked man, yet because *Onan* refused to raise up seede to him, the Lord killed him. What will he doe then to those who refuse to raise up seed to their elder Brother Iesus Christ; who is holy, blamelesse, and worthy of all honor?

The putting on of the shooe a signe of possession.

They pulled off his shooe, this was a signe that he lost his inheritance, for when they tooke possession of the land, they put a shooe upon their foot, and when they lost their inheritance, the shooe was pulled off their foote.

The principall and chiefe regard that a man should have, is that hee lose not his inheritance; a man in *Israel* for necessity sometimes morgaged his inheritance, and

and sometimes by violence put from his inheritance, and sometimes through negligence, and slothfulnesse did suffer bryers and thornes to grow up in his inheritance, but unlesse he had beene a runnagate like *Esau*, he never sold his inheritance: looke what regard *Ieremiah* had to that little peece of ground in *Anathoth* which he redeemed from *Hanameel* his Vncles sonne, to secure himselfe in that inheritance, *Iere.* 32. First he bought the field, then he weighed the silver, and gave seventeene shekles for it, then he subscribed the evidence and sealed it, and he tooke witnesses, and tooke the double of the evidence of the purchase, both that which was sealed according to the Law and custome, and that which was open; than he gave the evidence of the purchase unto *Baruch*, the sonne of *Nerijah* in the sight of *Hanameel* his uncles sonne, and last hee bids take these evidences, and put then in an earthen vessell, that they might continue there for many dayes; had *Ieremiah* such a care for so small an inheritance? a little plat of ground in *Anathoth*, that cost but seventeene shekles, that he would have the evidence subscribed and sealed before faithfull witnesses, and to have them safely laid up till the peoples returne out of the captivity? shall not we then be carefull of that great inheritance which is not purchased with gold nor silver, 1 *Pet.* 1. to have the evidence of it sealed, subscribed, and laid up safely in our hearts? *Esau was a profane man and a fornicator, Heb.* 12. 16. *He sold his birth right for a messe of pottage*, if Preachers be profane and vile men like *Esau*, they will set their inheritance at a light reckoning, but if they be the children of grace, they will esteeme much of it, as *Naboth* did of his Vineyard: it is the inheritance that our father hath prepared, and his sonne dearely purchast for us, and therfore we should esteeme highly of it, and beware to lose this inheritance that was

What care *Ieremiah* had of his inheritance.

was bought with such a price, lest if we lose it, the shooe be pulled off our feete, and we be called *discalceati in Israele.*

Now come to Christs answer to the Sadduces objection.

Yee erre not knowing the Scriptures, nor the power of God, for in the Resurrection men neither marry, nor give in marriage, but are like the Angels of God.

They erre not knowing the Scriptures, nor the power of God, that is, the power of God manifested, and set forth in the Scriptures, the Scriptures teach us that God by his power shall raise these mortall bodies to immortality, and that then we shall be like to the Angels in glory; and all these naturall bonds and societies amongst men and women shall cease, as to mary, and give in marriage, &c.

Yee erre not knowing the Scriptures.

All error proceedeth from ignorance of the Scriptures, therefore Christ bidderh the Iewes, *search the Scriptures, Ioh.* 5.39. and the holy Scriptures are able to make us wise unto salvation, 2 *Tim.* 3.15. We shall never understand the truth but out of the Scriptures; the Church of Rome are most injurious to the Laickes forbidding them to read the Scriptures, what mervaill is it that they be led into all errors, when they want this light of the Scriptures to direct them; she may be justly compared to a Pirate; a Pirate when he takes a poore Barke what doeth he? First, he taketh the compasse from her. Secondly, the sayles, and thirdly, the Anchor, what becomes of the poore Barke then? she is cast away upon the Rockes; so the Church of Rome first taketh from the people the compasse that is the Word of God; Secondly, shee taketh from them πληροφορίαν, (a speech borrowed from a full sayle) forbidding the people assurance of faith, they teach them that

The Church of Rome like a Pyrat.

that they should have a morall perswasion of the remission of their sinnes, to hope well that they shall be saved, but they say it is presumption to be certainely perswaded of the remission of their sinnes; and thus they take away πληροφορίαν, or the full sayle from the people: now when assurance of faith, the full saile is gone, then hope the Anchor (as the Apostle calleth it, *Heb.6.19.*) must be lost also; yee see then the necessity of searching the Scriptures; and if we would bee free of error we must study to know them, and lamentable is their estate, who live in popery, exposed to all danger, because they have not the use of the holy Scriptures.

The miserable estate of those who live in Popery.

Nor the power of God,

There is a twofold power in God, first his absolute power. Secondly, his limited power; his absolute power is this, when he can doe any that implyeth not a contradiction, for that were impotency in God; his limitate power is this, when his will limitateth his power, and his other attributes: God by his absolute power could have destroyed *Sodom* before *Lot* came out of it, but by his limited power, he could not, *Gen.19.22.* because it made more for the glory of God, that *Lot* should be saved, then destroyed with the *Sodomites*; so God by his absolute power might cast away *Peter*, but by his limited power, he cannot, because it makes more for his mercy to save *Peter*, then to destroy him. Christ by his absolute power could have wrought miracles in *Nazareth*, but by his limited power he could not, because it made more for his glory, not to worke any amongst that unbeleeving people, *Marke 6,5.* So Christ by his absolute power could have prayed for so many millions of Angels to have delivered him; but by his limited power he could not, because it made more for the glory of his Father, that he should die for

Twofold power in God.

God may doe many things by his absolute power which he cannot doe by his limitted power.

the redeeming of his Church, then that he should escape the cursed death of the Crosse; here Christ speaks of that limited power of God, and not of his absolute power.

Yee erre not knowing the Scriptures, nor the power of God.

We should know Gods power out of the Scriptures.

We must learne to know the power of God, onely out of the Scriptures, that power which is attributed to God, and not found in the Scriptures, is not to be counted Gods power: there is a question betwixt us and the Church of *Rome*, whether the body of Christ can be both in Heaven and in the Sacrament at once, they alledge the power of God for them, because God by his power can make this body to be really in the Sacrament; but we reply unto them, that *they erre not knowing the Scriptures and the power of God*; if they could demonstrate to us out of the Scriptures this power, then we would beleeve them; but the Scripture saith, that Iesus Christs body is in the heavens, and must bee contained there till he come to judgement, *Acts* 3.21. *Whom the heavens must receive until the times of the restitution of all things.* And therefore this power is but an imaginary power, contrary to the Scriptures of God.

We shall be like the Angels of God, who neither marry nor give in marriage.

There is a good axiome in the Schooles, that *relata extra usum non sunt relata*, relations out of their use, are no relations; a Land-marke, so long as it stands in the field, distinguishing one mans land from another, it is in the relation, but taken out of that place, that relation ceaseth; the bread in the Sacrament is holy bread, so long as it is in the use, but out of this holy use it becommeth common bread againe; those things that were eaten in εἰδωλείῳ, or Idols chappell, were idolatrous in

state

state there, and might not be eaten; but when they were sold in the Shambles, they were *extra usum*, and *Paul* allowed then to eate of them: so here the woman is the wife to the husband in this life, but in the life to come, this relation ceaseth, *And we shall be like the Angels of God, who neither marry nor give in marriage.*

We shall be like the Angels of God.

Our condition in the life to come, shall be perfect.

Marke the perfection of our condition and estate in the life to come, above our estate and condition here; our estate and condition here is twofold; either our estate after our fall, or our estate in innocency, we stand in need of many things after our fall, that we needed not before our fall; after our fall we have need of cloathes to cover us, of Physicke to cure us, of sleepe and rest to refresh our wearied bodies, and a thousand such; before the fall we had need of meat, and we had need of marriage, for man was not to live in Innocency here for ever, and therefore had need of children to succeed him to continue his generation; but in the life to come we shall stand in need of none of these things, whereof we stood in need, either in our first estate in innocency, or after the fall. This Doctrine serveth to reproove *Turkes*, *Iewes*, *Chiliasts*, *Epicures*, and such as imagine the life to come, to be after the condition and estate of this life, that men shall be there in pleasant Gardens, have great Feasts, weare gorgeous apparrell, by imagining no higher of heavenly things and estate in the life to come, than of earthly things below here, like unto little children, the highest things that they can imagine of, are sweetnesses, or those things which delight the taste, but we must have transcendent thoughts, whē we think of heaven, those things *which the eye never saw, the eare never heard, nor entred into the heart of man*, are laid up for his children in the life to come, 1 *Cor.* 2. 9. there our meat and our drinke shall be, to doe the

will of our God; we shall not stand in need of marriage there, because we shall continue for ever. In this life marriage is necessary to continue our kind, because we are mortall here, wee live in our mothers belly, this is our first mansion; we live in the world, this is our second mansion; and we live in heaven, that is our third mansion. If it were possible that a child could imagine or thinke any thing in his mothers belly, and should conceive the estate of the perfectest man upon earth, when he is lying in his mothers belly, wallowing in his blood, breathing by the Navell, were not this a false and a base imagination? a thousand times greater difference is there betwixt our estate here, and our condition in the life to come; therefore to measure the life to come by our condition here, is great folly.

We have three mansions.

We shall be like the Angels of God.

Here the Iesuites fall into the commendation of single life, that it is Angelicall; but they distinguish not our condition in this life, and our estate in the life to come; this single life shall make us like the Angels, but in this life it makes us not to resemble the Angels, for men here marry and give in marriage, they marry here for the continuance of their kind, which they need not in the life to come; they marry here for the avoyding of Lust, and fornication; but in the life to come, they shall not be subject to this; and therefore neede no marriage.

Great difference betwixt our condition in this life, and our estate in the life to come.

We shall be like the Angels of God.

The creatures which are most perfect, are the Angels, and the perfection of man is to imitate them; the Angels are described by the Prophet, *Ezek. c.* 1 with the face of a man, with the Creast of a Lyon, with the wings of the Eagle, and the foote of the Oxe. First, with the face of a man, to signifie their understanding, for of all visible creatures man is the most understanding.

How the Angels are described, cap. 1.

Secondly,

Secondly, they are described with the Creſt of a Lyon for their ſtrength. Thirdly, with the wings of the Eagle for their ſwiftneſſe; and laſtly with the foote of the Oxe, for their obedience; would ye then deſcribe an Angell? He is a creature moſt wiſe, moſt ſtrong, moſt ſwift and nimble, and moſt obedient, and yee have the proofe of this, firſt of their wiſedome; the woman of *Tekoah* ſaid to *David*, *And my Lord is wiſe, according to the wiſdome of an Angel of God*, 2 *Sam.* 14. 2-6. And for their ſtrength, ye ſee how one Angell killed an hundreth-foureſcore, and five thouſand in one night in *Senacheribs* hoſt, 2 *King.* 19. 35. and for their ſwiftneſſe ye have example in the Angell, who in one night killed all the firſt borne in *Egypt*. *Exod.* 12. 29. and for their obedience, they are ſo ready to obey the Lord, that they are made a paterne and example to us, *Matth.* 6. 10. *Thy will be done in earth, as it is in heaven*, We ſhould doe his will upon earth as they doe it in the heavens, that is, moſt willingly.

An Angell, what?

And now to make uſe of this for the Miniſtery, the Miniſters are called the Angels of the Lord, *Reve.* 3. becauſe they ſhould reſemble moſt the Angels.

Firſt, *The Angels behold the Face of God continually*, *Matth.* 18, 10. and they deſire with ſtretched out neckes to behold the myſtery of the incarnation, 1 *Pet.* 1. 12. If they deſire to ſee the face of God in his Word as the Angels doe ſee his face in glory, and have an earneſt deſire to underſtand the myſteries of ſalvation, then they are like the Angels, and may bee called Angels.

Secondly, they are the Angels of God, becauſe they carry the meſſage of the Lord, and therefore they ſhould ſpeake nothing, but the Lords meſſage unto the people, *Hag.* 1. 13. *Then ſpake Haggai the Lords meſſenger in the Lords meſſage unto the people.*

Thirdly, The good Angels keepe the Saints in all their wayes, *Psal.* 91. 12. *For hee shall give his Angels charge over thee, to keepe thee in all thy wayes, lest thou dash thy foote against a stone.* So should Ministers keepe the people committed to their charge; they should beware to cast in offences, either by erronious Doctrine, or scandalous living to offend the weake, that they dash not their foote against them.

Fourthly, The Angels doe separate the good fish from the bad, *And sever the wicked from amongst the just, Matth.* 13.49. So should Ministers strive to separate notorious vile sinners from amongst the righteous and then they shall resemble the Angels, yea they shall become the Lords mouth in so doing. *Iere.* 15.19. *If thou take forth the pretious from the vile, thou shalt be as my mouth.*

Of

Of Satans accuſation of *Joſhua* the High-Prieſt.

Zach.3.1. And he ſhewed me Ioſhua the Highprieſt ſtanding before the Angell of the Lord, and Satan ſtanding at his right hand to reſiſt him, &c.

IN this Chapter are ſet downe the benefits whch God beſtowed upon his Church, after ſhe returned from the captivity; and firſt what he did for *Ioſhua* the Highprieſt, as a type, to *Verſ.*8. Secondly, what he did for he Church, in the three laſt verſes.

In the type againe theſe things are to be conſidered; irſt, how Chriſt our Advocate taketh the defence of *oſhua* againſt Satan, *Verſ.*2, and then how he pardoeth him of his ſinnes, and ſanctifieth him, *verſ.*3.4.5. nd laſtly, the promiſe which Chriſt, the Angell of the ovenant, maketh unto him, if he walke in his wayes, *erſ.*6.7.8.

The accuſer is Satan, the accuſed is *Ioſhua*, and the deender is Chriſt.

Satan, the accuſer is deſcribed by his name, hee is alled Satan, that is, *qui inteſtino odio proſequitur*, who ath a deadly hatred againſt the ſonnes of men; the lace where he ſtood when he accuſed, was at *Ioſhua's* ight hand, for it was the manner of the accuſers anongſt the Iewes, to ſtand at the right hand of the party accuſed, when they did accuſe, *Pſal.*109.6. *Let Satan ſtand at his right hand, and when he ſhall be judged, let him be condemned.* The thing which he accuſed him of was

שָׂטָן *Satan, Adverſarius ſaluti hominum a* שָׂטַן *adverſari, odio habere.*

The accuſer ſtood at the right hand of the party accuſed.

was becauſe hee ſtood in filthy apparell before the Lord.

The opinion of *Hierome* concerning *Ioſhua*.

Hierome is of this mind, that *Ioſhua* the Highprieſt married a ſtrange woman contrary to the Commandement of the Lord, as the reſt of the Iewes did, *Ezr*. 10. 18. And he holdeth that Satan did accuſe him juſtly here, becauſe he had married a ſtranger as well as the reſt, but we are rather to incline to *Ionathan* the Paraphraſt in this, who Paraphraſeth it thus, *Filios habebat qui duxerant uxores non convenientes ſacerdotio, hoc eſt, alienigenas, ipſe vero non corripiebat eos*, that is, hee had ſonnes who married wives who were not lawfull for the Prieſts to marry, and yet he reproved not them, this may ſeeme rather to be the cauſe for which he was blamed, as we may ſee, *Ezr*. 10. 18. *And among ſt the ſonnes of the Prieſts, there were ſome that had taken ſtrange wives, namely of the ſonnes of Ioſhua the ſonne of Iozedek*, and it was for this that his prieſtly Garments were ſtained.

And he ſhewed me Ioſhua.

Foure things are to be conſidered in this name *Ioſhua*. Firſt, that *Ioſhua* was called *Hoſhea*, and *Moſes* changed this name, and called him *Iehoſhua*, and the Greekes called him Ieſus. *Act*. 7. 45.

The opinion of the Iewes concerning the change of *Ioſhua's* name.

The Iewes ſay that the letter [*iod*] י was taken from the name *Iehova*, and was put to *Hoſhea*, and then he was called *Ioſhua*, as the letter [*he*] ה was taken from *Iehova*, and put to *Abram*, and then he was called *Abraham*, but if this their obſervation were true, then it ſhould follow, that when the Lord tooke the letter [*iod*] י from a name, that it ſhould be for the diſgrace of the perſon, as *Sarai*, the Lord changed her name, and called her *Sarah*; this change was for the credit of *Sarah*, and yet [*iod*] י was taken from it, before ſhe was, *my princeſſe*, but now ſhe is *a princeſſe* ſimply; when *Davids* inceſtuous

incestuous sonne *Amnon* was called *Amminon*, 2 *Sam.* 13.2. Was the letter [*jod*] added for his credit? No, but the reason why this name was changed was this, to signifie the authority which the Lord had over him; for the imposition of new names signifieth authority in him that imposeth, as *Ioseph's* name was changed by the King of *Egypt*, and he was called *Zaphnath-paaneah*, *Gen.*41.45. So *Eliacim's* name was changed by *Pharao Neco*, & he was called *Iehojakim*, so *Ananias*, *Misael*, and *Hazarias* their names were changed in *Babel*, so *Simon's* name was changed into *Peter*; *Iacobs* name was changed into *Israel*; So this name *Hoshea* was changed into *Ioshua*, *Num.*13.16. and *Revel.*2.17. *To him that overcommeth I will give a new name.*

אמנון
אמינון

To impose or change a name, a signe of authority.

Secondly, *Moses* gave him this name by the Spirit of God, either foreseeing that he should be his successor, and save the people from their enemies the *Cananites*, or praying for him that the Lord would save him from the wicked spyes as *Salo. Iarchi* saith.

Thirdly, the *Seventy* translate this name *Ioshua* alwayes Iesus.

Whether may this name Iesus be given to any in the Church now, as *Colos.*4.11. *Salute Iesus which is called Iustus.*

Quest.

This name *Ioshua* contracted into *Iesus* by the Greeks, was an usuall name amongst the Iewes; but now when it is appropriated to *Iesus*, none may bee called Iesus but Christ himselfe; for he both preserveth alive and giveth life: the Hebrewes take *vivificare*, *vel in vita conservare*, *vel vitæ restituere*, *Num.* 22.33. *so Num.* 31.15. *Num vivificastis omnem fœminam, have ye kept the women alive; so Luc.*13.34. *Ioshua* might have done this; but *vivificare* is *vitæ restituare*, to restore to life againe, and this *Ioshua* could not doe, but Iesus who quickeneth the dead, and restoreth them to life againe. 1 *Cor.* 15.22.

Answ.

And Satan standing at his right hand.

How to understand the situation at the right hand.

The right hand was the chiefe place; for the understanding of this situation amongst the Iewes, marke first, when three are going together or sitting together, he that is in the middle place is in the chiefe place, he that standeth upon his right hand, is in the second place; and he that standeth on his left hand is in the third place; and in this sense we are to understand these places, *Hee shall set the sheepe at his right hand, and the goates at his left hand*, *Matth.*25.33. Christ is in the highest place, the sheepe in the second place, and the goates in the third; so the mother of *Zebedees* children; *Matth.*20.21. desired that one of her sonnes might stand at Christs right hand, and another at his left hand; Christ is in the highest place, hee that stands at his right hand in the second place; and he that stands at the left hand, is in the third place.

Secondly, when the most eminent person sitteth, he that sitteth at his right hand, is in the second place, Example, *Salomon* sate upon a throne, and his mother at his right hand, 1 *King.*2.19. *Salomon* was in the first place, and his mother in the second. So Christ sitteth at the right hand of the father, that is, in the second place next to the father, for we cannot imagine that Christ as mediator sits above his father.

The right hand is the more excellent, being compared with the left.

Thirdly, when the two hands are compared together, then the right hand is the more excellent, and so *Paul* saith, *They gave unto us the right hand of fellowship*, *Galat.*2.9. So *Benjamin* is called the sonne of the right hand, and *Salomon*, *Eccles.*10.2. saith, that the wise mans heart is in his right side, and the fooles in his left side; the reason why the fooles heart is said to be in his left side, is because the blood for the most part falleth to the left side, and so the heart that is dull is said to be in the left side; but the spirits againe ascend

How the wise mans heart is said to be in his right side.

from

from the left ſide to the right, and ſo the wiſe mans heart is ſaid to be in his right ſide, becauſe he hath more underſtanding. So in pleading before the judges the accuſed ſtood at the left hand of the accuſer, as Satan ſtood at the right hand of *Ioſhua*, but if the accuſed prevailed in judgement, and the accuſer ſuccumbed then he was ſhifted from the right hand to the left hand, then he was ſaid to loſe his cauſe.

But when the Scripture ſpeakes of protection, it putteth the left hand firſt, *Pſal.* 16. 8. *Becauſe he is at my right hand, I ſhall not be moved.* Then *David* ſtood at his left hand. So *Pſal* 129. 5. *The Lord is thy defence at thy right hand.* So when *Iob* prayeth, *Iob* 17. 3. *Pone me juxta te, ſet me by thee*, that is, at thy left hand, that thou mayeſt defend me with thy right hand.

The left hand put firſt for protection.

Laſtly, when the heart and the hand are compared together, then the left hand is the chiefe hand, therefore the Iewes wore their Phylacteries upon their left arme, becauſe it was neareſt their heart; and ſo the Latines ſay of him that went at the left hand, *ambulare introrſum*, becauſe that hand was neareſt the heart, and of him that goeth at the right hand, they ſay of him, *ambulare extrorſum*, and we uſe to ſay when we give a man the left hand, we give him the hand that is neareſt the heart.

Ambulare introrſum vel extrorſum quid.

Standing at his right hand.

To *ſtand*, in the Scriptures, is either to pray, as *Abraham* is ſaid to ſtand before the Lord, that is, to pray, and the *Publican ſtood a farre off*, that is, *prayed*. So *Iere.* 18. 20. *Remember that I ſtood before thee to ſpeake for them, and to turne away thy wrath from them*; and the *Hebrewes* ſay, *Sine ſtationibus non ſubſiſteret mundus*, that is, without prayers the world could not endure, becauſe they ſtood when they prayed.

Stand, taken diverſly. Stare, *pro orare*.

Secondly, to ſtand, ſignifies to ſerve, *Pr.* 22. 29. *Seeſt thou*

Stare pro ser viro.

a servant diligent in his business, this man shall stand before Kings, that is, serve, *Psal.* 135. 2. *Yee who stand in the Courts of the Lord*, that is, who serve.

Stare pro judicare.

Thirdly, to stand in the Scripture, is to stand to be judged before a Iudge; as *Exod.* 17. 14. *Why doth the people stand all the day long*, So amongst the Latines, *Stare in judicio, & cadere causa*, *Psal.* 1. 5. *Impij non stabunt in judicio*, that is, they shall lose their cause, now *Ioshua* stood here praying, *Ioshua* stood here ready to serve, and *Ioshua* stood as accused.

He shewed me Satan standing at the right hand of Ioshua.

Foure chiefe combats betwixt God and the Divell.

We may marke foure singular strifes betwixt God and the Divell, about foure singular of the Lords valiant ones.

The first was betweene God and Satan about *Iob*, *cap.* 1, The second was betwixt *Michael* the Archangell and the Divell, about the body of *Moses*, *Iude* 9. The third, was betwixt Christ and the Divell about the High-priest *Ioshua* here. The fourth, was betwixt Christ and the Divell, about the faith of *Peter*, *Luc.* 22. 31.

Why God suffered Satan to afflict *Iob*.

In the first strife betwixt God and the Divell, about *Iob*; it might seeme strange that God gave such a way to Satan in this conflict; but if we will consider Gods end in it, we shall see both his wisedome and goodnesse in it; for God did not expose *Iob* to these trials, that the Divell might swallow him up; but both that he might get the greater glory by this his Champion *Iob*, and that the Church might learne patience by this example; *yee have heard the patience of Iob*, *Iam.* 5. 11. The Lord delighted here to see his champion *Iob* wrestle, and to returne victorious, and to put Satan to the foyle; the Romane Emperours used to keepe Lyons in cages, and they used to cast in condemned persons to them to fight to the death with them; wee read in

God taketh delight to see his children fight with Satan.

Tertullian

Tertullian how *conclamatum est, Christiani ad Leones*; so the Lord keepeth the Divels in Cages, and brings not out slaves and condemned wretches to fight with them, but his most notable champions whom he knowes will report the Victory, and therefore hee delights to behold this conflict.

The second reason, why the Lord put *Iob* to these hard tryals was for the good of his Church; for even as the Physitians keepe the bodies of the condemned to make anatomies of them for the good of others, so the Lord kept *Iob* for this tryall, for the good of the Church, that they might remember the patience of *Iob*.

A second strife betwixt Christ and Satan about the body of *Moses*.

The second great strife was betwixt *Michael* the Archangell and the Divell, *about the body of Moses*, *Iude* 9. It is strange to see how Satan dealeth with *Moses*; when *Moses* was living, nothing but stone him to death; but now when he is dead, he would make an Idoll of his body, and set it up to be worshipped; and that which hee could not effectuate by him when hee was living, he goes about to effectuate it now by his dead body. It was a great sinne, first to kill the Prophets, and then to erect Sepulchres to them, *Matth.* 23.29. *Woe unto you Scribes and Pharises, hypocrites, because, &c.* but this is a greater sinne first to kill *Moses*, and then after his death to labour to make an Idoll of him; but the Lord had a great respect to *Moses who was faithfull in all his house, Heb.* 3.5. when hee was living, so now when he was dead hee preserved this his body, and buried it honorably with his owne hands, where the devill knoweth not.

The third strife betwixt CHRIST and the Devill was about *Ioshua* the Highpriest; Satan accuses *Ioshua* for standing before the LORD in soiled apparrell, but the Lord takes his defence, putteth Satan to rebuke,

putteth new apparell upon *Iosua*, and setteth a crowne upon his head.

The fourth strife was about *Peters* faith, Satan sought to winnow *Peter* as wheat, but Christ prayed for *Peters faith, that it should not faile*, *Luc.* 22. 31. The devill gave his faith a shrewd blow, and sifted him strangely, when he made him deny his master thrice. But Christ saved him by his intercession.

God will not suffer us to be tempted above our power.

We are to make use of these conflicts, 2 *Cor.* 10. 13. *that God will not suffer us to be tempted above that wee are able, but with the temptation will make a way alwayes to escape, that we may be able to beare it.*

The order of Satans temptations.

Observe in Satans tempations first the order, and then the manner; the Apostle hath an heavenly order, 1 *Cor.* 11. 3. God is Christs head, Christ is the mãs head, and the man is the womans head, the Devill first hee tempted the Woman, the weaker Vessell: Secondly, he tempted the man, the womans head; Thirdly, hee tempted Christ here in his type *Iosua*, and then Christ in proper person, who is the mans head; but hee durst never goe higher to tempt God Christs head. There is nothing contrary to God by his omnipotencie, hee subdueth all things to him, as there is nothing *summe malum*, as God is *summe bonum*, for then there should be *duo principia*, as the *Manicheans* held, so the Divel is not absolutely contrary to God, but must be subject unto him, and over-ruled by him.

And if we shall marke the manner of his temptations, we shall see them strange. First, he intices and setteth forward men to mischiefe, and then he would be their first accuser, like unto *Ioab*. 2 *Sam.* 18. 12, when *Absolom* was hanging in an oake tree, one came and told *Ioab* that he was hanging there, *Ioab* offered the man ten shekles of silver to kill him, but what saith the man? he refused, and said, *No, & thou wouldst give me a thousand*

thousand shekles of silver, for the King commanded to spare the young man, and if I should doe so, thou wouldst be the first man that wouldst set thy selfe against me; for *Ioab* first to perswade the man to kill *Absolom*, and then to bee the first to accuse the man, was not this a shameleſſe accuſer? So for the Devill first to set men on worke, and then to accuse them, is not this a vile accuser?

The manner of Satans temptations.

Satan is a cruel and a crafty adversary, he is called *Satan, quia intestino odio prosequitur*, because hee pursueth with deadly hatred, and that red Dragon who thirsts for the blood of the children of men, therefore miserable are those who seeke to him for relieſe in their sickneſſe or distreſſe, *Exod.* 4 14. *I am the Lord that healeth thee*: many thinke that there are some gentle sorts of Divels that can doe men no harme, and that are ἀλεξίκακοι, but if they understood Satan's grounded and rooted malice and craft, they would never seeke to him.

How Satã dealeth with his owne children, and how with the children of God.

Observe the nature of this false accuser, when he accuseth the child of God, he makes his sinnes appeare more than they are; if *Ioshua*'s cloathes be soyled, he makes them appeare like the cloathes of the menstruous women; but when he hath to doe with the wicked, he makes their sinnes appeare leſſe than they are; but God keepeth a contrary course; when he lookes upon the sinnes of his Saints, they seeme leſſe to him than they are, *Iere.* 51.20. *Iacobs iniquity shall be sought for, and shall not be found*, and *Rom.* 8.1. *No condemnation to them which are in Christ*; but when he lookes upon the sinnes of the wicked, he sees them just as they are; when a man lookes in a round glaſſe, his face seemeth to him leſſe than it is; when a man lookes in a hollow glaſſe, his face seemeth to him more than it is; when a man lookes in a plaine glaſſe, his face seemeth just to him as it is. They will never be well decked to whom the Divell

Simile.

Divell holdeth up the glasse; of all men the Divell taketh most notice of the sinnes of the Ministers, and is readiest to lay their sinnes to their owne charge, and to blaze them abroad to others; if there be a hole in their coat, he will say they are ragged; and if their cloathes be soyled, he will say they are naked; he observeth all our infirmities, and watcheth our haltings; therefore let us looke well to our wayes.

To resist him.

Satan layes to *Ioshua's* charge the faults of the people, here *Ioshua* represented the whole people, for the Priest under the law bare the sinnes of all the people; but to be partakers of the sinnes of the people, as here *Ioshua* was when hee did beare with the people that had married strange wives, that is a great sinne.

How a Minister may be guilty of the sinnes of the people.

A Minister may be guilty of the sinnes of the people sundry wayes; First, of the ignorance of the people, when hee instructs them not; the lipes of the Priest should preserve knowledge. Secondly, he is guilty of the sinnes of the people when he reproveth them not for their sinne, as, *Mal.* 2. 9. *Accepistis facies in lege*, what is that, *Ye have accepted persons in the Law?* that is, when the great men sinned, the Priest durst not reprove them, but was partiall in his reproofes. Thirdly, they are guilty of the sinnes of the people when they scandalize them by their bad life, when they cary not the tender, and weake Lambes in their bosomes, or cause them to abort, *For whom Christ hath died*, *Rom:* 14. 15. *Lev.* 4. 3. *in reatum populi*, εἰς τὸν λαὸν ἁμαρτάνειν, *to cause the people to trespasse*, 1 *Chro.* 21. 3. *Why wilt thou be a trespasse to Israel?*

How the Minister may be partaker of the sinnes of the people.

And as the Preacher may be an occasion and a stumbling to make the people sinne, so he may be partaker of the sinnes of the people, if hee follow them in their sinnes; we have a notable example of this, *Amos* 2. 11.

Th

The Lord forbad expressely the Nazarits to drinke wine, and yet the wicked Iewes came and tempted them to drinke wine, and they to be counted boone companions, did drinke wine with them; and thus they were guilty of the sinnes of the people. But they should have remembred that of *Iere.* 15.19. *Turne thou not to them, but let them turne to thee*, they bid you drinke wine, will yee drinke it? then yee goe to them; but refuse to drinke it, stand in your place and let them rather come to you; run not in that same excesse of ryot with them.

When *Ioshua's* sonnes maried strange wives, this was a staine to his holy garments; so when the sonnes of *Eli* lay with the women that came to the Tabernacle; it made the sacrifice of the Lord to be abhorred, and when the Priests daughter committed whoredome, it was a great disgrace and shame unto him, therefore *Paul* will have a Minister, *To rule well his owne house, having his children in subjection with all gravity*, 1 *Tim.* 3.4. and he giveth the reason why they should have obedient children and his house well ordered, *vers.* 5, *For if a man know not how to rule his owne house, how shall he take care of the Church of God.*

Quest. How shall a Minister know that he is free from the pollutions of the people?

Answ. First, if he be deepely touched with a sense of his owne sinnes and then of the pollutions of the people, *Esay.* 6.5. Woe is me, for I am undone, because I am a man of polluted lipes, and *I dwell in the midst of a people of polluted lips*; he that is not touched with a sense of his owne pollutions will never be touched with a sense of the peoples.

Notes for a Minister to know when he is free from the sinnes of his people.

Secondly, he shall know if he be free from the pollutions of the people, if he be grieved for their sinnes, as the soule of just *Lot* was vexed for the uncleane con-

 versation

versation of the *Sodomites*, 2 *Pet.* 2.7. and if he say with *David*, *woe is me that I sojourne in Mesech, that I dwell in the Tents of Kedar. Psal.* 120.5.

Thirdly, when he dwelleth amongst a corrupt people, let him converse little with them, and separate himselfe from them in conversation, or live like a Pelican in the Wildernesse, *Psal.* 102.6. and when he comes abroad amongst them, doe as those doe who dwell amongst a people, where the sickenesse is, that is, have his Antidot or Amulet with him, that he be not infected with corruption.

The sacrifice for the Priests sinne was as great as the sacrifice of the whole people.

The Priest was guilty of the peoples sins, and therefore as great a sacrifice was offered for him, as for the whole people; we have personall sinnes enough to be charged for, but when we are charged likewise for the sinnes of the people, and be guilty of them, then it will be a fearefull reckoning, happy are we if we can say I am free from the blood of this people, *Act.* 20.26.

The Hebrewes speake of themselves in the plurall number.

And the Lord said to Satan, the Lord rebuke thee, O Satan, which may be thus construed, *I will rebuke thee Satan*, for it is the manner of the Hebrewes to speake of themselves in the third person, as if they were speaking of another, as *Gen.* 4.23. *Heare my voyce yee wives of Lamech*, that is, my wives, so *Gen.* 19.24. *The Lord rained from the Lord*, that is, from himselfe, so *Esth.* 8.8 *Write unto the Iewes in the Kings name*, that is, in my name. So here, *The Lord rebuke thee, O Satan*, that is *I will rebuke thee*. Or it may be the speech of the sonne to the father, desiring the father to rebuke him; here he desireth his father to rebuke, and *Marc.* 1.26. he himselfe rebuketh, for the actions *ad extra* (as they speake in the Schooles) are common to all the three persons when the father doth rebuke, he rebuketh by the sonne and by the holy Ghost, and when the sonne doth rebuke, he rebukes from the father, and by the holy Ghost

Actiones ad extra sunt a patre authoritative, a filio vero subauthoritative, the father rebukes from himselfe, and the sonne from the father.

at

and when the holy Ghost doth rebuke, hee rebuketh from the Father and from the Sonne.

The Lord rebuke thee, O Satan.

What is meant by rebuke here? the Seventy translates it ἐπιτιμία, it is not a simple rebuke then, but conjoyned with opprobry and shame; the Greeke Fathers afterward called the censures of the Church, as excommunication, &c. ἐπιτιμίας.

What is meant by rebuke here.

Satan is accursed of God with a last and most fearefull sort of excommunication *Maran-atha* or *Shan-atha*, *Dominus venit*, *Iude* 14. the lesser sort of excommunication is used in the Church for the *destruction of the flesh, and saving of the spirit*, 1 *Cor.* 6. 5. and *I gave them to Satan, that they may learne not to blaspheme*, 1 *Tim.* 1. 20. but this last and fearefull sort of excommunication, is a finall and totall rejection of the party; when one was excommunicate by this first sort of excommunication, he was to be reputed as a Publican, none might eat with him, salute him, or converse with him; what a fearefull thing is it then in these times that Witches should be so familiar with the Divell, salute him as their Master, banquet with him, dance with him, and more than that, to lye with him, *these that are without*, 1 *Cor.* 5. 13. what have we to doe with them? the Iewes would not meddle with the Samaritans, because they were Apostates from their Religion, and fearefully excommunicated, they brought 300 Priests, and 300 Trumpets, and 300 Bookes of the Law, and 300 Boyes & they blew with the Trumpets, & the Levites reading, accursed the *Cuttæans* in the name of *Tetragrammaton*, or *Iehova*, and with the curses both of the Superior and Inferior house of judgement, And they said, Cursed is hee that eateth the bread of the *Cuttæan*, hee that eateth the bread of the *Cuttæan* or *Samaritan*, is as hee that eateth Swines flesh, and let no *Cuttæan*

The manner how they excommunicated the Samaritans.

Drusius ex Tilmideni qui Sepher tanhuma etiam dicitur.

be a Proselyte in Israel, neither have any part in the Resurrection, these curses they wrote upon tables, and sealed them, and sent them through all Israel, who multiplied also their great *Anathema* or curse upon them: If the *Samaritans* were so execrable to the Iewes, that they would not eate with them, nor salute them that were thus excommunicated, what a fearefull sinne is it then to salute the Divell, to eate with him, who is given over to that last and fearefull curse. They said, *thou art a Samaritan, and hee's a Divell*, *Ioh.* 8.48. they hated them as if they had beene Divels, should not then men and women much more hate the divell himselfe, and count his bread execrable.

And the Lord said to Satan, the Lord rebuke thee, O Satan.

Observe that all the defence of the Church against Satan, is onely in Christ, *I have prayed for thee Peter that thy faith might not faile*, *Luc.* 22.32. Now that ye may understand this the better, how Christ protecteth his Church, it shall not be amisse to marke the Epithites that are given to Satan in the Scripture; and then to observe the Epithites given to Christ contrary to these, for defence of his Church.

The Epethites of Christ, and the Epithites of Satan are opposite.

First the Divell is called *Abaddon*, *Apoliyon*, *Revel.* 9. 11. and *Asmoderus*, *Tobit.* 3.8. A destroyer; but Christ is called *Iesus* a Saviour, *Mat.* 1.21. *Thou shalt call his name Iesus, for he shall save his people from their sinnes.*

Secondly, the Divell is called ὁ πονηρὸς, *That evill one Mat.* 37. But Christ is called *Iesus* the Iust, *Act.* 3.14. *He denyed the holy One and the Iust.* So 1 *Ioh.* 2.1. *We have an Advocate with the Father, Iesus Christ the Righteous.*

Thirdly, the Divell is ἀντίδικος, an adversary, 1 *Pet.* 5.8. *Your adversary the Devill like a roaring Lyon, walketh about, seeking whom he may devour*, he ever setteth himselfe,

selfe against us; but Christ is called *Emmanuel, God with us, Matt.* 1.25.

Fourthly, the Divell is called the accuser of the brethren, *Revelat.* 12.10. but Christ is our Advocate, 1 *Ioh.* 2.1.

Fiftly, he is called the *Tempter, Mat.* 2.3. but Iesus Christ is called the Comforter, and the consolation of Israel, *Luc.* 21.25. *primogenitus mortis, Ieb.* 18.13. The first borne of death, (as many of the Fathers expound it) but Christ is *principium & primogenitus ex mortuis, the beginning and the first borne from the dead, Coloss.* 1.18. *Revel.* 1.5. by whom we shall live and rise againe.

Seventhly, the Diuell is that roaring Lyon that seeketh to devour us, 1. *Pet.* 5.8. *but Christ is that Lyon of the Tribe of Iuda, the roote of David who hath prevailed mightily, Revel.* 5.5.

Lastly, the Divell is that Old Serpent who stingeth us to death, but Christ is that Serpent lift up in the Wilderness, that whosoever looketh upon him *and beleeves in him, should not perish, but have everlasting life, Iohn* 3.15.

The Prophet *Zachariah*, saw in a vision foure hornes rising up to molest and trouble the Church, but he saw foure Carpenters come to beat downe these hornes, *Zach.* 1.18. This is the comfort of the Church, that there is no tentation that ariseth from Satan to trouble her, but the Lord hath a hammer to beat it downe, *& si venenum in Diabolo, antidotum in Christo*, and if there bee poyson in the Divell, there is a remedy for it in Christ. *The Lord rebuke thee, O Satan.*

The Apostle *Iude, verse* 8. gathereth out of this place and out of the fight betwixt *Michael* the Archangell and the Divell about the body of *Moses*, that men should not revile those who are in authority. *Michael* God blessed for ever, Satan is a condemned spirit, yet

A great sinne to curse the Magistrate.

yet *Michael* will not raile against him. The Devill is a condemned spirit, and we are bound to pray against him; but we are bound to pray for Magistrates of whose salvation we hope well, therefore we are not to curse them; the Lord commanded his people to pray for *Nebuchadnezzer*, and for *Babylon*, *Iere.* 20.7. and the Apostle willeth them to pray for all that are in Authority, 1 *Tim.* 2.2. yea although they be infidels; *Davids* heart smot him for cutting off the lap of *Sauls* garment, 1 *Sam.* 24.5. and should not their hearts smite them, who raile against Princes, much more for killing of them, the Lord will make the fowles of the heaven to discover this wickednesse, although it be secretly spoken in their chambers, *Eccles.* 10.20.

The Lord rebuke thee, O Satan.

Quest. What if a man should be tempted by Satan appearing in a visible forme, what should he doe? whether should he use argüments out of the Scripture to repell him or not?

Answ. He should doe nothing but turne his face to God, and weepe upon him, and desire that the Lord would rebuke Satan. Christ the Mediator could hold argument with him, because he was God blessed for ever; but never one else could hold stitch with him, *Eva* by reasoning and keeping purpose with him, got the foile.

Ob. But ye will say that in spirituall temptations we may reply to him out of the Word; why then may we not reply to him out of the Word, if he should visibly appeare to us.

Answ. The case is not alike, for when the devill tempteth us by inward tentations and suggestions, they are but the messengers of Satan, and they are not so subtile tentations, for they are mixed with our thoughts and therefore may be the more easily answered; but when he comes in proper person, then his wickednesse

is more spirituall, *Galath*, 6. 12. therefore wee should turne to God, and desire the Lord to rebuke him.

Quest. What are we to thinke of those Exorcists who take upon them to cast out the devill?

Answ. That gift was an extraordinary gift bestowed onely upon the Church in her infancy, and it served not simply for edifying of the body of the Church; the gifts which served simply for the Church were, *Ephes.* 4. 10. 11. Apostles, Evangelists, Pastors and Teachers. The Apostle, 1 *Cor.* 12. reckoneth up other gifts which were not simply necessary for the Church, but onely for her infancy; as the gift of healing, the gift of tongues, and this gift of casting out devills; if the Highpriest after the captivity should have put in two counterfeit stones in the breastplate, and called them *Urim*, and *Thummim*, would not this have beene a falsehood in him, when the gift ceased, to use the signe? so now when there is no such gift in the Church, to use the name, this is but a deceit.

Gifts simply necessary for the Church.

Gifts necessary for the Church in her infancy.

Gifts necessary for the Church of two sorts.

Gifts necessary for the building of the Church were of two sorts.

First, extraordinary, as Apostles and Evangelists.

Secondly, ordinary, as Pastors and teachers; other gifts were onely for the infancy of the Church, the matter may bee cleared by this example; A Prince when he is a child he hath need of a regent, of counsellers, and boyes to play with him; but when the Prince commeth to maturity of age, the Regent ceaseth, and his Playfellowes, but not his Counsellors; so the Church in her minority had Apostles and Evangelists, as her regents; and shee had these gifts of tongues, healing, and casting out of Divels, as her playfellowes, these cease now; but Pastors and Teachers as her counsellers remaine still with her; when Satan is cast out, now by Exorcists this is not ἐκβάλλειν, by force

Simile.

force to cast him out, but onely by collusion, he goeth out, but he returneth againe.

Even the Lord that hath chosen Ierusalem rebuke thee, as if he should say, I have decreed that *Ierusalem* shall be built, although thou hast set thy selfe against this, yet thou canst not hinder it; *Ierusalem* is taken here, first, for the City *Ierusalem*, and then for the people gathered to that City out of the captivity.

Ierusalem taken for the City, and for the people in the City.

No counsell can stand against the counsell of the Lord; see what *Gamaleel* said, *Act.* 5. 38. if this Counsell be of God, we cannot hinder it; yee may see what strange impediments, were cast in to hinder the building of the Temple, although it was Gods purpose to have it built againe, there was an hundreth and thirteene yeeres before it was finished, after the foundation was laid; First, it was hindered by craft, *We will build with you*, *Ezr.* 3. then by bribes, *They hired counsellers to weaken the hands of the people, and troubled them in building*, *Ezr.* 4. 5. Thirdly, by false accusationes by letters, *Ezr.* 4. 6. Fourthly by force, *Ezr.* 4. 23. Fiftly, by the Kings edict. *Ezr.* 4. 21. Lastly, when they could doe no more they hindred them by taunts, and mocking, *if a foxe goe up with his taile, he will destroy this worke. Nehem.* 4. 3. yet because the Lord had determined to build it, it must be builded, the Counsell of the Lord stands sure for ever, therefore in *Zachary* it is compared to Mountaines of Brasse, and the gates of hell shall not prevaile against it.

The Lord hath chosen Ierusalem, although the Lord made choise of *Ierusalem*, yet this notable vine which he planted degenerated, *Iere.* 2. 21. and then he rejected it, and brought great desolations upon it, *Esay.* 29. 1. I will make *Ierusalem* like *Ariel*; when *Ierusalem* killed the Prophets then he sprinkled it with blood like *Ariel*, the Altar which was sprinkled with blood.

Is not thus a brand pluckt out of the fire?

As if the Lord would say, he is now brought out of the captivity, and therefore no mervell though his cloathes be yet soiled.

There are three sorts of wants in the Church; First, wants of necessity; Secondly, occasionall wants; Thirdly, contracted wants; wants of necessity are these, when God with-draweth the meanes, that the Church cannot have them; when the people were in the Wildernesse, and sacrificed there, they had neither wine nor oyle to joyne to their sacrifice, yet their sacrifice was accepted, because it was a want of necessity; so the Highpriest in the second Temple he wanted *Vrim*, and *Thummim*, and he wanted the holy oyle, therefore he was not called in the second Temple, *Vnctus Iehovæ*, but *vir multarum vestium*, the man with the many cloathes, because he had five ornaments belonging to him, which none of the rest of the Priests had, although he wanted this holy oyle yet he was accepted, and his sacrifice, because this was a want of necessity.

Three sorts of wants in the Church.

Wants of necessiey what.

The anointed of the Lord.

Secondly, occasionall wants are these, when men for the time cannot so conveniently have their defects supplyed; as *Num.* 10. *Eleazar* and *Ithamar*, when they should have eaten the sinne offering in the holy place; they forgot to eate it, and suffered it to burne, because they were in such griefe for *Nadab*, and *Abihu*; *Aaron* taketh the defence of them in this case, and sayeth such things have befallen me this day, and no mervaile, that both I and my sonnes should have forgotten to eate the sinne offering in the holy place, *Num.* 10. if wee being in our sinne, should have taken upon us to purge the sinnes of the people, *should it have beene accepted in the sight of the Lord?* *Moses* accepteth of this occasionall want, because they were in great griefe, it was no mervaile that they forgot to eate it; So they now late-

Occasionall wants what.

ly comming out of the captivity, no mervaile that *Ioshua* was not so handsomely dressed, as hee should have beene, for in their captivities they contracted much corruption, as in *Egypt* they forgot their Circumcision, and that was called *opprobrium Egypti*, *Iosh.* 5. Under *Antiochus attrahebant præputium*, for feare they drew the skin of their prepuce that they might not bee knowne to be Iewes, and the Apostle alludes to this, *Circumcisus es? noli attrahere præputium*, 1 *Cor.* 7. 18. And when they were in *Babylon* they married strange women; and no mervaile that his cloathes were now soiled and foule when he was lately come out of the captivity; a man that is newly risen out of the ague, no mervaile that his colour be not good, and if hee be weake and fall, we excuse him.

The Israelits learne corruption in the captivity.

Thirdly, there are contracted wants; and these are not excusable; if a man should drinke untill he were drunke, and then stagger and fall, no man will excuse him, as they doe him who falleth through sickneſſe; the Lord that excuseth *Ioshua* here for his occasionall want, he will not excuse *Vrijah* the Highpriest when he brings the paterne of the Altar of *Damascus* to *Ierusalem*, 2 *King.* 18. 11. This is a contracted guilt, and not occasionall; when our forefathers came out of popery first, no mervaile that there were great wants amongst them, and that they savoured of the dregges of Rome; but now when we have lived so long out of popery, and yet desire to be backe againe to *Egypt*, what a shame is that, the Lord will not be beholden to idolatrous *Egypt* to borrow any thing from her: Christ stands here for the occasionall wants of the Highpriest, but not for the contracted wants; our fathers lived in *constituenda ecclesia*, and we live in *constituta ecclesia*, and that which was tolerable in them, may be abhomination in us: God accepted of their little knowledge

Contracted wants what.

bu

but he craves a greater measure of knowledge of us, because we live in the sunne shine of the day.

And he answered and spake to them that stood before him, saying, take away these filthy Garments.

And he answered, that is, he began to speake according to the manner of the Hebrewes, for no speach passed betwixt him and the Angels before.

To answer is to begin to speake.

Thomas marketh well that Christ speaketh after one manner to the Angels, and the Angels speake another way to Christ; for when Christ speakes to them, he is *sicut agens illuminans & revelans*: but when the Angel speakes to Christ, he is *velut patsum, admirans, consulens, & accipiens revelationem ab eo.*

And he spake to those that stood before him.

That is, ministred unto him. The Angels are ministering spirits to serve Christ, but they are ministering spirits to attend vs, as a Nurse doth her young infant, they attend not Christ to defend and protect him in danger, for he is their head; they onely Minister to him: therefore when the devill cited the Psalme to Christ, *Cast thy selfe downe, for he hath given his Angels charge to keepe thee*, this place was falsely cited two wayes by Satan, First, he leaveth out *in all thy wayes*, Secondly, he applyed it falsely to Christ, *they shall keepe thee*, this part onely belonged to *Christus mysticus*, to Christs members, they keepe Christs members in all their wayes, but they keepe not Christ himselfe; Christ hath procured this their ministery to us, and he is that Ladder, up which they goe up and downe to serve us, *Gen* 28.12.

The Angels serve Christ, but attend us.

Take away the filthy garments from him.

It may be asked here, how the Angels could take away *Iehua's* filthy garments; seeing they have no hand in our justification or sanctification: Christ the mediator justifieth us, and the holy spirit sanctifieth us.

Quest.

Answ.
God speakes oftentimes after the manner of men.

This is but spoken *humanitus*, after the manner of men, for as men cause their servants to take away the foule cloathes off the person, which is to be brought before them, and put new apparell upon him, as *Ioseph* was brought before *Pharao*; so doth the Lord speake heare after the manner of men.

Some parts of Prophesies and visions are not to be expounded literally.

Those parts of visions and Prophecies which seeme contrary to other parts of Scripture, we are not to expound them literally; but we are to hold that they were onely done in vision. Example, *Ieremiah* is commanded to carry his girdle to *Babel*, and there to hide it beside *Euphrates*, *Iere.*13.4. these words we cannot expound them literally, but in vision for *Ieremiah* was never yet in *Babel*. So we are not to expound the Prophecy literally, when it is contrary to piety, but onely in vision as when *Hosea* is bidden marry a whore, *Hos.*1.2. This was onely in vision; Thirdly, when they are contrary either to decency or good manners, as when *Ezekiel* is bidden goe naked, and to eate his bread baken with mans doung, *Ezek.*4.12, so we are not to take this vision literally, that the Angell did any thing in our sanctification or justification. In the parable of the rich glutton hee desired that *Abraham* would send *Lazarus*, that he might dip his finger, & put it upon his tongue; in heaven the glorified soules have no fingers as yet, nor in hel the damned have no tongues yet; but because we cannot conceive spirituall things but by bodily things, therefore it is expressed after this manner; *So every knee in heaven and earth shall bow*, *Phil.*2.10. there are no knees in heaven as yet to bow to Christ, but this is spoken to our capacity, for when we would doe homage here below, we bow the knee; so heavenly worship is here figured by earthly gesture. *And to him he said, behold I have caused thine inquity to passe from thee, and I will cloath thee with change of rayment:* Pardoning

Pardoning of sinne here is expressed by putting off foule cloathes, and putting on a new garment.

The Lord delightes to see his Priests cloathed in holinesse, *Psal.*122.16. and to *put on righteousnesse as a garment*, *Iob.*29.14. and the Hebrewes observe that *Cohen* a Priest, and *Cahan* a Bridgroome come both from one roote, because the Priest when he commeth before the Lord, should be adorned like the bridgroome; the Apostle saith, *That as many as were baptized into Christ, have put on Christ*; *Galat.*3.27. which is a speech borrowed from the custome used in the primitive Church; for those who were *Adulti* or come to age, when they were to be baptized, came to the Church the Sunday before the *Pascha*, and put upon them white cloathes, therefore the day was called *Dominica in albis*, and they were called *candidati*; if white cloathes and holinesse becommeth every Christian, when he entereth into Christianity, how much more should Preachers study to put on righteousnesse when they enter to this holy calling; but many now dare be bold to come in before the Lord with their soiled, and filthy cloathes, as if they had lyen amongst the pots of *Egypt*.

כֹּהֵן *Sacerdos.*
כֹּהֵן *sponsus.*

The custome in the Primitive Church, when they baptized those that were come to age.

Foure sorts of Garments unbeseeming a Minister.

Secondly, some come in, and they have not these *mutatorius vestes*, changed apparell, but they had rather *superindui*, to put one some shew of holinesse above, but not to lay aside their old sinnes. They make the outside of the platter cleane, but within it is full of uncleanesse, *Matth.*23,25.

Thirdly, others come in with their garment of Linsey-Woolsey before the Lord, ye shall not know of what profession they are, like Sceptikes doubting of all things, now standing for popery, now for the truth, now broching this heresie, now that.

Fourthly, some come in before the Lord with their

wollen cloathes, the Lord by *Ezekiel*, *cap.*44. commandeth expressely that the Priests should weare no wooll in the sanctuary but linnen, and out of the sanctuary when they were about their secular affaires no linnen but wooll, and therefore the Iewes proverb was when they saw a worldly minded Priest, they said, there goeth the man with the wollen cloathes; Ministers, of all men, should study to have their cloathes cleane, and see that their *garments be not spotted with the flesh*, *Iud.* 23. It was a great change in *Israel*, when the Nazarits who *were purer then snow, whiter then milke, more ruddy in body then rubies*; when they became *blacker then a coale*, *Lamen.*4.7. So now it is a great change, when Ministers whose Garments should be pure and holy, shining *as the wings of a dove covered with silver*, and like *her feathers* covered *with yeallow gold*, come in as *though* they *had lien among the pots*, *Psal.*68.13. Many now that should come in *Candidati* before the Lord, are fettered and intangled with the affaires of the world, yea they come in *Loadened with thicke clay*, *Habak. cha.* 2. 6. having greater care to heape up gold then to gather grace to uphold them in the day of their triall, when Satan shall accuse them, for being *cloathed with filthy garments*, as hee did *Ioshua* the Highpriest here.

Great purity required in Ministers.

And I will cloathe thee with change of raiment.

Quest. *Ioshua*'s sinnes being pardoned already, how is his sinne pardoned anew againe?

Answ. There is our totall justification, and our partiall justification; *Ioshua* had his totall justification before; but this was his partiall justification; God pardoned him those sinnes which hindered him in his Priestly office: an example, not unlike unto this we have, *Esay* 6. 7. When the *Seraphim* came with a coale and touched the lippes of *Esay*, this was his partiall justification when he pardoned

Iustificato { *totalis* / *partialis.*

doned him those sinnes which hindred him in his calling, *Esay 6.*

But ye will say; get we not the remission of all our sinnes, *simul & semel.*

Ob.

Ans.

Although all sinnes both by-past and to come are remitted to the child of God in Gods eternall counsaile, yet the sinnes not yet committed, when they are committed; and repented of in our sense and feeling, then they are pardoned when we feele them to be pardoned, *Peccata præterita remittuntur per formalem applicationem* (as they speake in the Schooles) *futura vero virtualiter tantum; præterita in se se, futura in subjecto vel persona peccante.*

Whether we get remission of all our sinnes *simul et semel.*

And I said, let them set a faire crowne upon his head.

God never beginneth a worke but he perfecteth it; this we see in the worke of creation. God rested not untill he had finished all his workes, so in the worke of his providence, *Psal. 65. 11. Thou crownest the yeere with thy goodnesse.* Thirdly, in the worke of redemption, Christ left not off this worke till he said *consummatum est.* Fourthly, in the worke of sanctification, *Phil. 3. 6. He that hath begun a good worke in you will performe it unto the day of Iesus Christ.* The Lord bringeth to perfection every good worke begun in us, he is not like the man in the Gospel; who *began to build a house, but was not able to finish it.*

God never beginneth a worke but that which he perfecteth.

This is a great comfort to the children of God, who find many impediments in the worke of their sanctification; the child of God saith sometimes with *Rebecka*, *Gen. 25. 22.* It had been better for me, never to have conceived; he feeleth the flesh striving against the spirit, as *Iacob* and *Esau* in their mothers belly, and sometime he feeleth the messenger of Satan buffetting him, and hanging so fast on, and fettering him by the way, that in his owne sense and feeling, he thinkes this worke will

The comforts of the children of God.

will never be finished, but yet he may take heart to him in this, as God brought home *Ioshua* out of the captivity, cloathed him with change of apparell, and lastly, put the crowne upon his head; so shall the Lord finish that good worke which he hath begun in us, *Philip.* 1.6.

The difference betwixt the Kings Crowne and the Priests.

עטרה *corona regis.*

מצנפת *cidaris vel corona sacerdotis, Exod.* 28.4.

They put a Crowne upon his head.

The Kings Crowne differed from the Priests crowne; First in name, the Kings Crowne was called, *Gnaterah*, the Priests was called *Mitznephath*; Secondly, in the matter, the Kings Crowne was of pure gold; the Priests was *fascia*, of silke mixed with gold, and it was called *tiara*. Thirdly, they differed in the forme; and lastly, in the use, the Kings Crowne was typicall, and civill also for government in things civill; the Priests was onely typicall. Secondly, the things that were joyned with the Priests Crowne were more vive types of Christ, then the Kings Crowne was; for his Bells typed Christs propheticall office, his white garments his Priestly office, and the Crowne his Kingly office; he was a more vive representation of Christ, than the King was.

And they put a Crowne upon his head.

Three sorts of crownes.

There are three sorts of crownes; first, the crowne of profession, common to all Christians, *Revelat.* 3.11. *Hold fast that thou hast, let no man take thy Crowne.* Secondly, a ministeriall crowne which belongeth to faithfull Pastors, *Phil.* 4.1. *Therefore my brethren, my joy and crowne.* So 1 *Thess.* 2.19. And thirdly, the Crowne of glory, 1 *Pet.* 5.4. The crowne of the Pastor, is his people converted by him, *Prov.* 17.6. *Childrens children are the crowne of old men,* [*Gnatereth*] *corona*, commeth from [*Gnatur*] *cingere*, 1 *Sam.* 24.23. When *Saul* and his men invironed *David*, then they are said [*Gnatar*] *cingere*; when the Grandfather hath his childrens children

dren

dren compassing him about, what a crowne is that for him? so a Ministers crowne shall be this, when his people converted by him, stands about him like a crowne; The Priest under the Law in the time of his dayes, laid aside his crowne, *Ezek.* 24. 17. and in time of joy and gladnesse, put it on againe. Many now a griefe may lay aside their crowne, and trample it upon the ground, for griefe that they have been so negligent in their Calling. What joy can a man have when hee remembreth his great negligence in his ministery, and sloth in the Lords businesse? he should not be so negligent if he would alwayes remember that last crowne of glory which the chiefe Shepheard shall give, 1 *Pet.* 5. 4. A crowne that fadeth not away, The crownes below here, wherewith men were crowned, were made of grasse, of Lawrell trees, of linnen, of wooll, and the best of them but of gold, which all are fading crownes, but this crowne is ἀμαράντινον στέφανον, an incorruptible and durable crowne that cannot fade nor vanish away.

Simile.

ἀμάραντον, immarcescibilis, nunquam marcescens, item flos quidam sic dictus quod non marcescat, sed decerptus asservetur, & cum cuncti flores defecere, madefactus aqua, revivisca, Plinius lib. 2. cap. 11.

So they set a Mitre upon his head, or a crowne upon his head. After that *Iehshua*, by the assistance of the Angel, had resisted Satan, given him the foyle, and had gotten the victory, the Lord in signe of this victory, and to confirme *Iehshua* in the Priesthood, after hee returned from the captivity, setteth a crowne upon his head.

This is a great comfort to all Christians, but chiefly to faithfull Ministers, that although they suffer persecution, be carried, as it were, into captivity, accused by Satan and the wicked in the world, yet if they constantly stand out and resist Satan, and stop the mouthes of those wicked instruments of his, by their good life and holy conversation, they may be assured the Lord will

give them a crowne, even the Crowne of life, *Revel.* 2. 10. *Feare none of those things which thou shalt suffer; behold the Divell shall cast some of you into prison, that yee may be tryed, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee a Crowne of life.*

Of

Of the eating of holy things.

Levit.22.10. There ſhall no ſtranger eate of the holy thing: a ſojourner of the Prieſt, or an hired ſervant, ſhall not eate of the holy thing: But if the Prieſt buy any ſoule with his money, he ſhall eat of it, &c.

THe LORD made a twofold diſtinction of meates under the Law. Firſt, of cleane and uncleane meates, and that is taken away now; for to *the cleane all things are cleane*, *Titus.1.15.* The *Hebrewes* call that which is uncleane [*Piggul*] a polluted thing, that is, a thing that is eaten after the time; and *Aquila* tranſlateth it ἀποβλητον, that is, a thing to be rejected or refuſed; And the Apoſtle uſeth the ſame word when he is ſpeaking of meates, that *nothing is* ἀποβλητον, *to be refuſed, if it be received with thankeſgiving*, *1 Tim.4.4.*

פגול *Abhominationes abhominanda, proprie dicitur de carne fœtoris & coloris tetri.*

The ſecond diſtinction of meates was this, ſome were cleane by the Law, but yet if they were eaten by perſons who had no right to eat them, then they were uncleane to them; Thirdly, if they eate them not in the appointed place; and fourthly, if they eat them not in due time.

Firſt, ſome things the Prieſts might eate and their ſonnes, but not their daughters, *Num.18.9.*

Here we muſt marke a difference betwixt the legall promiſes, and the ſpirituall promiſes; the legall promiſe is, the Prieſts and his ſonnes ſhall eate of it, but not their daughters; but the ſpirituall promiſes are made *to them and to their children, and to all that are a farre off,*

even as many as the Lord our God shall call, Acts chapter 2. verse 39.

The difference betwixt the legall promises, and Evangelicall promises.

Secondly, the legall promise was made to the Priests and their sonnes, but not to their daughters; but in the spirituall promises there is no difference betwixt *male and female Galat.* 3.18.

There were other things that their daughters might eate of, as well as their sonnes, and the servant that was bought with money, or borne in the house, and the Priests daughter who was a Widdow, or divorced, and returned to her father againe, having no children, all these might eate of the lesse holy things, *Lev.* 22.11,12

A difference betwixt the morall and ceremoniall Law.

Observe first a difference betwixt the morall Law and the ceremoniall; the morall Law putteth no difference in the worship of God betwixt the sonne, the daughter, the man-servant, nor the maid-servant, nor the stranger, *Exod.* 22.10. but the ceremoniall Law alloweth the Priest to eate, his sonne to eate, his daughter to eate, his servant bought with his money to eate, and his servant borne in the house to eate, but not the stranger, *Levit.* 22.10,11,12.

Why the servant borne within the house and bought with money, might eat the holy things.

Againe, the servant that was bought with his mony, and he that was borne in the house might eate, to signifie unto us, that they who are borne within the covenant, & they who are bought with the price of Christs blood, although strangers before, are partakers of Christs sacrifice; but these who are strangers still, are not partakers of his holy body. The Priests daughter when she returned home to her father againe, might eate of these lesse holy things; so we being married to the law, and it having *dominion over us, Rom.* 7.1. we were out of our fathers house, and might not eate of this holy bread; but being *dead to the law, Rom.* 7.4. and divorced from our sinnes, as Widdowes, we

we may come home to our fathers houſe, and be partakers of the holy things.

What things the Prieſt and his ſons might eat.

Secondly, what things the Prieſt and his ſonnes might eate; that which was *ignitum Iehovæ*, the ſacrifice which was burnt to the Lord by fire, as the ſinne offering and the Treſpaſſe offering, the Prieſt and his ſonnes might eate of them, but not his daughters; ſo the Shewbread, *Levit.* 24.9. *and it* (the Shewbread) *ſhall be Aarons and his ſonnes, and they ſhall eate it in the holy place; for it is moſt holy unto him, of the offerings of the Lord made by fire.*

The Prieſt and his ſonnes might onely eate of the Shewbread, but not his daughters, but in neceſſity others might eate of it as well as the Prieſt and his ſonnes, as *David* and his men in neceſſity eate of it, 1 *Sam.* 21.6. if they might eate of it in neceſſity, much more might the Prieſts wife and his daughter in their neceſſity eate of it.

Queſt.

When the Prieſt asked *David* whether his men were cleane or not, that they might eate of the Shewbread; whether might he have given them that bread in the time of their uncleanneſſe to eate of it in their neceſſity or not?

Anſ.

If it had beene in extreame neceſſity, he might have given them of this bread to eate, to ſave their lives, although they had beene in their uncleanneſſe; but he could not have given them it in their leſſe neceſſity, when they were uncleane.

A rule of the Iewes.

The Iewes have a rule, where thou findeſt a command to doe a thing, and a prohibition to forbid a thing, and they both cannot be kept, then thou muſt leave the negative and follow the affirmative. Example, a Nazarite is forbidden to ſhave his haire, and the Leper is commanded to ſhave his haire. Now when a Nazarite becomes a Leper, which of theſe two ſhall

he follow; hee shall leave the negative precept which commanded him, not to shave his haire, and he shall follow the affirmative, and shall shave his haire. So the Priest is forbidden to give his daughter any of the Shewbread, againe he is commanded to provide for his family, now his daughter is like to starve for hunger, which of those two shall he follow; he is to follow the affirmative here, and to leave the negative. So in the Sabbath, &c.

The Place where they eate the holy things.

Thirdly, the place where they were to eate the holy things: some things they were to eate by the Altar, that is, in the Chambers of the Priests hard by the Altar, some they were to eate in *Ierusalem*, and some they were to eate in any part of *Canaan*.

Some things they were to eate in the Chambers nere the Altar, *Ezek.* 42.14, those things in *Levit.* 10. 12. they are said to eate at the Altar.

When *Ezekiel* describeth the Temple here, he meaneth the Temple under Christ, and the maintenance of the ministery under the Gospel, as the Priests who served at the Altar under the law, eate of the rest of the sacrifice in their Chambers: so the ministers under the Gospell should be maintained now. 1 *Cor.* 9.13.

Secondly, the lesse holy things they eate them in *Ierusalem*, the Paschall Lambe was eaten within *Ierusalem*, and not in the Temple, therefore it was of those lesse holy things.

Quest.

The Paschall Lambe being the chiefe thing that represented Christ, how is it reckoned amongst the lesse holy things?

Answ.

Why the Passeover was reckoned a lesse holy thing.

It was reckoned amongst the lesse holy things, because there was little of it burnt, but it was eaten by the people. Secondly, it could not be eaten as a Sacrament in the Temple, for the distinction of the families, that must eate it severally, they all could not eat it in the Temple.

Temple. So the first Tithe was but a common holy thing, or lesse holy, and it might be eaten any where, but the second tithe was the more holy tithe, and therefore behoved to be eaten in the Temple before the Lord.

Lastly, when they might eat it.

When they were to eat the holy things.

Some things they were bound to eate the selfe same day that the things were offred, as the flesh of the sacrifice of the peaceoffering, *Levit.* 7. 15. some things might be eaten that same day that they were offered, or upon the morrow, as the sacrifice of the vow, or a free-will offering, *Levit.* 7. 16. But they might *eate none of the flesh of the Sacrifice upon the third day after it was offered, but it was to be burnt with fire*, *Levit.* 7. 17, 18.

No meat of it selfe uncleane.

Now time, place, distinction of persons, and distinctions of meats are all taken away, *and it entereth not in at the mouth which defileth a man, but that which commeth out of the mouth defileth him*, *Matth.* 15. 11. there is no meat now, that is uncleane in it selfe, but it becommeth uncleane to them that receive it not with pure hearts, *Tit.* 1. 15. *Vnto the pure, all things are pure, but unto them that are defiled and unbelieving, is nothing pure; but even their mind, and conscience is defiled*, and *every creature of God is good, if it be received with thanksgiving.* 1 *Tim.* 4 4.

Of

Of pollution by the dead.

*Num.*29.11. *He that toucheth the dead body of any man, shall be uncleane seven dayes.*

Man more uncleane than any other creature.

THe pollution of man above other creatures, sheweth the effects of sinne which causeth death, *Rom.*6.23. *Hee that touched a dead beast was but uncleane untill the even, Levit.*11.24. but he that touched a dead man, was *uncleane for seven dayes.* So he that touthe grave or the bones of a dead man was uncleane, and therfore they were cõmanded to bury the bones of the dead, when they found them in the way. *Ezek.*39.15. *And the passengers that passe through the land, when any seeth a mans bone, then shall he set up a signe by it, till the buriers come and bury it.* This signified such as were *dead in trespasses and sinnes, Eph.*2.1. and such as have *their consciences defiled by dead workes, Heb.*9.13.14. those are uncleane.

What the legall pollutions taught the Iewes.

And those legall pollutions taught the people of God how carefull they should be that they defile not themselves with sinne, or communion with dead and sinnefull workes as the Apostle saith, *touch no uncleane thing,* 2 *Cor.*6.17. and *be not partakers of other mens sins, keepe thy selfe pure,* 1 *Tim.*5.22.

The Iewes adde to many of the Lawes of God.

*Whosoever toucheth one that is slaine with a sword in the open fields, shall be uncleane seven dayes, Num.*19.16. And the Iewes adde, he that toucheth the sword which killed the man, shall be uncleane; but this is an addition of their owne. So the Lord commanded that the Nazarit should drinke no wine, & they adde, nor come neere

nere unto a Vineyard. So the Lord commanded that they ſhould not cary burdens upon the Sabbath, *Iere.* 17. but they added, that it was not lawfull for a ſick man to take up his bed upon the Sabbath. *Ioh.* 5. So the Lord commanded that they ſhould goe no further but a Sabbath dayes journey upon the Sabbath, but they added that it was not lawfull to ſtirre out of the place upon the Sabbath. So the Lord commanded them that they ſhould abſtaine from the drinke offerings of the heathen; but they added that they ſhould abſtaine from the wine of the Gentils. So here the Lord ſaith that *Whoſoever toucheth one that is ſlaine with a ſword, ſhall be uncleane untill the even.* But they adde, whoſoever ſhall touch the ſword which killed the man, ſhall bee uncleane untill the even.

The touching of the bodies of the dead ſhewes us what unregenerate men are in the ſight of God, they *are dead while they are alive.* 1 *Tim.* 5. 6. they are like rotten graves, *their throte is an open ſepulchre*, *Rom.* 3. 13. *and they are like whited Sepulchres which indeed appeare beutifull outwardly, but within are full of dead mens bones, and all uncleanneſſe*, *Matth.* 23. 27.

What are we to thinke of the bodies of the Saints, when they are lying in the grave, whether are their bodies, *corpora pura*, or *impura*? *Queſt.*

Anſ.

Whether the dead bodies of the Saints in the grave be pure or not.

They are neither *corpora pura*, nor *impura*, *ſed non pura*; they are not *impura*, becauſe their ſinnes are pardoned; they are not *pura*, becauſe they are as yet under the corruption and puniſhment of ſinne, but the wicked, who lye downe with their ſinnes in the duſt, their bodies are *impura*, filthy and uncleane.

The bodies of the Saints being not *impura*, therefore the ſoules of the glorified might come to ſuch bodies againe, as *Moſes* in the transfiguration was there in ſoule and body, his glorified ſoule came to his body

 againe,

againe, becauſe it was not a ſinnefull body now, but a body lyeing under corruption as yet, but when *Lazarus* ſoule returned to his body, we muſt not thinke that *Lazarus* ſoule was a glorified ſoule (for a glorified ſoule returneth not to a ſinful body to dwel in it againe) but the vinon betwixt the ſoule and the body was looſed at this time, and the ſoule was ſtill in the ſinfull body, *tanquam in ſede, non tanquam in organo*, that is, it was ſtill in the body, although it did not animate the body.

A difference betwixt the glorified ſoules, and ſinfull ſoules, enioyning into their bodies againe, *Suarez de purgatorio.*

Queſt. Whether did he Iewes commit ſinne when they touched a dead body or not?

Anſw. There was *irregularitas* here, *ſed non peccatum*, for for there is not a ſinne where there is not a law forbidding it, for ſinne is the tranſgreſſing of the Law. The Lord ſaith not, *yee ſhall not touch the dead*, but he ſaith, *he that toucheth the dead ſhall be uncleane untill the even*, Then there is a Commandement added, that a cleane perſon ſhall ſprinkle him with water upon the third day, and upon the ſeventh, *Num.* 19.19. So that although he be not commanded, not to touch the dead, yet if he have touched the dead, he is commanded to waſhe himſelfe. So there is not a Commandement forbidding a man to touch a Leper, but if he had touched a Leper there was a Commandement given that he ſhould not enter into the congregation untill he was purifieth, and if he did enter before he was purifieth, he tranſgreſſed the Commandement and ſinned.

In what caſe the Iewes ſinned when they touched a dead body.

The

The comforts in Death.

Eccles. 7. 1 *Better is the day of death than the day of ones birth.*

IN the former part of this verse, the Preacher sheweth, that *a good name is better than pretious oyntment*, and then he subjoyneth, *better is the day of death, than the day of ones birth*, as if he should say, a mans good name and his report is better knowne after his death, than when he is alive, and then his good name smelleth like the Wine of *Lebanon*, which in his life time may be many wayes blotted.

The cohæsion of the words.

He preferreth the day of our death to the day of our birth, and hee saith, that the day of our death is better.

A thing is said to be [*better*] sundry wayes, first it may be *better* in it selfe; but not to the person; so it is said, that *it had beene better that Iudas had never beene borne*, it made more for the glory of God that *Iudas* was borne, but it was not better for himselfe.

One thing is said to bee better then an other sundry wayes.

Secondly, things are said to be *better*, when they seeme to be *better* to a carnall and corrupt man, as hee saith, that *a living dog is better than a dead Lyon*, *Eccles.* 9. 4. that is, he had rather live in a base estate here, than to be in best account amongst the dead.

Thirdly, some things are *better* for this present estate and condition of life than others, as *better is a dinner of hearbes where love is, than a stalled Oxe and hatred therewith*, *Prov.* 15. 17.

Fourthly, some things are *better* for a man in the state of grace, and for his soule, as *it is better to be a doore*

One thing is ſaid to bee better then another comparatively.

*keeper in the houſe of God, than to dwell in the tents of wicked men, Pſal.*84.1. So *it is better to goe to the houſe of mourning, than to the houſe of feaſting*; and *ſorrow is better than laughter, Eccleſ.* 7. 2, 3. So, *the day of a mans death, is better than the day of his birth.*

Next, let us conſider, why *the day of death is better than the day of ones birth*; becauſe, *man is borne unto trouble, as the ſparkes flye upward. Iob* 5.7. but the day of his death, is the end of all his miſeries, and therefore is properly called, *mans day, Iob* 18 20. *The day of a mans death is better then the day of his birth, Luc.* 2.29. *Now letteſt thou thy ſervant depart in peace*, 1 *Sam.* 28.15. *Why haſt thou troubled me? Iob* 3.13. *For now ſhould I have lien ſtill and beene quiet, I ſhould have ſlept; then ſhould I have beene at reſt.* The Councell of *Toledo* marketh that Chriſt wept not at *Lazarus* death, but at his reſurrection; and this ſhould teach us to moderate our griefe when our friends dye, and thoſe whom we love beſt, *If ye love me*, ſaith Chriſt, *yee will rejoyce, becauſe I goe to my father, Ioh.*14.28. So we ſhould rejoyce when wee ſee our friends goe to our Father, and count *the day of their death better then the day of their birth.*

The day of death is worſe to the wicked.

The day of a mans death, is better than the day of his birth, to the children of God it is *better*, but to the wicked, it is much worſe; the child of God ſaith in his death, as Chriſt ſaid, *conſummatum eſt*, then all teares are wipt from their eyes; but to the wicked, it is their worſt day, as the child of God ſaith, *conſummatum eſt*, ſo they ſay, *inchoatum eſt, Luc.*16.25. *Remember that thou in thy life time receiveſt thy good things, and Lazarus his evill things, but now he is comforted, and thou art tormented.* Death is worſe to the wicked man, therefore his death is called, *the death of the uncircumciſed, Ezek.*28.12. and he *dyeth as a foole*, 2 *Sam.*3.33. but the children of God die in the Lord, and their death is their reſt.

It

It may seeme, that to be borne is better than death, *Iob*, 16.20. *A woman when she is in travell, hath sorrow, because her houre is come, but assoone as she is delivered of the child, she remembreth no more the anguish, for joy that a man is borne into the world.* She rejoyceth that she hath brought forth a Sonne, but we rejoyce not when one dyeth, therefore it may seeme that the day of ones birth is better then the day of his death. *Ob.*

It is better for the woman that she hath a child borne for the continuation of her posterity, and therfore she rejoyceth; but the day of the childs death is better for himselfe than the day of his birth, because then there is an end put to all his miseries. *Answ.*

In what case may a man choose death rather then life? *Quest.*

We may chiefely choose death rather then life onely to be rid of sinne, as *Paul* desired, *to depart and to be with Christ. Phil.* 1.23. but this was onely to be delivered from the body of sinne; to prevent sinne, it is better not to be, than to be, *Eccles.* 4.3. for he hath not seene the evill worke which is done under the Sunne: Againe, it is better for reprobates that they had never beene because of their damnation, as it is said of *Iudas*, *It had beene better for him that he had never beene borne. Matth.* 26.21. and it is better to be dead then living, that a man may be freed of sinne. There is *esse Physicum & esse morale*; it is better for a wicked man to be, than not to be, *ratione Physica*; because he commeth nearer to God who hath his being of himselfe; but it is worse to him, *quoad esse morale, & magis optandum non esse, cum carentia pœnæ, quam esse cum pœna*, that is, it is better for him not to be, & without punishment, than to be, and be punished eternally. There is in man instinct, reason, and faith; instinct teacheth him onely to seeke the preservation of his body; reason goeth somewhat higher, and hath some respect to vertue and honor, *Answ.*

Stoici ne fœdetur virtus, & Romani ob inanem gloriam mortem optarunt.

but yet it is not a right guide to man here, when hee wisheth to be dead for feare of shame and such worldly inconvenients; but faith seeth farther, and wisheth this dissolution, because it knoweth that the body and the soule shall be joyned together againe after they are separated and purified from sinne. A man must not wish death, or the grave although, he be *bitter in soule, Iob.3.20.* and afflictions be upon him, but onely for sinne.

Ob. If it be said, death destroyeth the substance of man, but sinne destroyeth onely an accident in man? therefore death should not be desired for the eschewing of sinne.

Answ. Death is not a totall destruction of a man, neither is a man turned into nothing when he dyeth, neither wisheth he death that he may not be, but that this Tabernacle may be dissolved, that he may have, *A building of God, an house not made with hands, eternall in the heavens. 2 Cor.5.1.*

Observe that men looke diversly upon death. First, as it is an enemy to nature, and so all men abhorre it. And the naturall man in this respect calleth it a bitter death, *1 Sam.15.3. Hagag* said, *Surely the bitternesse of death is past.* Secondly, some looke upon it as the wages of sinne, *Rom.6.32.* then it is a more bitter death, and thirdly, some looke upon it as a passage to life, and then it is to be wished, but not for it selfe, but for another end, as when a sicke man desireth a bitter potion for his healths sake; for no evill of punishment is to be desired for it selfe.

There are two periods set downe here, our birth, and our death, and not our life. It is the manner of the spirit of God in the Scriptures to set downe the two extremes, and to leave out the midst, as *Psal.121.8. the Lord shall keepe thy going in, and going out,* that is all thy

thy wayes, so *Exod.* 8.11.5. *And all the first borne of the land of Egypt shall dye from the first borne of Pharaoh that sitteth upon the throne, unto the first borne of the Maidservant, that sitteth behind the Mill*, here the rest of the people are left out for shortnesse, and the two extremes are expressed, so *Num.6.4. from the kernell to the huske*, here the wine which is the midst is left out, so *Iob.* 24.20. *The wombe shall forget him, and the wormes shall feede sweetly upon him*, here the birth and the grave include the whole life. So here are set downe our birth and our death our two graves, the grave out of which we come and the grave unto which we goe; *Iob* joyneth these two together, *Naked came I out of my Mothers wombe, and naked shall I returne thither*, *Iob.* 1.21. he was not to returne backe to his Mothers wombe againe, but he was to returne backe to the grave againe the second wombe, and Christ joyneth the belly and the grave, *Matth.* 12.4. *For as Ionas was three dayes and three night, in the Whales belly. So shall the Sonne of man be three dayes and three nights in the heart of the earth*, hence it is that the inferior parts of the earth are both called the Mothers wombe, and the grave, *Psal.* 139. 15. *My substance was curiously wrought in the lowest parts of the earth*, that is in my Mothers wombe, and as no man hateth the belly that conceived and bred him; so no man should hate the grave which is his second mother.

He marketh the two extremes here the birth and the death, and passeth by your life, to teach us the shortnesse of our life, the Scripture describeth the shortnesse of mans life sundry wayes? First, he calleth our dayes *anni numeri*, that is, which may bee easily numbered, *Iob.* 16.22. when a few yeeres are come (yeeres of number) than I shall go the way, whence I shal not returne, so *dies numeri* signifie a *few* dayes, *Num.* 19. 20, so

homines

homines numeri, a few men, Deut. 4.27. So Ezek. 12.16. and Eſay. 10.19. *The reſt of the trees of his forreſt ſhall be number, that a child may write them*, that is, *they ſhall be few*, and here *Iob* ſaith, *when yeeres of number are come*, that is, a few yeeres that may be eaſily numbered, to note the ſhortneſſe of his dayes. Secondly, our life is called *ſæculum*, Pſal. 17.14. Thirdly, our yeeres are reduced to *three ſcore and tenne, and if by reaſon of ſtrength, they be foureſcore, yet is their ſtrength labour and ſorrow, for it is ſoone cut off, and we flye away*; if a man outlive threeſcore and ten, he payeth intereſt for thoſe yeeres, much ſorrow and griefe.

Then our yeeres are compared to *the dayes of an hireling*, *Iob* 7.1. which was a ſhort time, the yeres of an hireling were but three yeeres, and the Lord to ſhew the ſuddaine deſtruction that ſhould come upon *Moab*, he ſaith, *Eſay*. 16.14. *Within three yeeres, as the yeeres of an hirling, and the glory of Moab ſhall be contemned*, that is, it ſhall ſhortly be contemned, ſo *Iob* ſaith, his dayes are like the dayes of an hireling, that is, they are very ſhort. They are compared to monthes, *Iob*. 14.5. the number of his monthes are with thee. Then they are compared to dayes, and to an artificiall day from the ſunneriſing, to the ſetting of the Sunne, *they are like graſſe which groweth up, in the evening it is cut down and whitereth*, Pſ. 90.6. and to a watch in the night, which was but three or foure houres, *verſ*.4. then they are compared to an houre, then to a moment, and laſt to nothing, *Pſal*. 39.5.

So our yeeres for the ſhortneſſe of them are compared to a poſt, *Iob*. 25. *Now my dayes are ſwifter than a poſt, they flye away; & ſee no good, they are paſſed away as the ſwift ſhips, as the Eagle that haſteneth to her pray*, Marke the gradation here. Firſt, *Iob* compareth his dayes, *to a poſt*, a poſt goeth on in his journey very ſwiftly, when one

one horſe wearieth he will take another, and ſo goeth on; but yet he muſt reſt ſometimes: Therefore hee goeth further and compareth them to the *ſwifteſt ſhips*, that are called ſhips of deſire, the ſhip will not weary day nor night, yet there may come a contrary winde and make her ſtay; therefore he goeth higher, and he compareth his dayes *to the Eagle*, which of all fowles is the ſwifteſt to catch pray, and nothing can ſtay her untill ſhe have obtained it. So mans dayes wearies not, nothing can ſtay them in their courſe, but they flye away, and haſten to their end.

So mans life is compared *to the weavers ſhitle*, *Iob.7. 6.* this compariſon would be marked, for the ſhuttle carieth the threed within it, and the weaver toſſeth the ſhuttle too and fro untill the threed be ſpent, and then he cuteth it off. So time is the weaver that toſſeth the ſhuttle and our dayes are as the threed within the ſhuttle, which peece and peece are ſpent, and then death cutteth them off. So they are compared to a ſmoke and to a dreame? or to a vapour, *Pſal.49.* or to the breath of ones mouth, and to this the Apoſtle hath reference, when he ſaith, what is your life? it is even a vapour that appeareth for a little time, and then vaniſheth away, *Iam.4.4.*

Now that our death may be comfortable unto us; firſt, we muſt remember that we are mortall, *Gen.2.17. In that day that thou eateſt thereof, thou ſhalt dye the death*, *Symachus* tranſlateth it, *Mortalis eris*, the conſideration of mortalikes in *Abraham*, made him to ſay that he was *but duſt and aſhes*, *Gen.78.27. It is appointed unto men once to dye, but after this the judgement*, *Heb.9.17.* If men dyed not, they could not obtaine life eternall, for *fleſh and blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption*, therefore we muſt either lie, or *be changed*; And *this corruptible muſt be put on in-*

corruption, and this mortall muſt put on immortality, and then we need not to be afraid of death, *for it ſhall be ſwallowed up in victory*, 1 *Cor.* 15. 50. as the Wiſe man ſaith, *Eccluſ* 14.12. *Remember that death is not long in comming, and that the covenant of the Grave is not ſhewed unto thee*; The Lord ſheweth unto us that we are all mortall, and that we muſt dye, but he ſheweth not in particular the time when we ſhall dye, and therefore we ſhould be ready at all times.

Secondly, remember the advertiſements of death, when thou art faint and weary, thoſe are Gentlemen Vſhers to death, when yee feele thoſe meſſengers, remember that *the ſound of their Maſters feet is behind them*, 2 *King.* 6. 32. We are called in the Scriptures, [*bene hhaloph*] *Prov*, 31. 8. *Children of change*; and the lockes of our haire are called [*mahhaliphoth*] *mutationes Iudg* 16. 13. becauſe they are ſoone changed, when our haire beginneth to change once, that is an advertiſement to death, as the wiſe man ſaith; but many men take no notice of thoſe advertiſements, when a Sergeant commeth to arreſt a man, the man abſenteth himſelfe, and will not ſeeme to be at home; yet notwithſtanding the arreſtment is valide, and holdeth good in the Law: ſo thoſe advertiſements of death, although thou neglect them, and ſeemeſt not to be at home, yet the arreſtment ſhall hold good, and thou ſhalt be enforced to anſwer at the day appointed.

מחלפות *cincinni, ſic dicti quod facile mutantur a* חלף *mutabit.*

Thirdly, looke upō the death of others, for that he looketh ſeriouſly upon the death of others, he cannot chuſe but that he muſt remember his mortality, 2 *Sam.* 20. 12. When *Amaſa* was wallowing in his blood, all the people ſtood ſtill and look t upon him; when people behold the death of others, then it ſhould put them in minde of their owne death.

Fourthly, acquaint thy ſelfe often with death, that i

ſeem

seeme not a stranger to thee when it commeth; *Hierome* set the skull of a dead man before him daily, and the *Anchorites* of old scraped with their nailes some part of their owne grave every day; *Put not the evill day farre from thee, Esay* 22.12. When the Lord called the Iewes to mourning, yet they put the evill day farre from them, and they said, *Let us eate, let us drinke, for to morrow wee shall die,* 1 *Cor.* 15.32. Many men live now as though they should never dye, they make a covenant with death, as the Prophet saith *Esay* 28.16. *We have made a covenant with death, and with hell are we at agreement.* But they are deceived, death is unmercifull, it will mak a league with no man, this league is made only in the imagination of their owne hearts.

Fiftly, consider the comforts which we have against the grave, it is very terrible in it selfe, it is called a *pit, Esa* 38.18. *darknesse and the Land of oblivion, Psal.* 88. 13. *The shadow of death, Iob,* 10. 21., *corruption and destruction,* and for the power of it, it is said to have *gates* and *doores, Iob* 38.13. and a *soule, Esay* 5.14. [*Hirhhibbah sheol naphshah*] *the grave hath enlarged her soule;* so to have *hands Psal.* 49.16 *and* 89.49. so to have a *mouth, Ps.* 141. 7, so a *sting* 1 *Cor.* 15.55. all those Epithites are to shew how terrible and fearefull it is to a wicked impenitent sinner who lyeth down in it with his sins upon him, but to the godly it is κοιμητήριον, a sleeping place; it is a place that all men, yea even the best must come into, *Iacob* made account to go thither *Gen.* 37. 35. and *Iob* desired to be there; *O that thou wouldest hide me in the grave, Iob* 14.13. Because he knew that it was *his house, Ieb.* 17.13. Yea Christ himselfe was there, and sanctified it, first he bought the grave, the price of him that was valued, after that *Iudas* had cast it backe againe, was given for a potters field, for the buriall of strangers, this is the first right which gentiles have to the grave,

הרחיב־שאול נפשו *dilatat sepulchrum animam suam.*

becauſe Chriſt purchaſed it unto them. Againe Chriſt was buried in Golgotha where his blood ranne downe upon the graves of the dead that were buried there. Thirdly, he hath lyen downe in it and whereas it was loathſome before, now he hath perfumed it, ſo that we may ſafely lye downe in that bed in which his bleſſed body lay; and laſtly he hath the key of the grave, to open it when hee pleaſeth ſo that it hath no power to keepe us. *Revela.* 1.18. *I have the keyes of hell and of death*, this is a ſingular comfort to us then who are the Children of God, ſo that we may ſay *better is the day of our death than the day of our birth.*

Sixtly, wee ſhould remember that our dead bodies are within the covenant, and the Lord forgetteth them not: When *Iacob* went downe to *Egypt* the Lord promiſed to bring them backe againe, *Gen.*46.4. but how did the Lord bring him backe againe, ſeeing he dyed in *Egypt*? The Lord was with him when his bones was brought out of *Egypt*: ſo the Lord preſerveth all the bodies of his Saints, and he keepeth all their bones, *Pſal.* 34.20. yea even when they are in the grave, becauſe they are within the Covenant, therefore it is called, *domus viventium*, the houſe of the living.

Laſtly, that our death may be comfortable unto us, let us remember that it doth not onely put an end to our miſeries in this life, but it is the entrance to glory and everlaſting happineſſe, where we ſhall ſee the Lord and his Angels, and abide with them eternally; *Moſes* is renowned unto the worlds end, becauſe hee ſaw the Lords backeparts onely; but we ſhall not onely ſee his backeparts, but we ſhall *ſee him as he is*, even *face to face*, 1 *Iohn* 3.2. 1 *Cor.* 13.12. The Queene of *Sheba* heard many things of *Salomon*, and yet the halfe was not told her, but when ſhee ſaw him face to face, then ſhee ſaid, *Happy are thy men, happy are thy ſervants that ſtand continually*,

nually before thee, 1 *King*. 10.8. So in this life wee heare many things of Christ the true *Salomon* and his kingdome, but yet the halfe are not told us, *for the eye hath not seene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*, 1 *Cor*. 2.9. But at the day of our death when our soule shall be separated from our bodies, then wee shall see these things, and shall say with the Queene of *Sheba*, *happy are thy men, happy are thy servants that stand continually before thee*; and *blessed are the dead that die in the Lord*, *Revel*. 14.13. If wee consider these things seriously, wee shal be inforced to conclude with *Salomon*, *here better is the day of death, than that day one is borne*.

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Errata.

Pag. 32. line 6 for *Ezek*. r. *Esa*. pag. 43. l. 15. for eate of this. r. eate not of this bread but other lesse holy things, pag. 68. l. 30. were essentially, r. as the cause and the effect. pag. 73. l. 8. r. first fruits. pag. 82. l. 20. *dele* done upon, pag. 95. l. 1. Pentecost, r. Passeover. pag. 101. l. 11. *dele* therefore. p. 114. l. 25. r. they blew not at all in the fifty yeere, as *Masius* holdeth but in the forty nine yeere, pag. 156. l. 22. see neither. r. and his sonnes, but not his daughter, pag. 168. l. 27. for thee, r. his.

FINIS.

AN EXPLICATION OF THE IVDICIALL LAWES OF *MOSES*.

Plainely discovering divers of their ancient Rites and Customes.

As in their Governours, Government, Synedrion, Punishments, Civill Accompts, Contracts, Marriages, Warres, and Burialls.

Also their Oeconomicks, (*Vizt.*) their dwellings, Feasting, Clothing, and Husbandrie.

Together with two Treatises, the one shewing the different estate of the godly and wicked in this life, and in the life to come.

The other, declaring how the wicked may be inlightned by the preaching of the Gospel, and yet become worse after they be illuminated.

All which are cleered out of the Originall Languages, and doe serue as a speciall helpe for the true understanding of divers difficult Texts of Scriptures.

Συγγνώμη δὲ πρώτοπείρῳ.
Venia danda primum aliquid experienti.

By JOHN WEEMSE, of *Lathocker* in *Scotland*, Preacher of Gods Word.

John Weemse

LONDON
Printed by *Iohn Dawson* for *Iohn Bellamie*, and are to be sold at his Shoppe at the signe of the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1632.

AN
EXPLICATION
OF THE JUDICIALL
LAWES OF MOSES.

TO

THE RIGHT HONORABLE COLENE,

EARLE OF *SEAFORT*,

Lord *Mackenzee* and *Kintaill*,

one of his MAIESTIES moſt Honorable Privie Councell in the Kingdome of *Scotland*.

Honorable and my very good Lord,

GOD who is the God of order and not of confuſion, from whom all good things deſcend, hath placed here below ſundry ſorts of people; the *Ants* are a people not ſtrong, yet they prepare their meat in the Summer; Prov. 30. 25. 26. 27. 28

mer; the *Conies* are but a feeble folke, yet make they their houſes in the Rocks; the *Locuſts* haue no King, yet goe they forth all of them by bands; the *Spider* taketh hold with her hands, and is in Kings palaces; this ſort of people differ very much, for ſome of them are ἡμεροβίοι, which provide onely for the preſent day, but lay up nothing againſt the morrow; the *Graſhopper* provideth not againſt the winter as the *Ant* doth; there are others of them who liue by rapine, as the *Caterpillers* who devour all and then flie away; and *Nahum* compareth the Merchants of *Ninive* to theſe, that carry all the wealth away with them; and there are ſome of thoſe people which are inſatiable, as the *Horſleach*, that hath two daughters who cry continually, *Giue, giue*; This ſort of people are governed by inſtinct onely; the *Locuſts* haue no King, yet they goe out in bands; the *Ant* hath no guide, overſeer, or ruler, yet *ſhee prouideth her meat in the Summer, and gathereth her foode in the harueſt*, although they haue no King or ruler to command them, and overſee them, neither a guide to direct them, yet they are ruled by inſtinct.

Nahum 3. 16.

Prov. 30. 15.

Prov. 6. 7.

There are a ſecond ſort of people that God hath placed here below, and they are men; and there is a greater difference amongſt this people,

people, than amongſt the former, for looke upon ſome of them, and yee ſhall hardly diſcerne whether they be men or not, and as the *Philoſophers* ſay, there are ſome ſorts of creatures that we cannot tell whether they liue the ſenſitiue or the vegetatiue life onely, there is ſo little life in them, as in the Shel-fiſh; ſo it is hard to diſcerne whether thoſe liue the reaſonable life, or the brutiſh onely, they haue no lawes, they lodge in the caues of the earth, goe naked, eat raw fleſh, and although they haue the ſhape of men, yet they haue but the heart of beaſts in them, as *Nebuchadnezzar* had. There are other men who are ruled by reaſon, and politicke government, for their God hath taught them, he may be called *their God* in this reſpect, as the Prophet *Eſay* calleth him the *husband-mans God*, becauſe he teacheth him how to manure the ground, and ſo God commeth neerer to them; they are a people here, but yet they are not Gods people, and it is better to be a dorekeeper in the houſe of God, than in higheſt advancement amongſt ſuch.

Eſay 28 26

Pſal. 84. 10.

There is a third ſort who liue in his Church, and this is the higheſt ſocietie in this life, and here we ſhall ſee policie, juſtice, frugalitie, and all vertues, becauſe Gods worſhip is here, and as the inferior faculties of the ſoule are

eminenter

eminenter by way of excellencie contained in the ſuperior, ſo are all thoſe comprehended in Religion, and as the ſhadow followeth the bodie, ſo doth policie and order follow Religion: if a man would learne frugalitie, let him looke to *Ioſeph*, who taught the Senatours of *Egypt*; if he would learne policie, let him looke to the government of *Salomons* Court and his houſe; if he would learne to be a good warriour, let him ſee what order the Lord hath placed in the Campe of the *Iewes*; and if he would learne juſtice, he ſhall ſee it exactly deſcribed in the Law of God.

Pſal. 104. 22.

2 King. 4.

Numb. 10. 10.

My Honourable Lord, I haue made choiſe of your Lp: to recõmend this Treatiſe to your Patrocinie, becauſe yee know what it is to be amongſt Gods people; many great men if they get their portion in this life amongſt the people of this world, they care not to be Deniſons in the ſocietie of Gods people, and they content themſelues with the portion of this world, and ſay, *Bonum eſt hic eſſe*; but this is a freedome which is bought at a higher rate, it coſt the chiefe Captaine a great ſumme of money to be made a freeman in *Rome*; but to be made a freeman in the Church of GOD, it coſt the price of Chriſts bloud. Great men deſire to be out of this firſt ſocietie, they deſire

Pſal. 17.

Act. 22. 28.

ſire not to liue like beaſts; but if they come to the ſecond ſocietie, to liue like civill men, that doth content them; they giue GOD thankes (perhaps) for this, that they are men and not beaſts, and that they haue beene bred civilly, but few giue God thankes for this, that they liue under the Goſpell, where they may learne Chriſt, *not many Noble are called.* 1 Cor. 2.
Sometimes they may tremble and feare, as *Felix* did, and put off their converſion to another time, and ſome of them are like *Agrippa*, who almoſt are perſwaded to be Chriſtians; but few like *Sergius Paulus*, who was converted at *Pauls* preaching. Act. 24. 25. Act 26. 28. Act. 13. 7.

My Lord, you haue had ſtill the practiſe of Religion in your houſe, and one of the beſt helpes to further you, your worthy and religious Lady, whoſe name ſmelleth now like the wine of *Lebanon*, when ſhee is gone, and now ſhe enjoyeth the fruit of that, when neither her Nobilitie, birth, or worldly honour profited nothing; and this I write unto your Lp: beſeeching you to goe on in that Chriſtian courſe, that both by your place and example, you may draw others unto the truth. Hoſea 14. 7.
The Lord promiſed that he would giue the *vttermoſt parts of the earth for a poſſeſſion to his Sonne*; Pſal. 2. 8.
his is the Motto of this Iland, and the farther

)(North,

North, it is the nearer to the ends of the earth, ſtudie therefore my good Lord, that Ieſus Chriſt may haue his poſſeſſion enlarged in the North, and this ſhall be your crowne in the latter day, when all your poſſeſſions ſhall faile you.

Your Honours in all dutifull ſubmiſsion,

IOHN VVEEMSE.

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Ier. 16. 2. Or Ag. Agrippa pag. 191.

AN EXPLICATION OF THE IVDICIALL LAWES OF *MOSES*;

As they are annexed to the Morall and Ceremoniall Lawes.

Of the Iudiciall Lawes in generall.

SALOMON the Preacher, *Eccles.* 4.12. saith, that *a threefold Cord is not quickly broken.* The LORD gaue his people three sorts of Lawes, as three Cords to binde them, and to keepe them in obedience. The first was his morall Law, which was properly called *his Law*, *Deut.* 6.1. Secondly, he gaue them his Ceremoniall Lawes, which are called *his Statutes and Decrees*, *Exod.* 12.24. And thirdly, *his Iudgements*, which were the Iudiciall Lawes, *Mal.* 4.4. *Deut.* 24.17.

God gaue his Morall, Iudiciall, and Ceremoniall Law to his people as a threefold Cord.

The Iudiciall Law what.

These Iudiciall Lawes were Determinations of the Morall Law.

A Determination is either *Iuris divini* or *Humani*; these

Determinatio { *Iuris diuini.* / *Iuris humani.*

theſe Determinations in *Moſes* judiciall Lawes are *diuini juris*; therefore they had greater force to binde the *Iewes*, than any municipall Law hath to binde the Subjects now, in reſpect they were given by God himſelfe, and theſe Lawes of men which draw neareſt to them in equitie, are moſt perfect; although particularly they cannot be fitted to every Nation, no more than a ſhooe of one meaſure can ſerue for every foote.

The ſecond ſort of Determination is *Iuris humani*, when men determinate, where there is no expreſſe commandement of God, as concerning circumſtances, time, places, perſons, and ſuch. God commandeth in his law, that they ſhould pay their firſt fruits, but he determineth not how much they ſhould pay of their firſt fruits; then the Prieſts come in with their humane determination, that the moſt ſhall giue no more than one of fiftie, and the leaſt ſhall giue no leſſe than one of ſixtie. When the *Iſraelites* were travelling in the Wilderneſſe, they had the Cloud to direct them by day, and the pillar of fire to direct them by night; yet they deſired *Iethro* to be eyes to them, *Num.* 10. 31. What neede had they of *Iethro* to be eyes to them, ſeeing they had the Cloud by day and the pillar of fire by night? *Iethro* was a guide to them, to ſhew them the particular places and wayes in the Wilderneſſe, as the Cloud and the pillar were their guide to direct them to *Canaan*. So humane Determinations and Lawes, are but guides in particular circumſtances.

Simile.

A compariſon betwixt Humane Lawes and *Moſes* Iudiciall Lawes.

Humane Lawes they command, they forbid, and ſometimes they permit, and laſtly they puniſh: ſo yee ſhall ſee all theſe foure in *Moſes* Iudiciall Law. Firſt, his Iudiciall Lawes doe command, but they command the outward man onely, and here *Moſes* ſpeaketh to them but as a Iudge, and they differ from that fierie Law, the morall Law, that ſearcheth and peirceth into the heart, *Deut.* 33. 2.

אש דת *Ignea lex.*

Se-

Secondly, Humane Lawes doe prohibite and forbid; ſo doe theſe Iudiciall Lawes, and there are moe of them which are Negatiues than Affirmatiues, to ſhew us the perverſe nature of man.

Why *Moſes* Iudiciall Lawes permit many things.

Thirdly, Humane Lawes giue way and permit ſomething for the eſchewing of greater evill; ſo doth *Moſes* Iudiciall Law, *Levit.* 27. 10. When a man offered a Beaſt vnto the Lord which he had vowed, he might not change a good for a bad, or a bad for a good; this was commanded onely for eſchewing of greater evill; for if it had beene lawfull to change once, a good in place of a bad one, then they would haue come quickly to this, to haue changed a bad for a good: So this Law permitted divorcement for the hardneſſe of the peoples hearts, and for the eſchewing of greater inconvenience, leaſt hard-hearted men ſhould haue killed their wiues.

The puniſhments of the Iudiciall Law alterable.

Fourthly, the puniſhments inflicted by humane lawes are alterable: ſo were the puniſhments in *Moſes* Iudiciall Law; therefore the *Iewes* ſay of them, *aſcendunt & deſcendunt*, which they vnderſtand, not of the greateſt and higheſt tranſgreſſions, but of the middle ſort of tranſgreſſions, which *præcepta media*, their middle Precepts did forbid. Example, *Ex.* 22. If a man kept a puſhing Oxe, knowing that he were wont to puſh, if he kill a man, then the Law ordaineth that the man ſhall die, or elſe to redeeme himſelfe with a ſumme of money; here the Law aſcended or deſcended: but if a man had wilfully killed a man, that was *præceptum grave*, the puniſhment neither aſcended nor deſcended, but he was to die the death.

The Scripture compareth the morall Law to a priſon, *Gal.* 3. 22. the Ceremoniall Law to a ſecond Ward, and theſe Iudiciall Lawes to a Iailor, to keepe the tranſgreſſors in cloſe priſon that none of them breake out.

CHAPTER I.

That Kingly Government is the beſt Government.

IVDG. 17. 6. *In thoſe dayes there was no King in Iſrael, but every man did that which was good in his owne eyes.*

IN government there are fiue things to be conſidered; firſt, *poteſtas*; ſecondly, *ordo*; thirdly, *modus*; fourthly, *titulus*; and fiftly, *vſus*.

Fiue things in Government.

Firſt, there muſt be a power to exerciſe government; ſecondly, order, that ſome command and ſome obey, ſome to be ſuperiors and ſome to be inferiors; thirdly, the manner, whether the governement be Monarchicall by one, or Ariſtocraticall by moe; fourthly, the title whether it be by Succeſſion, or Election; and laſt the vſe, how they exerciſe this Authoritie.

What things eſſentiall and what accidentall in Government.

That there ſhould be a power and order in Government, theſe two are eſſentiall in all Governments, no Government can ſtand without theſe two; but the manner, whether it be by one or by moe; and the title, whether it be by Succeſſion or Election; and the vſe, whether they governe well or not; theſe three are but accidentall in Government.

Monarchicall the beſt Government.

Of theſe two ſorts of Government Monarchicall is the beſt.

Their reaſons who hold Ariſtocraticall Government to be the beſt.

Levi ben Gerſon vpon the 1 *Sam.* 8. holdeth that Ariſtocraticall Government is beſt, and to be preferred to Kingly Government; learne, ſaith he, what hath befallen us under the hand of Kings; *David* cauſed the plague

plague to come upon the people. 2 *Sam.* 24. 15. *Ahab* reſtrained the raine for three yeeres. 1 *King.* 17. and *Zedekiah* cauſed the Sanctuary to be burnt, 2 *Chro.* 36. 14. and the *Iewes* apply that ſaying of *Hoſea, I gaue them a King in mine anger, and tooke him away in my wrath. Hoſ.* 13. 11. That is, I gaue them their firſt King *Saul* in mine anger, and I tooke away their laſt King *Zedekiah* in my indignation. But the *Iewes* diſtinguiſh not well here betwixt the faults of a Kings perſon, & the calling it ſelfe; good Kings did many excellent things amongſt them; for *David* a man according to Gods owne heart, *fought the battels of the Lord,* 1 *Sam.* 25. 28. appointed the order of the Prieſts, and Levites, and Singers, 1 *Chro.* 24. and 25. He made many Pſalmes to the prayſe of God. And *Salomon* who ſucceeded him, built the Temple, wrote many excellent Proverbs and Parables, 1 *King.* 4. 32. And kept peace in *Iſrael,* that every man might *dwell ſafely vnder his owne Vine-tree, and vnder his Figge-tree,* 1 *King.* 4. 25.

Wee muſt diſtinguiſh betwixt the parts of a Kings perſon, and the faults of the Office.

Kings haue beene the Inſtruments of much good.

Now that Monarchicall Government is the beſt government, it is proved thus.

Reaſons prooving Monarchicall government to be the beſt.

Kingly or Monarchicall Government reſembleth Gods government moſt, which is Monarchicall; ſo it reſembleth Chriſts government moſt in the Church.

Reaſon 1.

Kingly government is the fitteſt government to repreſſe ſinne; for when there was no King in *Iſrael,* every man did that which he pleaſed; *Micah* ſet up an Idol. *Iudg.* 18. and they defiled the Levites Concubine, becauſe there was no King in *Iſrael.* By *King,* here is not meant any other ſort of government, but Kingly government, as is evident, *Iudg.* 18. 17. There was no Magiſtrate then, but in the originall it is, *there was no heire of reſtraint then to put them to ſhame, Ioreſh gnetzer,* which may be interpreted either *hæres interdicti,* or *poſſidens regnum,* there was none to poſſeſſe the Kingdome, or

Reaſon 2.

Kingly government fitteſt to repreſſe ſinne.

יורש עצר *hæres interdicti* a ירש *heredi-tare, vel poſſidens regnum,* ירש *poſſidere* עצר *regnum.*

there was not an heire of restraint. Here two things are to be obserued; first, that that is the best governement which restraineth sinne most; secondly, that that government which is by an heire of restraint, is fittest to represse sinne; but the governement Monarchicall is such, and not Aristocraticall, for it commeth not *per hæredem*, but onely by Election. Obserue what GOD himselfe saith to his people, *Deut.* 17.20. *that he may prolong his dayes in his Kingdome, he and his children in the midst of Israel.* Here the Kingdome goeth by succession, and not by election; here was an heire of restraint to represse sinne.

Obiect. It is obiected, if Government be hereditary, then wicked *Cambyses* will succeed to good *Cyrus.*

Answ. So in Kingly government, good *Hezekiah* succeeded to Idolatrous *Ahaz*, and if we *receiue good at the hands of God, why should we not receiue euill also*, Iob 2.10?

Obiect. Thirdly, they alledge *Iosephus* testimony, of the *Iewes* dealing with *Pompey* to change their Government, and that they would be no longer under Kings; and so they bring *Lactantius* citing *Seneca*, speaking of the Common-wealth of *Rome*; *Lib. 4. Antiq. 5.* *Lactantius lib. 1. c. 15.* *Pueritiam sub cæteris regibus egisse, ait, a quibus auctam & disciplinis plurimis institutisq; formatam; at verò Tarquinio regnante, cum jam quasi adulta esse cæpisset, seruitium non tulisse; & superbo jugo dominationis rejecto, maluisse legibus obtemperare quàm regibus.*

Answ. The *Romanes* finde fault with the person of their King, and not with his Office.

When the *Iewes* wished that *Pompey* might change the government, they wished onely, that they might be more gently vsed; they blamed the persons, and not the government simply; and so the *Romanes* were weary of *Tarquinius* government, but they were not weary of Kingly government, as long as their Kings ruled them well.

Their Deduction then seemeth not to haue a good ground, who simply doe preferre Aristocracie to Monarchie;

narchie; firſt, they ſay *Moſes* was extraordinarily called, and *Ioſhua* ſucceeded him; and after that, the government of the *Synedrion* or *Seventie* was ſetled amongſt them, whoſe government was Ariſtocraticall, *Nomb.*11. The Iudges were ſet up but for a time over them, and they were rayſed up extraordinarily; and then the government was ſtill the Lords, as wee ſee in the example of *Gideon*, *Iudg.* 8. and of *Iephthe*, *Iudg.* 9. And after, that the Iudges had ruled & governed them, then came *Saul*, whoſe government aroſe from the diſcontentment of the people, but they ſay it continued in the houſe of *David* eſpecially, becauſe he was a type of Chriſt; but ſimply they ſay, that God liked Ariſtocracie beſt.

But ſeeing the Lord was minded to giue the people of the *Iewes* a King, and telleth them what King he would chooſe, *Deut.*17. How liked he Ariſtocracie beſt? and he liketh that government here. *Iudg.* 18. 17. which is by *the heire of reſtraint* or *the heire of the Kingdome*.

God was minded to giue the *Iewes* a King.

The Concluſion of this is, let us be thankfull to God for our gracious Kings Government, and that there is now an heire of reſtraint, to put wicked men to ſhame, and to curbe the ſonnes of *Belial*.

Concluſion.

CHAPTER II.

An Explication of *Iothams* Apologue.

IVDG.9. 8. *The trees went out on a time to anoint a King over them, &c*

THe Holy Ghoſt teacheth us in the Scriptures by Similitudes, Parables, and Apologues; and as a cunning Painter, the more vive that his Colours are drawn in

God teaches us by Similitudes, Parables, and Apologues.

Simile.

in the purtraiture to expresse the image, wee commend him the more; but when wee see an Image made by some *Archimedes*, that is αὐτοκινητὸν, to mooue it selfe, nod with the head, and roll the eyes, we commend that much more; So all the comparisons and similitudes in the Scripture, are laid out as it were in vive Collours to us. But there are two Apologues brought in in the Scriptures, this of the trees *Iudg.* 9. and that 2 *King.* 14. 9. how the Thistle of *Lebanon* propounded mariage to the Cedar in *Lebanon*, where the trees are brought in walking and speaking, which affect the mind more than plaine Similitudes; and in these we must not so much looke to the Letter, as to that which they call ἐπιμύθιον, or the thing signified by the Apologue.

Two Apologues onely found in the Scriptures.

All the trees refuse the Government.

Iotham bringeth in here the trees anointing a King, and they make choise of three most excellent trees; the Oliue, the Figge, and the Vine-tree, and they all refused, and then they make choise of the Bramble. The three excellent trees which refuse the government, the Oliue, the Figge, and the Vine-tree, are described by three properties; the Oliue for his fatnesse, the Figge-tree for its sweetnesse, and the Vine-tree because it cheared God and man: The Oliue *Iudg.* 9. 9. saith, *Should I leaue my fatnesse, wherewith by me they honour God & man*; in the Hebrew it is *Hehhadalti*, as if it should say, will yee perswade me with your faire words to leaue my fatnesse, that I should be altogether deprived of it, so that I haue nothing left in me worthy of commendation.

The trees described by their properties.

And if we will compare these three trees together, we must consider them first as they serue for naturall uses; secondly, as they serue for civill uses; and thirdly, for religious uses; and then we shall see the excellency of these trees.

החרלתי *ex hiphil & hophal compositum, sensus est, vestrisne verbis persuasa ita missam facere pinguedinem meam, juxta hiphil, & ea ipsa quoq; priver & deficiar juxta hophal, nihilq; amplius hab. am in me commendabile.*

The trees serue for a naturall, civill, and religious use.

First, in their naturall use; consider the wood of the Oliue

Oliue how farre it excelleth the wood of the Fig-tree, or the Vine-tree; The Cherubims were made of the Oliue tree, 1 *King.6.23.* which was a wood both of indurance fit to be carved or cut, better than the Algum or Almug trees which *Hiram* sent to *Salomon*, 1 *King.* 10. 11. and it was better than the Cedar of *Lebanon*; the wood of the Fig-tree was but a base sort of wood, but the Vine-tree is the basest of of all, *Ezek.*15.2.3. *will a man take a pinne of it to hinge any vessell*, it serveth for no vse if it be not fruitfull; it is like the salt, *if it loose the savour, it is good for nothing*, *Mat.* 5. 13.

The wood of the Oliue tree excelleth the rest.

Secondly, consider the fruit of these trees; the Vine is *uvifera*, the Oliue is *baccifera*, and the Figge-tree is *pomifera*, and they serue for most excellent uses in nature; the Wine serveth to cheare the heart of man, *Psal.*104. 15. and *Pro.*31.16. *giue Wine to him that is of a sad heart*, so *the Oyle maketh the face to shine*, *Psal.* 104. 15. and it is good for the anointing of the body. A *Romane* being asked how it came to passe that he lived so long? he said *intus melle, & foris oleo*: it is fit for the anointing of the body: therefore those who wrestled of old were called *Aliptæ*.

Their use in naturall things.

ἀλείπλης *qui ungebat*, ἀλειφόμενος *qui unctus fuit, ab* ἀλείφω *ungo.*

Secondly, they haue good use in curing of wounds, the *Samaritane* powred Wine and Oyle in the mans wounds, *Luk.*10.34. and the Figge is good to mature a boyle; the Lord commanded to lay a lump of Figges to *Hezekias* boyle, *Esay.* 36.

For civill uses, the Oyle excelleth the Wine and the Figge, *for by me they honour man*, Iudg. 9. 9. There is *Vnguentum militare*, wherewith their Kings were anointed to goe out as their Captaines before them to the Battell; so *David* was anointed amongst the midst of his brethren to be their Captaine and King, 1 *Sam.* 16. 13. Secondly, there was *Vnguentum convivale*, Eccles. 9.8. *Let not Oyle be wanting to thy head, and let thy clothes*

unguentum { *militare.* *convivale.* *funebre.*

be white. And thirdly, was *Vnguentum funebre,* as that box of Oyntment which was powred vpon Christs head, *Math.* 26. 12.

The spirituall use of these trees.

Now let us consider them in their spirituall uses, as they served for the worship of God; vnder the old Testaments the Wine and the Oyle were used in their Sacrifices, the Oyle in their Meat-offering and the Wine in their Drinke-offering; so in anoynting their High Priests; but the Figge had no use in their Ceremoniall worship; but in his worship under the Gospel the Wine goeth before the Figge or the Oliue, for it is the signe of our Lords bloud in the Sacrament.

These trees fitly represent a good King.

The Oliue, the Vine, and the Figge tree, fitly represent a good King; the Oliue for his fatnesse to cure and heale their wounds, *Esa.* 3. 7. *Non ero Hhobhes, I will not be a healer.* The *Seventie* translateth it, ἰατρὸς *ligator vulnerum*; it is the part of a good Prince to powre Oyle in the wounds of his wounded Subjects. Secondly, the Figge tree for his sweetnesse representeth a good King. 1 *King.* 12. 7. *If thou wilt be a servant unto this people, and serue them this day, then they will serue thee for ever.* So *David* spake mildly and sweetly to the people, 1 *Chron.* 28. 2. *Heare me my brethren and my people.* Thirdly, the Vine-tree representeth a good King; the Wine gladdeth the heart, so *the light of the Kings countenance is life, and his favour is a cloud of the latter raine,* Prov. 16. 15.

חבש *Ligator vulnerum.*

Three refused the Government, *Debora, Gideon,* and *Iephthe.*

The many evils which the Bramble brought with it.

When these trees which were excellent for their fruit had refused the Government, then they made choise of the Bramble for their King; the Bramble represented a bad King. First, the Bramble bringeth forth no fruit; Secondly, the Bramble hath no shadow to shadow the rest; thirdly, *Rhamnus* the Bramble is full of prickles, whatsoever it toucheth it holdeth fast, and it maketh bloud to follow; it was with this sort of thorne wherewith Christ was crowned; the *Italians* call it *Spina sancta:*

ɛta: Fourthly, the fire came from the Bramble and did not onely burne the ſhrubs of the field, but alſo the Cedars which were tall, which might haue ſeemed to be exempted from this tyrannie.

The *Perſians* ſaid of *Cyrus* their King, that he was their Father, and *Darius* their King was κάπηλος, a Vintner who ſold them, but *Cambyſes* their King was δεσπότης their Lord who hardly ruled over them.

πατὴρ.
κάπηλος.
δεσπότης.

The concluſion of this is, a good King is much to be honoured for the great good he doth to his Subjects: Firſt, he is the head of the people, and as all the members of the body will hazard themſelues for the ſafetie of the head, ſo ſhould the ſubjects for the ſafety of their Prince. Secondly, he is the Shepheard, and the Subjects are his flocke, but *who feedeth a flocke and eateth not of the milke*, 1 Cor. 9. 7. Thirdly, he is the husband and his Subjects are his wife, and therefore ſhe is called a widow when ſhe wanteth her King, *Lament* 1. 1. What great lamentation doth a widow make when ſhe wants her loving huſband *Ioſias*, then *ſhe poured her liver out vpon the ground, her eyes failed with teares, and her bowels were troubled*, *Lament.* 2. 11. Laſt, the Prince is the ſoule and the Subjects are the bodie, and the body ſhould doe all things for the good of the ſoule; *he is the breath of our noſtrils*, *Lament.* 4. 12. We ſee how many obligations the Subjects owe to their King.

Concluſion.

CHAPTER III.

Why was God angry with them for chooſing of a King.

1 SAM. 8. 7. *And the Lord ſaid unto* Samuel *hearken unto the voice of the people in all that they ſay unto thee, for they haue not reiected thee, but they haue reiected me that I ſhould not reigne over them.*

God was not angry ſimply with the *Iewes* for chooſing of a King, but becauſe they prevented the time.

KIngly Government being the beſt Government, why was the LORD then angry with the *Iewes* for chooſing of a King?

He was not angry with them ſimply for deſiring and chooſing a King, but for the manner of their choiſe; for God was minded to haue given them a King, but they would not ſtay the Lords leaſure, but anticipated the time; therefore the *Iewes* ſay of them, *comederunt immaturam uvam*, the grape was not ripe enough as yet; wee may ſee that God was minded to haue given them a King, *Deut.* 17. becauſe he telleth them what ſort of King they ſhould chooſe, and what he ſhould doe; and they ſay, that he gaue them three things in commandement when they entered into *Canaan*; firſt, to chooſe a King; ſecondly, to roote out the *Canaanites*; and thirdly, to build a Temple for his worſhip: God was angry with them that they ſought a King ſo long as good *Samuel* ruled over them; he was angry with them becauſe they would haue a King to reigne over them after the manner of the Nations, *Deut.* 17. 14. *I will ſet a King over me like all the Nations round about me, but thou ſhalt ſet them over thee whom the Lord thy God will chooſe*: If they had ſaid to *Samuel*, giue one to reigne o-

Three things given in commandement to the *Iewes* when they entered into *Canaan*.

ver

ver us after thy death, becauſe thy children are corrupt, 1 *Sam.* 8. 3. or giue us one who may governe us in equitie; this had beene no offence to God: but ſimply to deſire a King like the Kings of the Nations, this was their ſinne, and herein they rejected not *Samuel*, but God himſelfe, 1 *Sam.* 8. 7.

Queſt. How was God rejected when they choſe a King, ſeeing Kings reigne by him, *Prov.* 8. and the Kings throne is Gods throne, 1 *Chro.* 29. 23. & 1 *King.* 2. 15.

Anſw. The Lord did reigne over them in both theſe ſorts of Government, but when the Iudges commanded and ruled them, they had not ſuch an abſolute Government as when the Kings reigned over them; the Iudges might make no Lawes, nor take tribute of the people as the Kings might doe; therefore the Lords immediate Government did more appeare when the Iudges ruled them, *Iudg.* 8. 23. *I will not rule over you, neither ſhall my ſonne rule over you, the Lord ſhall rule over you.* And when they rejected *Samuel* here they ſaid in effect, as the *Iewes* ſaid when they diſclaimed Chriſt, *We will haue no King to reigne ouer us but Cæſar*, Ioh. 19. 15. When the Iudges ruled over them then Gods power did more appeare helping them by weake meanes; but when the Kings reigned over them, then Gods wiſedome and his goodneſſe did more appeare in ſetling a government amongſt them, and making their Kings types of Chriſt. And as in Gods miracles his power did more appeare, but in his ordinary courſe working by nature his wiſedome and goodneſſe appeared more; ſo in theſe two formes of Government, his power did appeare more when the Iudges ruled over them; but in ſetling the Kingly government amongſt them, his goodneſſe and his wiſedome did more appeare.

The Iudges had not ſuch abſolute government over the people as the Kings had.

Gods power did more appeare when the Iudges ruled, but his goodneſſe and mercie appeared more when the Kings ruled.

Concluſion. The concluſion of this is, happie is that Kingdome when the King reigneth *a me, per me, & propter me: a me*

when he is sent by the Lord, *per me*, when he is sustained and upholden by the Lord; and *propter me*, when he serues to glorifie God in his Kingdome.

CHAPTER IIII.

What *Samuel* meaneth by *Mishpat Hammelech.*

משפט המלך

1 SAM. 8. 11. *And he said this will be the manner of the King that shall raigne over you, &c.*

משפט מלך
Lex Regis.

KIMCHI saith whatsoever is set downe in this Text, it is lawfull for the King to doe it, and therefore he interpreteth *Mishpat Melech* 1 *Sam.* 8. 8. *This shall be the Law of the King,* or *this is the thing which the King may doe by the Law*; the Chaldie Paraphrast paraphraseth it *Nimusa*, a Law.

נימוסא *Lex, chaldaicè.*

Rambam filius Maymone.

Maymone expoundeth the words in this wise, he shall take your Beasts at the Kings price, and your Oliues and your Vines for to maintaine his servants in the Warres; and he saith *in necessitate omnia pertinent ad jus regis, sed extra necessitatem non pertinent:* But this is not the meaning of the place.

Samuel describeth a tyrant, and not what a King may lawfully doe.

The Lord is describing here to them, that King which he is to giue to them in his wrath, and not what a lawfull King may doe; and *Mishpat* here signifieth not a Law, but the manner and custome of him who should doe such things, as 1 *Sam.* 2. 13. *And the Priests* [Mishpat] *custome was with the people to take the flesh of the sacrifice that did not belong to him.* Here it cannot be translated, it was *the Priests Law*, for it had beene sacrilegious theft in the Priest to haue taken any part of the sacrifice, but that which was due to him. So this should be the

[*Mishpat*]

[*Mishpat*] *or custome of this King* whom God sent in his wrath, that he should take any thing which he pleased from them, although it had not beene for necessary uses; but 1 *Sam.* 10. 25. the word *Mishpat* is taken in another sense, then *Samuel told the people* [*Mishpat Hammelocha*] *the law of the Kingdome, and laid it up before the Arke.* Here *Mishpat* is taken in another sense, how the King should rule the Countrey, and this Booke *Samuel* laid up before the Arke; but this *Mishpat* was not laid up before the Arke, but was set downe as a punishment for that people.

משפט המלכה
Lex Regni.

Now that this King which *Samuel* describeth unto them (whom God sent in his wrath) might not doe these things to his Subjects by lawfull authoritie, the reasons are these.

Reasons prooving that he was not a lawfull King, who is described here.

First, God gaue them this *King in his anger, and tooke him away in his wrath*, Hos. 13. 11. Which cannot be said of any King in whom there is but the least sparkle of goodnesse.

Reason 1.

Secondly, He will take your [*Cerem*] not onely your Vines, but also your Vineyards, as *Ahab* tooke *Naboths* Vineyard; whereas *David* bought from *Arauna* the Iebusite the ground to build the Temple on.

Reason 2.
כרם

Thirdly, He will take their tithes; either he will take these tithes from the Priests, and that had beene sacriledge; or else he will tithe the people over againe, and that had beene too hard a burden for them.

Reason 3.

Fourthly, He will make your young men slaues, and your young women drudges; but the good Kings of *Israel* never did so, they set not the *Israelites* to any servile worke, 2 *Chron.* 2 17. And *Salomon set the Israelites to be overseers over the worke of the Temple, but he set Strangers to doe the servile workes.*

Reason 4.
The Kings of *Israel* made no free men slaues.

When the Holy Ghost describeth a good King, he calleth him *Nadibh*: and εὐεργέτης in the New Testament, *Bountifull Lord*, Luk. 22.

εὐεργέτης.

Queſt. In what Kings were theſe puniſhments accompliſhed?

Anſw. The *Iewes* hold that they were not all accompliſhed in one King, ſome of them were accompliſhed in *Reboboam*, 1 King. 12. 16. ſome of them in *Ahab*, 1 King. 21. and ſome in *Omri*, Micah 6. 16.

Concluſion. The Concluſion of this is, a good King ſeeketh not theirs but them, therefore good ſubjects ſhould anſwer as an Echo, *We and ours are thine*; and the good King or *Nadibb* will anſwere, *I and mine ſhall be ever for you my people.* When the Maſter ſendeth his ſervant away with his reward, and the ſervant doth his dutie faithfully, then it is called συμφονία, *Mat.* 20. 2.

נדיב *Princeps, à munificentia et liberalitate ſic dictus.*

CHAPTER V.

A Difference betwixt the Election of *Saul*, and the Election of *David*.

1 SAM. 13. 14. *The Lord hath ſought him a man after his owne heart.*

FIrſt *Saul* was choſen but out of the tribe of *Benjamin*, but *David* out of the tribe of *Iuda*; and the Kingdome was intailed to him and his poſteritie, but not to the poſteritie of *Saul*. In Chriſts genealogie none is called a King but *David* onely.

Saul was choſen by lot, *David* immediately.

Secondly, *Saul* was choſen by lot, but *David* more immediately by God; and even as *Matthias* when he was choſen by lot, his calling was not ſo ſolemne as *Pauls* was: ſo neither was the calling of *Saul* ſo ſolemne as was the calling of *David*, *Non tam miſit Deus Saulum quàm permiſit populo.*

Thirdly, when he ſpeaketh of *David*, he ſaith 1 *Sam.* 13.

13. 14. *Quæsivi, Bikkesh est diligenter inquirere, Cant. 3. Exod. 4. 19. 2 Sam. 22. 33.* And he was as glad in finding of him, as the Widow was when shee found her groat, who called in her neighbours to rejoyce with her when she had found it, *Luk. 16. 9.*

בקש *diligenter inquirere.*

Fourthly, *Quæsivi mihi, est dativus Commodi. Zach. 9. 9. Behold thy King commeth unto thee*; that is, for thy profit and benefit. So *David* was the King that would serue for the Lords glory.

Mihi est dativus commodi, id est, in commodum meum.

Fiftly, he chose *David* according to his owne heart, this was *verbum amoris*; and there was great similitude betwixt *Davids* heart, and Gods owne heart. The *Iewes* obserue concerning *David*, that when he had sinned in numbring of the people, God said to the Prophet, *Goe tell David, 2 Sam. 24. 12. 1 Chron. 21. 10.* Giving him no other title but *David*; as *Kimchi* marketh upon that place; but when he had a purpose to build a house for the Lord, then he said *Goe tell my servant David, 2 Sam. 7. 5. 1 Chron. 17. 4.* Shewing what account he maketh of such, and how acceptable men are to him, when they seeke his glory, and the good of his Church. So when the people had committed Idolatry, the Lord calleth them *Moses* people, *Goe get thee downe, for thy people which thou broughtst out of Ægypt, haue corrupted themselues, Exod. 32. 7.* He calleth them not my people, because they were blotted with such a blot as was not to be found in his children, *Deut. 32. 5.* Now because *David* was a King fit for Gods worship, see how friendly he speakes of him, *I haue sought to me a man*; that is, an excellent man.

How the Lord calleth *David* his servant.

Why God called the Israelites *Moses* people.

Sixtly, *according to my heart*; I made not choise of him for his comely stature, as the people made choise of *Saul*, but I chose him because he was a man according to mine owne heart.

God chose not *David* for his stature.

The Conclusion of this is, 1 *Sam. 16. 7. a man judgeth*

Conclusion.

Carneos habere oculos quid.

according to his eyes, but the Lord looketh to the heart; the Lord hath not eyes of flesh, Iob 10. 4. That is, he looketh not to outward qualities as men doe; but his eyes peirce into the heart; and he made choise of *David*, because he saw his heart was upright. The heart of the Prince is the object of the eye of God.

CHAPTER VI.

Of the anoynting of their Kings, and whether the Kings and Priests were anoynted with the same Oyle or not.

PSAL. 89. 27. *I haue found* David *my servant, with my holy Oyle haue I anointed him.*

How the anointing of the Kings and Priests pertaineth to the Iudiciall Law.

ALthough the anointing of the Kings and Priests was a thing ceremoniall under the Law, yet thus farre it falleth under the Iudiciall Law: first, what Kings and their sonnes succeeding them were anointed; secondly, whether the Priests and the Kings were anointed with the same Oyle or not.

There were three sorts of persons anointed under the Law, Kings, Priests, and Prophets.

All the Priests were anointed at the first.

All the Priests were anointed at the first, both the high Priests and the inferior Priests, *Levit.* 8. but afterwards onely the high Priest was anointed and his sonnes after him, *Levit.* 6. 21. & 21. 10. & 16. 32. therefore he was called the anointed of the Lord.

How the Priest was anointed.

The Priest when he was anointed, first, he was anointed with Oyle, secondly, sprinkled with bloud, and thirdly, with bloud and oyle, *Levit.* 8. The first was upon his head, the second upon his flesh, and the third upon his garments.

So

So the King was anointed, but the Kings ſonne was not anointed, if his father was anointed before him; one anointing ſerved for both, becauſe the Kingdome is the Kings inheritance for ever, *Deut.* 17. 20. But if there had beene a ſedition, they did anoint him, to pacifie the people, and ſettle the ſedition, and to make knowne who was the right King; as *Salomon* was anointed, becauſe of the ſedition of *Adonijah*; 1 *King.* 1. and *Ioaſh* becauſe of *Athalia*, 2 *King.* 11. and *Ioahaz* becauſe of his brother *Iehojakim*, 2 *King.* 23. 30.

What Kings were anointed.

Whether were the Kings and Prieſts anointed with the ſame Oyle or not?

Maymone in his Treatiſe of the Implements of the Sanctuary, *cap.* 1. *ſect.* 4.

Queſt.

There were foure Kings anointed at the firſt with common Oyle, called the Oyle of *Balſom*; but not with holy Oyle. Firſt, *Saul* was anointed with this common Oyle when *Samuel* firſt anointed him, this was done in *Rama*, where neither the Sanctuary nor holy Oyle were; ſecondly, he who was anointed with this common oyle was *David* by *Samuel* at *Bethlehem*; thirdly, *Haſael* and *Iehu* by one of the children of the Prophets, 2 *King.* 9. 1. And the *Iewes* ſay, that thoſe who were anointed by the Prophets, were anointed with common Oyle; but thoſe who were anointed by the high Prieſt were anointed with holy Oyle.

Anſw.

Foure Kings anointed both with cõmon oyle, and with the holy oyle.

But *Saul* when he was made King over *Iſrael* at *Mizpeh*, was anointed with the holy oyle by the high Prieſt, and *David* was anointed with the holy Oyle at *Hebron* and at *Ieruſalem*; when they were anointed before by the Prophets, it was but a preparation to this holy Oyle.

The Church of *Rome* holdeth that the King and the Prieſt were not anointed with the ſame Oyle, that they may advance the Pope aboue Princes: their reaſon is this;

Becanus de jure regio.

None that had the holy Oyle upon his head might

Object.

lament for the dead. *Levit.* 21. 10. But the King might lament for the dead; therefore he was not anointed with the same Oyle wherewith the high Priest was anointed: they proue that the King might lament for the dead, as *David* did for *Absolom*, 2 *Sam.* 18. 33. so for *Abner*, 2 *Sam.* 3. 21.

Answ. Although the King and the Priest were both anointed with the same oyle, yet the Priest is forbidden especially to lament for the dead, becauſe he was a more vive type of Christ than the King was; and concerning *Davids* mourning after the Beere; *R. Indah* answereth, that *David* did this to purge himselfe, that he was not guiltie of the bloud of *Abner*; and the Text saith, *that the people and all Israel understood that day, that it was not of the King to slay Abner the sonne of Ner*, 2 *Sam.* 3. 27. The ceremony gaue place here to the necessitie, he mourned that he might take the suspition out of the hearts of the people: and for his mourning for *Absolom*, his passion miscarried him.

Why the high Priest might not mourne for the dead.

Why *David* mourned for *Absolon* and *Abner*.

Now the reasons proving that they were both anointed with the same sort of Oyle are these.

Reason 1. Firſt, the Oyle wherewith the Kings were anointed, is called the holy Oyle: *with mine holy Oyle haue I anointed him*, Psal. 89 27.

Reason 2. Secondly, these are the two *Oliue branches that stood before the Lord, Zach.* 4. 11. The Chaldie Paraphrast paraphraseth it thus; those are *Zerubbabel* and *Ioshua*, the Prince of the people, and the high Priest; becauſe they were both anointed with the same sort of Oyle.

Obiect. But there was none of this sort of Oyle in the second Temple, therefore the high Priest in the second Temple was not called *Vnctus Iehovæ*, but *vir multarum vestium*; he was distinguished then from the rest of the Priests by the severall Ornaments which he wore, but not by his anointing.

Although

Although there was no materiall oyle in the second Temple, wherewith they anointed the King and Priest, yet the spirituall anointing was figured here, by the comparison taken from the anointing in the Temple. So *Nehem.* 7. 65. there was neither *Vrim* nor *Thummim* in the second Temple, yet by the forme in the first Temple he expresseth what Priests shall be in the second Temple.

Answ.

Thirdly, the King was in dignitie aboue the high Priest, but onely when the Priest asked counsell at the Lord for him, the high Priest stood when the King sate in the house of the Lord, 2 *Sam.* 7. 18. Is it probable then that he was anointed with an inferiour sort of oyle to that wherewith the Priest was anointed?

Reason 3.

A comparison betwixt *Davids* anointing and Christ, *David* was thrice anointed; first, in *Bethlehem* secretly by *Samuel*; secondly, at *Hebron*; and thirdly, at *Ierusalem*: so Iesus Christ was anointed in the wombe of the Virgin; secondly, this anointing manifested it selfe more when he taught at *Nazaret*, *Luk.* 4. 13. 14. see *Act.* 7. 37. 38. And this anointing was fully manifested in his resurrection, *Psal.* 45.

David thrice anointed, so was Christ.

David was anointed a King, but he was not an anointed Prophet to attend upon that calling onely, as *Esay* and *Ieremiah*; but Christ was anointed both King and Prophet: *Melchizedeck* was a King and a Priest, but he was not a King, Priest, and Propher, as Christ was. *Samuel* was a Priest and a Prophet; but he was not a King, Priest, and Prophet, as Christ was. There was never any anointed King, Priest, & Prophet, but Christ onely, and we are made in him *regale sacerdotium*, 1 *Pet.* 1. 9. *a royall Priesthood.*

None anointed King, Priest, and Prophet, but Iesus Christ.

It may be asked seeing all the children of God are called *Mesichim*, or Christs, whether is this Christs proper name, or is it an appellatiue name?

Quest.

Answ. It is but his appellatiue name, and Iesus is his proper name, but yet by way of excellencie, it is appropriate to Christ; all Christians are *Mesichim*, but Christ is *Hamesshiah*, that anointed of the Lord, *Luk.* 2. 26. He is not so much called the anointed *in concreto*, as the oyle *in abstracto*, *Esay* 10. *I will take away the yoke for the Oyles sake*, that is, for the anointeds sake Iesus Christ.

Christ called the oyle.

Conclusion. The Pope claimeth to be aboue Kings in his anointing, in state, and worldly dignitie; therefore this sheweth him to be that man of sinne, who *exalteth himselfe aboue all that are called gods*, 2*Thess.* 2. 4. that is, aboue all Princes and Kings.

CHAPTER VII.

How the Kings of *Iudah* and *Israel*, brake this Commandement in multiplying riches.

DEVT. 17. 17. *Neither shall he greatly multiply to himselfe silver and gold, &c.*

How the Kings of *Iuda* and *Israel* might multiplie riches.

ITis lawfull for Kings to multiplie riches by lawfull meanes; first, of their owne proper inheritance, 1 *Chron.* 29. 3. this the Hebrewes call *Segulla*, *I haue of my owne proper good.* Secondly, the King may multiply his riches by husbandry, as *Vzzia* did, 2 *Chron.* 26 10. So by tributes and gifts given unto him by other Nations, 2 *Chron.* 17. 5. in token of their homage and subjection. So with things purchased by lawfull warre from captiues, 2 *Sam.* 8. 10. and 1 *Chro.* 18. 22. 2 *Chro.* 15. 7. So for the safetie of his Country, and for the good of his Subjects, he may require tributes and taxations from the people, and more than ordinary Subsidies, which

which all turnes to their good: for as the vapours which are drawne up to the Clouds, are not reſerved there, but are ſent downe to the earth againe to water it, and to make it fruitfull; ſo the Subſidies which the King exacteth from the people this wayes, come backe againe to their uſe, to keepe and to defend them.

How *David* came by his riches.

David had great riches, and he got his riches three wayes: firſt by his tributes; ſecondly, by the ſpoyle of his enemies; for he fought twentie battels, and got all the ſpoyle from the enemies; and thirdly, he had *argentum capitationis*, the pole-money of all the people; and all this he laid up for the building of the Temple of the Lord; therefore he ſaith 1 *Chro.*22.14. *Now behold* [*Begnaneÿ*] *in my povertie or affliction, I haue prepared for the houſe of the Lord an hundreth thouſand talents of gold, &c.* Why calleth he it, his povertie? becauſe he had nothing but that which he had from the Lord, 1 *Chron.* 29.16. And therefore he would returne it backe againe for the building of a houſe to him: here *David* multiplied ſilver, but not contrary to the law. So *Salomon* exceeded all the Princes of the earth in riches, his Dominion was from the river of *Egypt* to *Euphrates*; and from *Libanus* Northward, to the Mediterran Sea, all thoſe were tributaries to him; the Queene of *Sheba* brought out of *Arabia Felix* much ſpices to him, 1 *King.* 10. And he had three Navies that came home every third yeere with gold and pretious ſtones; and the whole twelue tribes payd tribute to him: he did not here contrary to the law, that the King ſhould not multiplie riches, but that bleſſing was then fulfilled in him which was made to *Abraham*, that his ſeede ſhould poſſeſſe, from the river of *Egypt* to *Euphrates*.

בעניי *in afflictione mea.*

Salomon how he came by his riches.

The Law ſaith, *Deut.* 17. 17. *Non multiplicabit ſibi valde* [*lo jarbe lo meod,*] in 2 *Chron.*32.27. it is ſaid of *Hezekias* that he had *exceeding much riches:* [*Harbe meod,*] the

לא ירבה לו מאד

the very ſame words which are in the interdiction, did *Hezekias* gather his riches contrary to the law here? Not; the meaning of the law then is this, that a King ſhould not multiplie gold and ſilver, to put his confidence in them, or for unneceſſary uſes; and it ſeemeth that *Salomon* brake not this law untill the Temple was built, the Citie enlarged, and the warres ended; then for him in his old age to lay ſuch heavie tributes and taxations upon the people, was to multiplie riches unto a wrong end: when *Salomon* gaue gold and ſilver at *Ieruſalem* as plenteous as ſtones, 2 *Chro.* 1. 15. This was lawfull to giue to his Subjects, but *Eccleſ.* 2. 8. he ſayes, *I gathered me alſo ſilver and gold,* when he gathered it onely to ſatisfie his covetous deſire, and not for neceſſary uſes, that was the tranſgreſſion of the Law.

The next part of the interdiction was this, that he ſhould not multiplie horſes to himſelfe.

The end of this interdiction was firſt, to take away all commerce and dealing with the *Egyptians*; for having commerce with the *Egyptians*, & bringing horſes from thence, they were in danger to be infected with Idolatry. Secondly, he forbad them to multiply horſes, leaſt they ſhould truſt in them, *Pſal.* 20. 7. *Some truſt in Chariots, and ſome in Horſes, but we will remember the name of the Lord our God.* He forbad to multiply horſes to truſt in them, therefore the Lord commandeth *Ioſhua* 11. 6. *Thou ſhalt hough their horſes,* [*Tegnakker Suſehen*] *ſubnervabis equos,* thou ſhalt not kill them, but cut the maſter-ſinew, and make them unfit for any ſervice and warre hereafter, that they might doe no ſervice againſt the people of God afterwards: they might take Camels and Aſſes in the Battell, *Numb.* 31. 11. and ſuch beaſts as were not fit for the warres, and if at any time they reſerved any of the Horſes, it was but a ſmall number: ſo we ſee 2 *Sam.* 8. 4. that *David* of a thouſand Chari-

ots

Why God forbad them to multiplie.

תעקר סוסהן
Subnervabis equos.

Ioſhua why commanded to hough the horſes.

ots and seaven hundreth horsemen which he tooke in the warres, *reserved onely horses for an hundreth Chariots*; but he houghed all the rest of the Chariot horses, he left them so, that they might serue for other uses, but not for the warres, and he reserved here but the tenth part of them; *Salomon* at the first was commended for the multitude of his horses, because he kept them for the defence of the Countrey; but the Law forbiddeth to keepe them for unnecessary uses, for ostentation, or for trusting in them, and so *Salomon* fell afterwards to multiplie horses and gold exceedingly, but not for necessary uses; and see how *Esay* is a Commentary to this law, *cap.* 2. 7. 8. and sheweth us the end of this interdiction, when he saith, *the land is full of silver and gold, neither is there any end of their treasures; their land is also full of their horses, neither is there any end of their Chariots; their land is also full of Idols.* Here we see why the Lord forbiddeth them to multiplie horses, because these drew them to make a league with Idolaters, and made them worship Idols.

When horses and silver may be multiplied.

Multiplying of horses and gold, draw them to Idolatrie.

Thirdly, the King is forbidden to multiplie Wiues, *Pro.* 31. 3. *Giue not thy strength to women, nor thy wayes to that which destroyeth Kings*; the Heathen Kings gaue themselues much to haue many wiues: *Assheuerus* commanded, that through all his Provinces which were an hundreth twentie and seaven, that the most beautifull Virgins should be brought to him, *Esth.* 2. 3. And *Darius* had as many wiues as there are dayes in the yeere; but *Salomon* exceeded them all in the number of his wiues.

The heathens multiply Wiues.

Iustini. lib. 12.

The number of *Salomons* Wiues and Concubines are reckoned diversly, 1 *King.* 11. 3. it is said that he *had seuē hundreth wiues Princesses, and three hundreth Concubines:* but *Cant.* 6. 8. there *are sixtie Queenes and eightie Concubines, and Virgines without number*: where he alludeth

The reconciliation of these two places 1 *King* 11. 3 and *Cant.* 6. 8 concerning *Salomons* Wiues.

to the number of *Salomons* wiues: *Genebrard* goeth about to reconcile the places this wayes, that *Salomon* at the first had but sixtie Queenes, and eightie Concubines; but afterward their number came to seven hundreth wiues, and three hundreth Concubines; but this reconciliation cannot stand; for then it should follow that *Salomon* wrote the *Canticles* before he repented; but the true reconciliation is this, although he had seven hundreth Queenes, yet he had sixtie of them who were most in favour with him, and honoured by the people, and these are set downe, *Cant. 6. 8.* and they were brought forth that day that *Salomon* maried *Pharaohs* daughter, and when *they saw her, they praised her beautie and dignitie*, and they said, *who is shee that looketh out at the windows as the morning*; the whole number of his Wiues and Concubines seemeth to haue beene a thousand, *Eccles. 7. 28. Of men I haue found one of a thousand, but I haue not found a woman amongst these thousands.*

Sixtie Queenes which were in favour with him.

This Law that the King should not multiplie wiues, the *Iewes* restrained it to eighteene wiues; they say that *David* the King had sixteene wiues, 2 *Sam* 15. 16 *the King left ten women which were Concubines to keepe the house*; these Concubines were his wiues, and besides it is said, 1 *Chro.* 3. 6. that he had six wiues moe, in all he had sixteene. So *Rehoboam* had eighteene wiues, 2 *Chro.* 11. 21. And they adde farther, that *David* had six wiues before *Nathan* came to him, 2 *Sam.* 3. 13. then the Lord said unto him, 2 *Sam.* 12. 8. *if that had beene too little for thee, I would haue evermore given thee such & such things*; the word is twice repeated here [*Cahenna ve cahenna*] *quot illæ quot illæ*, twelue moe make in all these eighteene wiues which *David* might haue had; and the *Targum* paraphraseth that place, *Deut.* 17. 17. *Ne multiplicet uxores ultra octodecem, ne depravent cor ejus*; and *Salomon Iarchi* upon *Deut.* 17. he shall not multiplie wiues aboue

The *Iewes* restraint of multiplying wiues.

כהנה וכהנה

aboue eighteene, becauſe we finde that *David* the King had but eighteene wiues. Yee ſee upon what a ſandie ground they build this: they ſay that *David* and *Rehoboam* brake not this commandement, becauſe they contained themſelues within the number of eighteene; but *Salomon* who exceeded the number, he brake the commandement.

To multiplie wiues was altogether againſt the law; for *they two ſhall be one fleſh*, bindeth him as well that ſitteth upon the throne, as him that draweth the water and heweth the wood: but this to multiply horſes and gold, is but *ſecundum quid* againſt the Law; that is, it is not ſimply forbidden, but onely for unneceſſary uſes, and to put their truſt in them; but to enable them for the defence of their Countrey, and benefit of the Eſtate; that is not forbidden.

Multiplying of wiues was againſt the Law.

Multiplying of horſes not altogether againſt the Law.

CHAPTER VIII.

A compariſon betwixt *Salomons* Kingdome and Chriſts.

PSAL. 89. 2. *His throne ſhall be eſtabliſhed as the Moone, and ſhall endure as the Sunne before me.*

DAVID prayed for his ſonne *Salomon*, that the *Lord would giue his Iudgements to the King*, and he compareth his Kingdome to the Moone; for as the Moone borroweth her light from the Sunne, ſo he beggeth of the Lord, that he would giue light to his ſonne *Salomon* to direct him: and as Aſtrologians obſerue, that when the Moone is joyned with a bad

Salomons Kingdome compared to the Moone.
Simile.

Planet, then her influence is bad; but when she is joyned with a good Planet, then her influence is good; so *Salomon* in his Government when he was joyned to Idolatry, and strange women, then there was a bad influence upon his Government; but when he tooke the direction from the Lord, then his Kingdome flourished.

Plinius de Gemmis. Simile.

There is a stone in *Arabia* called *Selenites*, which groweth with the Moone, and decreaseth with it; when the Moone is in the wane, yee cannot see the stone in the perfect colour; but when the Moone is at the full, then the stone groweth againe to the full: so *Salomons* Kingdome, as long as he got light from the Lord it waxed; but when he turned once from the Lord, it decayed daily. Last, it was like the Moone, the Moone in twentie eight dayes finisheth her course, fourteene dayes to the full, and fourteene to the wane; so from *Abraham* to *Salomon* fourteene generations, then the Moone was at the full; then from the end of *Salomons* dayes untill *Zedekiah* were fourteene generations; and then his Kingdome decayed and waned.

Salomons kingdome like the Moone in waxing and waning.

Salomon the King when he judged *Israel* he sat in a throne, 1 *King*. 10. 18. *and the King made a great throne of Ivorie, and overlaid it with the best gold*; the throne had six steps, and the top of the throne was round behinde, and it stood in the porch of Iudgement where he judged the people, 1 *King*. 7. 7. and there were stayes in each side in the place of the seat, and two Lyons stood behinde the stayes, and twelue Lyons stood there, sixe on the one side and sixe upon the other upon the sixe steppes, *and there was not the like made in any Kingdome*, 2 *Chron*. 9. 17. This throne of *Salomon* was called *Solium Domini*, because he judged the Lords judgement there; and it differed from that pillar which stood in the Temple, for that was a pulpit in which they read the Law, 2 *Chro*. 6. 13. and it was called [*Cijor*] but this throne

The difference betwixt *Salomons* throne of *Ivorie* and the brazen scaffold.

כיור *Suggestus.*

throne was called *Ciſſe*, and it ſtood in *Domo Libani*, next adjacent to the Queenes Palace; it was made of Ivory, which was in great requeſt amongſt the *Iewes*; and *Salomon* alludeth to it, *Cant.* 4. 6. *thy necke is like a Tower of Ivorie*.

כסא *thronus.*

Alluſion.

There were ſixe Lyons upon the one ſide as he went up to his throne, and ſixe upon the other, a Lyon at every ſteppe; theſe Lyons on every ſide ſignified that all the twelue tribes were ſubject to *Salomon*, and acknowledged him as their King; and the two Lyons which ſtood before the ſtayes ſignified, that the two tribes *Iuda* and *Benjamin* ſhould not depart from *Salomon*, but continue with him, and his poſteritie, to be ſtayes to uphold his Kingdome; which was ſignified by the garment of *Ahija* the *Shilonite*, rent in twelue peices, ten were given to *Ieroboam*, and two onely left to *Rehoboam Salomons* ſonne, 1 *King.* 11.

What the Lions ſignified on every ſide of the Throne.

And the *Iewes* write, that as he aſcended upon every ſteppe or degree to his throne, a cryer cryed to him thus; upon the firſt ſteppe he cryed, [*lo titeh Miſhpat*] *judicium ne inclinato*, wreſt not judgement; ſecondly, when he aſcended upon the ſecond ſteppe he cryed unto him, [*lo tikir panim*] *perſonam ne reſpicit*, accept no perſons in judgement; when he aſcended upon the third ſteppe, he cryed unto him, [*lo tikahh ſhohher*] *munus ne recipito*, take no bribes; when he aſcended upon the fourth ſteppe, he cryed [*lo tittang lech aſherah*] *non plantabis lucum*, thou ſhalt not plant a grove; when he aſcended upon the fift ſteppe he cryed unto him [*lo takim lech matzebah*] *noli erigere ſtatuam*, ſet not up a pillar; when he aſcended upon the ſixt ſteppe, he cryed unto him [*lo tizbahh ſhor*] *ne mactato bovem*, kill not an Oxe, that is, ſacrifice not to Idols: as he aſcended by degrees, ſo the admonitions did grow by degrees, from juſtice to haue a care of religion; and as the *Iewes* had *Pſalmos*

The admonitiõs which they gaue the King when he aſcended to his Throne. *In Zonorenma P. Shophat.*

1 לא תטה משפט

2 לא תכיר פנים

3 לא תקח שוחד

4 לא תטע לך אשרה

5 לא תקים לך מצבה

6 לא תזבח שור

graduum, Pſalmes of degrees which they ſang when they aſcended to the Temple; ſo theſe were *admonitiones graduum*, that he ſhould not pervert juſtice, that he ſhould abſteine from Idolatrie, that he ſhould not plant a groue, nor erect a pillar for Idolatrous worſhip, and that he ſhould not ſacrifice to Idols. The twelue Princes of *Iſrael* ſat round about this throne; and Chriſt alludeth to this forme, *yee ſhall ſit upon twelue thrones, judging the twelue tribes*, Luk. 22. 30.

Alluſion.

A compariſon betwixt *Salomon* and *Chriſt.*

Now let us compare *Salomon* with Chriſt;

1 Firſt, in their name, *Salomon* was *jejidia*, beloved of God, but Chriſt was the onely beloved ſonne of his Father.

2 Secondly, in his anointing, *Salomon* was onely anointed, and all the reſt of his brethren ſecluded from the Kingdome; but we are anointed by Chriſt, and receiue grace for grace from him, *Ioh.* 1. 16. and are made *coheires with him*, Rom. 8 17. in his Kingdome; here is a greater than *Salomon.*

3 Thirdly, *Salomon* was crowned his Father being aliue, here was *Leo & catulus Leonis*, the Lyon and the Lyons whelp; ſo Chriſt *thought it not robbery to be equall with the Father*, and to reigne with him, *Phil.* 2. 6. here is a greater than *Salomon.*

4 Fourthly, *Salomon* was obedient to his Parents, ſo Chriſt, *Ioh.* 8. 49. *I honour my Father*, that is, my heavenly Father, *and he went home and was obedient to his Parents*, *Luk.* 2. 51. Here is a greater than *Salomon.*

5 Fiftly, by *Salomons* mariage, friendſhip was made up betwixt *Egypt* and *Iſrael*; but Chriſt marrying his Church, friendſhip is made up betwixt God and man; here is a greater than *Salomon.*

6 Sixtly, in the extent of his Kingdome, *Salomons* Kingdome reached but from the Mediterran Sea to *Euphrates*; but Chriſts Kingdome reacheth to the ends of the earth,

earth, *Psal.* 2. 8. *I will giue thee the ends of the earth for a possession*; here is a greater than *Salomon.*

7

Salomon exceeded all the Princes of the world in riches; but *in Christ are hid all the treasures of wisedome and knowledge, Col.* 2. 3. here is a greater than *Salomon.*

8

Christ and *Salomon* compared in pietie.

Let us compare *Salomons* pietie and Christs, *Salomon* built the Temple; but Christ was both the Temple, Priest, Sacrifice, and Altar; *Salomon* offered an hundreth thousand Bullockes; but Christ offered a greater Sacrifice, even himselfe upon the Crosse; here is a greater than *Salomon.*

9

The Kings of the earth were subject unto him, but Christ *Revel.* 17. 14. had written upon the hemme of his garment, *Rex regum, & Dominus dominantium,* the lowest thing which is in Christ, is aboue all the Princes of the earth; here is a greater than *Salomon.*

10

When *Salomon* went to the Temple, *he had foure and twentie thousand to guard him with their Targets out of Libanus,* 1 *Chro.* 27. 1. and 2 *Chro.* 11. 12. and when he went to bed, he *had threescore valiant men about him of the valiant of Israel, Cant.* 3. 7. But Christ hath *ten thousand times ten thousand, and thousands of thousands of Angels attending him, Revel.* 5. 11. here is a greater than *Salomon.*

11

Christ and *Salomon* compared in wisedome.

Let us compare them in their wisedome, *Salomon* for his wisedome *had a large heart, like the sand of the sea,* 1 *King.* 4. 29. Obserue his wisedome in deciding the matter betwixt the two women, 1 *King.* 3. the thing was done in the night, there were no witnesses, no probable conjectures favouring the one more than the other, the allegations of the Mothers both alike, no difference betweene the childrens age; *Salomon* gathered that shee was the mother who had the bowels of compassion towards the infant; *Counsell in the heart of man is like deepe waters, but a man of understanding will draw it out.* Pro. 20. 5.

5. *Salomon* by his vnderſtanding drew out here who was the mother of the liuing childe, but he muſt haue ſome meanes whereby to know this; but Chriſt to whom darkeneſſe is as light, he ſeeth the ſecrets of the heart, and *all things are naked before him, Heb.* 4. 13. here is a greater than *Salomon.*

12 His Iuſtice in puniſhing *Ioab* and putting *A biathar* from the Prieſthood; but Chriſt ſhall put downe all his enemies, and purge his Church of hirelings, *Mat.* 21. 12. here is a greater than *Salomon.*

Laſtly, all the earth ſhall be bleſſed in *Salomon.* When the *Iewes* bleſſe any man, they pray for him after this manner, *Beneficus ſit tibi Deus ac liberalis, ut præſtitit ſe erga ſeruum ſuum Salomonem*, this was but fulfilled in type in *Salomon*; but the truth was fulfilled in Chriſt, *Eſa.* 65. 16. *He who bleſſeth himſelfe on the earth, ſhall bleſſe himſelfe in the God of truth:* & he concludeth this *Pſalme* for *Salomon, Amen, Amen, Pſal.* 72. 19. *Salomon* was not he that could effectuate the prayers of the Church; but Chriſt is that *true and faithfull witneſſe, who is yea and Amen, Revel.* 3. 14.

Queſt. Arguments prooving *Salomons* repentance.

Salomon being ſuch a vive type of Chriſt, whether might he haue beene thought to haue beene a reprobate or not?

Anſw. He cannot be thought to be a reprobate; for firſt,

Reaſon 1. He was the Penman of the Holy Ghoſt, & they were holy men, *Luk.* 1. 70. *As he ſpake by his holy Prophets.*

Reaſon 2. The Lord heard *Salomons* prayer, and accepted of his ſacrifices, 1 *King.* 3. 6. which he never did in any oblation of the wicked, *Eſay* 1. 11. 12. 13. ſo *Ioh.* 9. 31. *We know that God heareth not ſinners*, that is, Impenitent ſinners. See *Pro.* 15. 8.

Reaſon 3. Thirdly, He is ſet downe as an example of Imitation, 2 *Chro.* 11. 17. *Rehoboam in the firſt three yeares of his Raigne followed the footſteps of David and Salomon*; hence it

it followeth, that *Salomon* being set downe as an example of Imitation for good, that he died a penitent and reconciled to God; and as the evill beginnings of *Manasseh*, discommended the evill end of *Ammon*; so the good beginnings of *Rehoboam*, commended the good end of *Salomon*.

Salomon set downe as an example of good.

When the Kings of *Iuda* and *Israel* are set downe for examples, these Rules are to be observed.

Rules to be observed concerning examples.

Firſt, when the wicked father liueth in his sinnes, and dieth in his sinnes, and his sonne is said to walke in his wayes, and follow his example, then the bad sonne died miserably as his father died. 2 *King.* 15. 9. *Zachariah* is said *to haue done that which was evill in the sight of the Lord, as his fathers had done; he departed not from the sinnes of Ieroboam, the sonne of Nebat, who made Israel to sinne.*

Regula 1.

Secondly, when the wicked King repenteth him of his sinnes, and his bad sonne is said to follow his example, then it is to be understood, that he followed his example in his first yeares, and sinfull dayes. Example. 2 *King.* 21. 20. it is said of *Ammon, that he walked in all the wayes that his father Manasseh walked in, and served Idols which his father Manasseh served*; This is to be understood onely of *Manasses* first dayes, and not of his last dayes, when he repented him of his wickednesse.

Regula 2.

Thirdly, when a bad King repented him of his wickednesse, and his sonne is commended for following of his wayes; then it is to be understood, that he followed him in the end of his life, and not in the beginning; as 2 *Chron.* 11. 17. *Rehoboam in the first three yeares of his Reigne followed the footsteps of David and Salomon.*

Regula 3.

Fourthly, If the beginning of a King be good, and his end bad, then his sonne is never said to walke in his wayes, although he be a good man. Example, *Asa* be-

Regula 4.

gan well, yet becauſe he fell away, 2 *Chron.* 10. 10. therefore good *Iehoſaphat* is never ſaid to walke in his wayes. And the Lord giueth the reaſon of this, *Ezek.* 16. 24. *when a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, his former righteouſneſſe ſhall be no more remembred.* And againe, *when the wicked turneth away from his wickedneſſe, and doth that which is lawfull and right, he ſhall liue.*

Salomon is cenſured by the Holy Ghoſt, not that he had utterly forſaken God, but that he went not fully after the Lord; or that his heart was not perfect as was the heart of *David* his father.

Concluſion. The Concluſion of this is; *Salomons* Kingdome flouriſhed ſo long as he followed the Lord; therefore Religion is a ſtrong pillar like *Iakin* or *Bognaz* to uphold a Kingdome; otherwiſe it will ſtand but upon brickle feete of yron and clay, as *Nebuchadnezzars* Image did, *Dan.* 2. 33.

CHAPTER IX.

Whether *Rahab* was a betrayer of the Citie of *Iericho* or not?

IOSH. 2 1. *And the Spyes came into an Harlots houſe, named* Rahab, *and lodged there, &c.*

Things obiected againſt Rahab for receiving the Spyes. IT may be ſaid againſt *Rahab*, firſt that ſhee was an Harlot, and therefore no marvell that ſhe was ſo readie to betray the Citie in which ſhe was borne, receiving the Spyes into her houſe.

Secondly, when the King ſent unto her, ſhe anſwered him not as a dutifull Subject ought to haue done, but hid

hid the Spyes in her houſe, and let them downe by a Cord through the window, and taught them how to eſcape, and when the Searchers came to ſeeke them, ſhe ſaid, *ſhe knew not what men they were, or whither they were gone*; whereas in the meane time, ſhe had brought them up to the roofe of the houſe, and hid them with the ſtalkes of Flaxe, which ſhe had laid upon the roofe in order, *Ioſh.* 2. 6.

Obiect.

But it may be ſaid in defence of *Rahab*, that the knowledge which ſhe had from the Lord exempted her from treaſon, as not being bound any more by the common Law, ſhe becomming now a member of the Church, and ſo had no more to doe with that Societie wherein ſhe lived before.

Anſw.

Grace takes not away the bonds of nature.

Grace taketh not away the bonds of nature, neither doth the Law of God take away the Law of nature, but rather eſtabliſheth it, 1 *Pet.* 2. 5. *Feare God and obey the King*: a King and his Subjects are Infidels, ſome of his Subjects are converted to the faith, as it fell out in the Apoſtles dayes, that the Emperors remaining Infidels, yet ſundry of their Subjects were converted to the Chriſtian faith. Did their Chriſtianitie looſe the bond of obedience which they ought to their Emperour? God forbid; but confirmed it rather, therefore the Apoſtle willeth *to make all ſort of ſupplication for them*, 1 Tim. 2. 1.

Rahab was free of treaſon.

But *Rahab* was free from the crime of treaſon, for firſt God revealed unto her, that the *Iſraelites* were to take this Citie, and deſtroy it. Secondly, ſhe knew that whether ſhe had diſcovered the Spyes, or hid them, yet the Citie ſhould be deſtroyed: wherefore it was beſt for her in the deſtruction of the Kingdome which ſhe could not ſaue, to ſaue her ſelfe, and her own houſhold; and here ſhe conformed her will to the will of GOD; and as he is no traytor, who yeeldeth an Hold to the

Prince of the Land, although it be contrary to the will of him, who hath commandement over the Hold: so when *Rahab* yeelded the Citie to the Lord, contrary to the will of the Inhabitants of *Iericho*, she is not to be reputed a betrayer of the Citie for that. *Heber* the *Kenite* and his wife made a covenant with the *Canaanites*, and a covenant with the *Israelites* the people of God; now there was warres betwixt the *Israelites* and the *Canaanites*; *Sisera* the *Canaanite* flieth into the tent of *Iael* the wife of *Heber* the *Kenite*; What shall she doe in such a case? If she kill *Sisera*, then she breaketh her covenant with the *Canaanites*; and if she let *Sisera* goe free, then she will fight against the people of God, and destroy them; here her wisedome teacheth her what to doe, to kill the *Canaanite* with whom she had onely a civill league, and to saue the *Israelites*, with whom she had both a spirituall and a civill league.

Heber made a covenant with the *Canaanites* and with the *Israelites*.

Iael had a civill league with the *Canaanites*, but a civill and spirituall league with the *Israelites*.

There were three sorts of the Nations, with some they might haue *fœdera commerciorum*, as *David* and *Salomon* made with the King of *Tyrus*, 2 *Sam.* 5. 11. 1 *King.* 5. 12. of whom it is said, he made this covenant with them, *according to the wisedome which God had given him.* So Christ sought water of the woman of *Samaria*, and *David* fled to the King of *Gath* for a refuge. Secondly, there were the *Ammonites* and the *Moabites*, *Deut.* 23. 6. *Ye shall not seeke their prosperitie all your dayes*; that is, ye shall not enter into covenant of friendship with them, but yet *Deut.* 2. 19. they are forbidden to make warre against them. And so the seven Nations they were not to seeke their good, but yet upon submission they were to accept of them. Thirdly, there were the *Amalekites*, and these they were utterly to destroy.

Three sorts of strangers with whom the *Israelites* had to doe.

Rahab was saued, although she was a *Canaanitish* and one of the seven Nations who were to be destroyed; for that law, that the seven Nations should be destroyed,

How the law of the destroying of the seven Nations is to be understood.

ed, ſhould be interpreted by another law, to wit, they were to be deſtroyed, unleſſe they had ſubmitted themſelues, and became tributaries unto the people of God, *Deut.* 20. 10. *When thou commeſt nigh a Citie to fight againſt it, then proclaime peace unto it; and it ſhall be, if it make the anſwere of peace, and open unto thee, then it ſhall be that all the people that are found therein, ſhall be tributaries unto thee, and they ſhall ſerue thee.* So 1 *King.* 9. 26. *And all the people that were left of the Amorites, Hittites, Perizites, Hivites, and Iebuſites, which were not of the children of Iſrael, their children which were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Salomon levie a tribute of bond ſervice unto this day.* And it was the people of the ſeven Nations, who *hardned their hearts,* with whom *Ioſhua* tooke not peace, *Ioſh.* 11. 19. 20.

The *Canaanites* were bond-ſlaues to *Salomon.*

When the *Gibeonites* came to *Ioſhua,* if they had told him the truth, that they were a people that dwelt amongſt them, and that they came not from a farre Countrey, but were *Canaanites* indeede, and came to ſeeke their peace, (which they did not for feare) then *Ioſhua* was bound to haue ſpared their liues upon their ſubmiſſion: and whereas the men of *Iſrael* ſaid then, *Peradventure yee dwell among us, and how ſhall wee make a league with you? Ioſh.* 9. 7. The meaning is, we cannot make *ſociale fœdus vobiſcum,* but onely *deditionis,* that is, we cannot make a covenant or league of mutual friendſhip with you, but wee may take you as ſervants and ſlaues, if ye ſubmit your ſelues; and if it had beene ſimply unlawfull to haue made any ſort of league with the *Canaanites,* then the poſteritie of *Saul* would not haue beene puniſhed for the breach of this oath. *Ambroſe* ſaith well, *Pacem quam dederant non cenſuerant revocandam, quia firmata erat ſacramenti religione, nedum alieni perfidiam arguat, ſuam fidem ſolveret;* that is, they held that

Fœdus { *Sociale.* / *Deditionis.*

Ioſhua might make a league of peace with the *Canaanites,* but not of mutuall friendſhip.

that it was not lawfull to break the oath that was made, leaſt finding fault with other mens falſhood, he ſhould become perjured himſelfe.

Ioſhua a type of Chriſt.

Ioſhua was a type of Chriſt; as *Ioſhua* ſent meſſengers to the *Canaanites* to receiue either peace or warre: ſo the Lord hath ſent his *Fæciales* into the world, to bid them either receiue peace or warre; and as *Rahab* held out a red threed to be a ſigne that whoſoever remained in her houſe, ſhould be ſaued; and they who went out of it, ſhould be killed: ſo there is no ſalvation to thoſe who are without the Church, which is marked with the bloud of Chriſt, *Act.* 2.47. *Rahab* being the firſt fruits of the Gentiles, implied that the Gentiles ſhould be receiued into the Church, and be ſaved.

Rahab a type of the Church.

CHAPTER X.

Whether the Kingdome of *Iudah* or *Iſrael* were the beſt Government?

The Kings of *Iſrael* proceeded by way of Iuſtice formally.

IT may ſeeme at the firſt, that the Kings of *Iſrael* did more formally proceed by way of Iuſtice, than the Kings of *Iudah* did; the Kings of *Iſrael* did not proceed by way of arbitrary Iuſtice, neither was there any peremptory execution upon the will of the King. When *Naboth* was to be ſtoned to death, the matter was handled after a judiciall forme, which might haue given ſatisfaction to the ignorant people, who knew not the device and ſecrecy of the matter.

But

But the Kings of *Iudah* proceeded by their absolute authoritie, as may appeare in some of them, who tooke away their Subjects liues by their absolute authoritie, without any order of law, or processe in Iudgement. *David* killed the *Amalekite*; and againe, he seemeth to haue broken his oath, swearing that nothing should befall *Shimei*, and yet he biddeth his sonne *Salomon* put him to death; *thou art a wise man, and knowest what thou hast to doe*, 1 *King*. 2. and so caused to kill *Ioab* who was *Davids* neere kinsman, and who had undergone many dangers for the glory of God and the good of the Church, 2 *Sam*. 10. And he dedicated many of the spoyles which he had taken in the warres to the house of the Lord, 1 *Chro*. 26. 8. he fought for his Countrey all *Davids* time; he was faithfull to the King, he stood for *David* against *Saul*, he followed him still, although he was banished, and at that time when he was made Captaine, 2 *Sam*. 18. he did represse the sedition of *Sheba*, even when *David* would haue put him from his place, and put *Amasa* in his stead, 2 *Sam*. 20. 4. It was he that forbad the King to number the people, 2 *Sam*. 24. It was he who first invaded *Sion*, 1 *Chron*. 11. It was he who by his wisedome taught the woman of *Tekoa* to obtaine pardon for *Absalom*; It was he that was most skilfull in the warres; It was he that fought against the *Syrians*, and the *Amorites*, and all the enemies of the Church; and it was he who in modestie when he had gotten the victory, refused to take the praise to himselfe, but sent for the King that he might get the praise of the victorie, 2 *Sam*. 12. 28. He was not ἀπονδὸς or implacable; when *Abner* sought peace at him, he willingly granted it, so did he to the people of *Abel*, 2 *Sam*. 20. He had good successe in the warres, he was a terror to all his enemies, 2 *Sam*. 10. as to *Hadarezer*, the *Edomites*, *&c*. therefore it may seeme that *David* by his absolute authoritie,

The Kings of *Iudah* proceeded by absolute authoritie.

What things objected to *David*.

Ioabs worthy deeds reckoned up. *Ioab* was *Davids* kinsman.

He gaue many things to the house of the *Lord*.

Represſed the sedition of *Sheba*.

Dissuaded *David* to number the people.

Reconciled *Absalom* to his father.

Subdued many wicked Nations.

He had good successe in his warres.

What things obiected to *Salomon*.

authoritie, cauſed him to be put to death unworthily. And as for *Salomon*, he ſeemeth moſt unjuſtly to haue killed his brother *Adonijah*; for firſt, he was *Davids* eldeſt ſonne now aliue; ſecondly, his father loued him moſt dearely; thirdly, he never did finde fault with him for ſeeking the Kingdome, and *Salomon* might ſeeme here to be too rigorous; for *Titus* a Heathen Prince was more mercifull to his brother, for when his brother did affect the Kingdome, yet notwithſtanding he lovingly embraced him, and diſſwaded him from that courſe; and *Seneca* writeth of the like in his firſt booke of *Clemencie, cap. 9.* how *Auguſtus* ſpared *Cinna*, and made him of a foe a friend.

Suetonius lib. 9.

Heathen Kings louing to their brethren.

David and *Salomon* Prophets.

But if we ſhall conſider that the Kings of *Iudah*, eſpecially *David* and *Salomon* being directed by the ſpirit of God immediately, had a better warrant to proceede by their ſole authoritie, than the Kings of *Iſrael* had, we ſhall be of another minde: and where it is obiected, that *David* killed the *Amalekite* onely upon his owne confeſſion; the confeſſion out of ones owne mouth, if it be the confeſſion of one that is well at himſelfe, and is not wearie of his life, and if he ſtand conſtantly at it, then the confeſſion out of his owne mouth is ſufficient, *Luk. 19. 22. Wicked ſeruant, out of thine owne mouth will I iudge thee.* Secondly, this *Amalekite* gloried that he had killed *Saul*, and ſo flattered *David*: and laſtly, he was an *Amalekite*, againſt whom the Lord had given out ſentence long before, that they ſhould all be killed with the ſword, and the Lord was wroth with *Saul* for ſparing the *Amalekites*.

David in killing the *Amalekite* ſinned not.

When one may be condemned upon his owne confeſſion.

The ſecond thing obiected to *David*, is the breaking of his oath in cauſing *Shimei* to be killed, when he had ſworne that nothing ſhould befall him; but it was not for his former railing that he was put to death, but for his new tranſgreſſion; *David* ſaith to his ſonne *Salomon*,

David brake not his oath in cauſing *Shimei* to be killed.

Habes

Habes apud te, 2 *Sam.* 28. that is, confine him, and ſuffer him not to goe abroad; for he is a mightie man, and is *able to gather together a thouſand of Benjamin,* 2 *Sam.* 19. 17. therefore *Salomon* makes him to ſweare that he ſhould never goe beyond the brooke *Kedron* under the paine of death, and he moſt willingly aſſented unto it, yet he brake his oath and went to ſeeke his fugitiue ſervant, and for the breach of this oath, *David* commandeth to put him to death, and *Salomon* cauſed to execute him, and after his firſt tranſgreſſion, he is kept in ward here, and he is like a fiſh taken upon the hooke, but yet not pulled out of the water to be dreſſed by the Cookes.

Simile.

But *Salomon* layeth to his charge that ſin which was forgiven him, 1 *King.* 2. 42. *thou knoweſt what thou didſt to my Father David.*

Obiect.

Both *David* and *Salomon* pardoned this ſinne but conditionally, that he ſhould not fall into a new ſinne; and even as an old *Cicatrix* being healed, if it get a new blow, is more dangerous than any other wound; ſo a fault pardoned, if the man fall into ſinne againe aggravateth the ſinne more; he was pardoned conditionally onely, that he ſhould not tranſgreſſe againe.

Anſw.

Shimei had his former fault pardoned conditionally.

But it may ſeeme too great a puniſhment for ſo ſmall a fault, going but out to ſeeke his fugitiue ſervant.

Obiect.

He was guiltie of treaſon, in ſetting light by the Kings commandement, and he bound himſelfe by an oath, if he did tranſgreſſe.

Anſw.

Shimei how guiltie of treaſon.

As for the killing of *Ioab*, all the commendations ſet downe for his prayſe are nothing, if yee will compare them with his foule offences; that which he did for his Countrey maketh him not a good man; his skill in militarie diſcipline, maketh him not a good man, but a good warriour; and juſtly he deſerved death, for he would haue had the Kingdome from *Salomon* to *Adonijah*,

David ſinned not in cauſing *Salomon* to kill *Ioab.*

Ioabs vices.

He would haue *Adonijah* to be King.

nijah, hoping thereby to haue gotten preferment under him; as *Abner* would haue had the Kingdome from *David* to *Ishbosheth*, and from *Ishbosheth* to *David* againe, onely for his owne advancement: so would *Ioab* haue *Adonijah* to haue the Kingdome, hoping thereby to get preferment to himselfe; therefore he was not to be reckoned amongst the loyall and faithfull Subjects of the King.

He delighted to see men kill others.

He killed *Abner* and *Amasa*.

And whereas the vertues are reckoned up, wee shall finde moe vices than vertues in him; first we shall see him delight to see one kill another, which he thought to haue beene but a sport, 2 *Sam.* 2. 14. And looke to his cruell murthering of *Abner* and *Amasa*, he shed the bloud of peace as it had beene in warre: and when *Abner* looked for no such thing, he traiterously killed him, neither was he awhite moved when he was defiled with their bloud, when he saw the bloud both upon his girdle, and his shooes, he gloried in it; and he was readie to kill *Vrijah* at the commandement of the King; So he killed *Absalom* the Kings sonne, contrary to the Kings commandement. Wherefore *Salomon* being a Prince of peace, would not haue his servants turbulent like *Ioab*; but would haue them, as Christ would haue his Disciples, not to seeke fire from heaven to be revenged upon the *Samaritans*, for *then they knew not of what spirit they were*, *Luk.* 9. 55.

He killed *Absalom*.

Why *Salomon* killed *Adonijah*, *Ioab*, and *Shimei*.

Salomon sinned not in killing *Adonijah*.

Now for *Salomons* killing of *Adonijah*, we must not judge rashly of *Salomon*, who had many excellent vertues in him; the great vertues which were in him, *meekenesse*, *veritie*, *fortitude*, and *justice*, were the foure Horses, as it were, which drew his Chariot, *Psal.* 45. First, his meeknesse, he was the Prince of peace, and therefore he pardoned *Adonijah*, *regnum auspicandum a clementia*, for this procureth the favour of his subjects; so *David* would not kill *Shimei* in the beginning of his reigne;

Foure chiefe vertues found in *Salomon*.

Salomons meekenesse in sparing *Adonijah*.

reigne; but *Rehoboam* that would not gratifie the people in the beginning of his reigne, his Kingdome proſpered not. Secondly, his veritie; if thou be a good man, *a haire of thy head ſhall not fall to the ground.* Thirdly, his juſtice when he failed againe, juſtly he cauſed to put him to death. Fourthly, his fortitude; although *Adonijah* had a great faction which were againſt *Salomon*, yet he durſt be bold to cauſe to apprehend him: ſo *Salomon* for *Adonijahs* ſecond tranſgreſſion juſtly cauſed to execute him, and we are not to meaſure his heavenly wiſedome by the morall vertues which are found in *Titus* and *Auguſtus*; *Adonijah* was guiltie of treaſon, for he ſought *Abiſhaig* onely for that end, that he might get the Kingdome. Secondly, he ſaith, that the Kingdome belongeth ſtill to him; he was not like good *Ionathan*, who willingly gaue way to Gods ordinance, he knew well that the Lord had appointed the Kingdome for *Salomon*, 2 *Sam.* 7. The ſonne which ſhall come out of thy loynes, ſhall build thy houſe, and ſucceede in the Kingdome: this was ſpoken after all his other ſonnes were borne, & this aggravated all the reſt of his ſinnes, that he affected the Kingdome, his father being yet aliue, and although his father was decrepit, yet he ruled by his Counſellours, and he was not weake in minde now although in bodie.

Salomons veritie in keeping his promiſe to *Adonijah.*

Salomons fortitude and juſtice.

How *Adonijah* was guiltie of treaſon.

Wherefore wee may conclude, the Kingdome of *Iudah* to be the beſt government, and ſtill to be preferred before the Kingdome of *Iſraell.*

Concluſion.

CHAPTER XI.

Whether the *Iewes* might chuſe *Herod* for their King or not?

DEVT. 17. 15. *Thou mayſt not ſet a ſtranger over thee, which is not thy brother.*

THE *Iewes* diſtinguiſh thoſe who were Gentiles both by father and mother, from thoſe who were borne *Iewes*. Thoſe who were ſtrangers both by father and mother, they called them *Bagbag*, by a contraction, for *Ben ger*, and *Ben gerah*, that is, *filius proſelyti & proſelytæ*, and they were called ἀλλοφύλλοι; but thoſe who were *Iewes* both by father and mother, were called *Hebræi ex Hebreæs*, *Phil.* 3. 5. *an Hebrew of an Hebrew*, that is, both by father and mother they were Hebrewes, and they were called ὁμοφύλλοι, and γνήσιοι.

בנ בנ *pro* בן גר *et* בן גרה *Filius Proſelyti et Proſelytæ.*

Two ſorts of Proſelytes.

The Proſelytes that were converted from Gentiliſme to Iudaiſme, were of two ſorts; if they were newly converted, they were called *Gerim*, which the *Seventie* tranſlate προσολύτοι; if they had dwelt long amongſt them, then they were called *Toſhibhim*, *inquilini*, and the *Seventie* tranſlate them πάροικοι, as yee would ſay, *Pariſhioners*; ſuch a ſtranger was *Achir*, *Iudith* 14. who beleeved in God and was circumciſed.

גר *Extraneus* תושב *Inhabitans.* אזרח *Inquilinus.*

Thoſe Proſelytes who were converted to the faith, and continued in the faith of their Parents, they were called [*Goi gnikkere*] *Gentiles fundamentales*, that is, Gentiles who embraced the grounds of Religion, and theſe became [*Ezrahhim*] *Indigenæ.*

גוי עקרי *Gentilis fundamentalis* אזרחים *Indigena.*

When the Proſelytes might enter into the Congregation.

Theſe Proſelytes although they were converted, yet they might not enter into the Congregation untill the third

third generation, that is, they might beare no publicke charge untill that time.

God himselfe distinguished the *Edomite* and the *Egyptian* from other strangers, *Deut.* 23. 7. He will not haue his people to account them as other strangers, *Thou shalt not abhorre an Edomite, because he is thy brother*; and hence we may see, why the *Iewes* might choose *Herod* for their King: First, because he was an *Idumean* their brother; secondly, because he was the sonne of Parents who were Proselytes, *Antipar* & *Antipas* both Proselytes: Thirdly, he himselfe was a *Iew* by profession, and standing in the third generation, therefore he might enter into the Congregation, and they might choose him for their King. *Herodiani* certaine wicked *Iewes* tooke *Herod* for their Messias, now if *Herod* had not beene accounted a *Iew*, they would never haue acknowledged him for their Messias.

Edomites and *Egyptians* distinguished from other strangers.

The reasons why *Herod* might be King.

The name of a *Iew* is taken sometimes largely, and sometimes strictly; when it is taken largely, it comprehendeth all which were *Iewes* by profession, *Esth.* 8. 17. *many became Iewes.*

The name [*Iew*] taken strictly or largely.

Sometimes againe it is taken more strictly for those *Iewes* who dwelt on the west side of *Iordan*, and they were called *Iudæi Hierosolymitani, the Iewes that dwelt about Ierusalem, Luk.* 3. 1. *Pilate was governour of Iuda, and Herod of Galilie*; *Iuda* here is strictly taken; but sometimes *Herod* is called King of the *Iewes*, here it is largely taken, *Mat.* 2. 1.

So the name [*Gentile*] is taken sometime strictly, as *Paul* applieth it to the converted Gentiles, *Galat.* 2. 12. but when Christ said, *Goe not into the way of the Gentiles, Mat.* 10. 5. Here it is taken largely, for all the Gentiles.

The name (*Gentile*) taken strictly or largely.

But *Iosephus* calleth *Herod* but a private man, therefore it may seeme that the *Iewes* never acknowledged *Herod* for their King, and the *Iewes* said of *Herod, Quòd non est rex, neq; filius regis.*

Obiect.
Lib. 14 *cap.* 11. *&* 17.

Answ.
Why *Herod* was called a private man.

The reason why he was called a private man was this, because he was not descended of the Priests; for at that time the posteritie of *David* carried no sway amongst the people, but onely the posteritie of the Priests, and whosoever were not Priests, were called [*Gnim haaretz*] *populus terræ*, see *Iosephus lib.* 14. *cap.* 12.

עם הארץ
Populus terræ.

If yee will respect *Herods* first descent, then he may be called *Alienigena*, and not *Iudæus*; in his first descent he is ἀλλοφύλλος, and *transcriptus*, and his Kingdome may be called *Malcoth Hagerim*, the reigne of a stranger, but because *Herods* father, and grandfather were not altogether strangers from the people of God (for they were *Edomites* and Proselytes) therefore he was not reckoned as a stranger: but it fell out amongst the *Iewes*, as it did amongst the *Romanes* and *Athenians*, that those who were ἄγραφοι, and *adscriptitij*, were alwayes hated of those who were naturall and inbred Citizens: So the *Iewes* hated those who were Proselytes, because of the old hatred that was betwixt the *Iewes* and the *Gentiles*; and they made a Canon amongst them, *Vt caverent sibi in decimam generationem a Proselytis.*

מלכות הגרים

Conclusion.

We may conclude this point then, that the *Iewes* might safely choose *Herod* for their King now, being a *Iew* by profession, and descended of Parents who were *Iewes* by profession: and the latter *Iewes* distinguished not well betwixt *Ger* and *Goi*, who reckoned *Herod* ever to be a stranger.

CHAP.

CHAPTER XII.

Whether *Iſhboſheth* was a Rebell in affecting the Kingdome or not?

2 Sam. 2.8. *But* Abner *the ſonne of* Ner, *Captaine of* Sauls *Hoſt, tooke* Iſhboſheth *the ſonne of* Saul, *and brought him over to* Mahanaim, *and he made him King over* Gilead, *&c.*

IT may be ſaid of *Iſhboſheth*, that he was no Rebell in accepting of the Kingdome after his father *Saul* was dead; for firſt, he was his fathers eldeſt ſonne now liuing; and by the law of Nations, the firſt borne, or he that was in place of the firſt borne, did ſucceede, *Exod.* 11. 5. and 1 *King.* 2. 15. And ſo amongſt the *Edomites*, the firſt borne ſucceeded in the Kingdome, 2 *King.* 3. 27. he tooke his eldeſt ſonne who ſhould haue reigned in his ſtead, and offered him for a burnt offering upon the wall.

Their reaſons who hold that *Iſhboſheth* ſinned not in taking the Kingdome.

The firſt borne by the law of Nations ſucceeded in the Kingdome.

Secondly, *Iſhboſheth* had the conſent almoſt of all the people, for eleven tribes acknowledged him for their King.

Thirdly, he had good ſucceſſe amongſt his Subjects; firſt, in *Mahanaim*; then amongſt the *Giliadites*; thirdly, amongſt the *Aſhurites*; fourthly, in *Izreel*; fiftly, in *Iuda* and *Benjamin*; and laſtly, over all *Iſrael*, 2 *Sam.* 2. 9.

The ſucceſſe that *Iſhboſheth* had.

Fourthly, he reigned ſeven yeares amongſt them, and by that it may ſeeme, that it was a ſetled Kingdome.

The thing that may be alledged againſt him is this, that *Mephiboſheth* was the ſonne of the eldeſt brother, and therefore by right ſhould haue ſucceeded before him. But *Mephiboſheth* was a lame man, and an impotent

Obiect.

Anſw.

tent creature, and was not fit for Government, and therefore by right the Kingdome ſucceeded to *Iſhboſheth*.

Inſt. And if it be ſaid, that *David* was appointed King by the Lord, we may ſay, that *Iſhboſheth* knew nothing of this, and he was *in bona fide*:

Anſ. and moreover, *David* calleth him *a righteous perſon*, 2 *Sam.* 4. 9. therefore it may ſeeme that he did not uſurpe or affect the Kingdome wrongfully.

Iſhboſheth compared with *Ieroboam* in affecting the Kingdome.

Now let us compare *Iſhboſheths* affecting of the Kingdome, and *Ieroboams* affecting of the Kingdome; *Ieroboam* had the word of the Lord by *Ahija* the Prophet that he ſhould be King, and he confirmed it unto him by a ſigne, in renting of the Cloke in twelue peices, thus much he had from the Lord; but he was a wicked and prophane man, and got the hearts of the people rather by diſcontentment and mutinie than by heartie good will, and herein *Iſhboſheth* farre exceeded him.

Againe, *Ieroboams* affecting of the Kingdome might ſeeme to be a revenge; for he fled away to *Egypt* from *Salomon* as a traytor, and now to be revenged upon his ſonne, he draweth away the ten Tribes from him, and ſo *Iſhboſheths* entering to the Kingdome ſeemeth to be better than his.

Reply. *Iſhboſheth* notwithſtanding of all that is ſaid for him cannot be excuſed; he was his fathers eldeſt ſonne, but the Kingdome goeth not alwayes by ſucceſſion, it pleaſeth God to change this forme ſometimes, as *David* was choſen King and not his eldeſt brother, and ſo was *Salomon* choſen and not *Adonijah*. And if it had come by ſucceſſion, then *Mephiboſheth* ſhould haue ſucceeded and beene preferred before him, for although he was lame in his feete, yet he was not lame in his mind. And where it is ſaid, that he had the conſent of all the people, their conſent is nothing without the conſent of the ſuperiour God himſelfe, *by me Kings reigne, Pro.* 8. 9.

Iſhboſheth cannot be excuſed for affecting the Kingdome.

God

God had declared long before, that *Saul* should not reigne, but that *David* should reigne, and *Ionathan* gaue way to it, therefore he could not be ignorant of this, but being blinded by presumption, and misled by craftie *Abner* (who thought in effect to be King himselfe) he affected the Kingdome. And whereas *David* calleth *him a righteous person*; we must distinguish *inter justitiam causæ, & justitiam personæ*, betwixt the righteousnesse of his cause, & the righteousnesse of his person, although he was otherwise a good man, yet he had not a good cause in hand; and if we shall joyne his cause and his death together, we may thinke that it was a just punishment of his Rebellion; for he was murthered by *Baanah* and *Rechab* upon his bed in his bed-chamber, 2 *Sam.* 4. 7.

Saul could not be ignorant that *David* should be King.

Iustitia { *causæ.* / *personæ.*

The conclusion of this is; He that affecteth Gods Kingdome in the heaven, & he who affecteth his Kings throne upon the earth, shall both miserablie perish; and as God vindicateth his owne honour when any man claimeth it; so he vindicateth the honour of the King, if any man affect it. *Feare God, honour the King.* 1 *Pet.* 2. 17.

Conclusion.

CHAPTER XIII.

Whether it was lawfull for the *Iewes* to pay tribue to *Cæsar* or not?

MAT. 22. 17. *Tell us therefore, what thinkest thou? Is it lawfull to pay tribute to* Cæsar?

THe *Iewes* who were a people alwayes subject to rebellion and mutinie, propounded this question to Christ, *Is it lawfull for us to pay tribute to Cæsar*

The *Iewes* a people prone to rebellion.

The speech of the *Iewes* in defence of their libertie.

or not? As if they should say, we haue alwayes beene a free people, to whom many Nations haue payd tribute; we are a people who are commanded to pay our tithes and first fruits onely to the Lord. The Lord commanded us to choose a King of our selues and not a stranger, *Deut.* 17. How shall we then pay to *Cæsar* who is but a stranger? *Cæsar* hath taken us violently, and made us captiues, & daily his Publicans most unjustly oppresse us; how then shall we pay tribute to him? and shall we giue him this penny which hath an Image upon it, contrary to the law of God which forbiddeth Images? And when we pay this wayes head by head this pennie to him, it maketh the *Romanes* insult over us, as if we were negligent of the worship of our God, & worshippers of a false God. Who can abide to see how these *Romanes* haue abused, and doe still abuse the Temple of God? And how *Pompey* and *Crassus* haue robbed the Temple? And how they exact of us that penny that should be payd onely to the Lord? And if any Nation in the world haue a priviledge to free themselues from the slavery and bondage of strangers, most of all haue we *Iewes*, who are Gods peculiar people; and we would gladly know, Master, what is thy judgement in this case, and we will stand to thy determination; if thou bid us giue it, we will giue it; but if thou forbid us, we will stand to our libertie, and vindicate our selues, as the *Macchabees* our Predecessors haue done. The *Herodians* came here with the *Pharisies* to Christ, waiting what word might fall from him; If Christ should haue answered any thing contrarie to the *Romane* power, then the *Herodians* would haue fallen upon him; or if he had said at the first, giue this tribute to *Cæsar*, then the *Iewes* would haue fallen upon him, as an enemy to their libertie. So they thinke to ensnare him what way soever he answered. But the Lord who catcheth the craftie in their

The *Pharisies* with the *Herodians* sought to intrap Christ.

their owne craft, doth neither answer affirmatiuely nor negatiuely, but saith, *Why tempt yee me? shew me a penny*, and he asked them, *whose Image and superscription is* upon the penny? they say *Cæsars*; then our Lord inferreth, that they were bound to pay it unto *Cæsar*. And Christ reasoned thus; Those which are *Cæsars*, and belong not unto God, should be given to *Cæsar*; but this penny is such; therefore it should be given to *Cæsar*. The Assumption is proved, because tribute belongeth to the Conquerour, and he coyneth the money, & putteth his Image upon it, in token of his Dominion over the Subjects, and they should pay it unto him as a token of their subjection.

Shew me a penny. This was not the penny which was commanded to be payed to the Lord yearely.

The *Iewes* payed a threefold halfe shekell to the Lord. The first was called *Argentum animarum, Exod.* 30. 2. which every one payed for the redemption of his life. The second was *Argentum transeuntis*, that is, the halfe shekell which they payed to the Lord, when they were numbered head by head, 2 *King.* 12. 5. The third was that halfe shekell which they offered freely unto the Lord. This halfe shekell had *Aarons* rod upon the one side, and the pot with Manna upon the other; and when they were under the *Romans*, or captiues under any other forraine Princes, the Maisters of their Synagogues used to gather this halfe shekell of them yearely, and send it to *Ierusalem* to the high Priest. This was not the penny which *Cæsar* craved of them, for it had *Cæsars* Image and superscription upon it. Neither would the Lord haue bidden them giue that to *Cæsar*, which was due to God.

The *Iewes* under the Law payed a threefold halfe shekell.

This tribute which *Cæsar* exacted, was not the halfe shekell which was due to the Lord.

This *Didrachma* which they payed to *Cæsar* was as much in value, as the halfe shekell; and Christ himselfe although he was free and the Kings sonne, yet he payed

Christ payd this tribute.

it for himselfe and for *Peter*, *Mat.* 17. 27. And so *Mary* when Christ was in her wombe went to *Bethlehem* to pay this tribute to *Cæsar*. *Luk.* 2. 5.

This Image set upon *Cæsars* money was not contrary to that, *thou shalt not make to thy selfe any graven Image*; for it was not made for a religious use, but for a civill use.

Denarius what.

This penny which *Cæsar* exacted of the *Iewes* was but *Denarius*, (*Denarius*, *Didrachma*, and *Numisma*, were all one) this *Denarius* was the ordinarie hire of a workman for a day, *Mat.* 20. 2. and the daily wages of a Souldier, as *Tacitus* saith. What if the *Romane* Emperour had exacted as much of them as *Pharaoh* did of their Predecessors? What if he had done to them as *Salomon* did to their Predecessors in his old age? or as *Reboboam* did to them, whose little finger was heavier than his fathers loynes? What ingratitude was this for them to grudge for paying so little a tribute to the Emperour who kept them in peace, who kept Legions, and Garrisons of Souldiers, to defend them from the *Arabians* and *Parthians*? he did not make them to worke in bricke and clay, as the *Egyptians* did their predecessors, neither tooke he their liberties from them; he permitted them to keepe their Sabboths, Circumcision, and their *Synedria*, their Synagogues, and προσευχὰς; and *Dion* testifieth of *Augustus*, that when he gaue commandement to take tribute of the *Iewes*, that it should not be taken from them upō their Sabbath, but they should delay it till the next day. Now for all these benefits had they not reason to pay this tribute to *Cæsar*?

Cæsar was more milde to the *Iewes* than *Pharaoh* or *Reboboam*.

He permitted them to use their liberties.

Men should not repine after they are become subject.

Men may defend themselues and stand for their libertie, but when they are once conquered, no place to repine. *Agrippa* (as *Iosephus* testifieth) in his speech to the *Iewes*, who were called *Zelotæ* for their prepostorous desire that they had to free themselues from subjection to

to the *Romanes*, said unto them after this manner, *Intempestivum est nunc libertatem concupiscere, olim ne ea amitteretur, certatim oportuit; nam servitutis periculum facere, durum est; & ne id subeatur, honesta certatio est, at qui semel subactus, despicit; non libertatis amans ducendus est, sed servus contumax*; that is, it is out of time now to desire your liberty, yee should haue rather long since striven not to haue lost it; for it is a hard thing to undergoe servitude, and it is a lawfull strife to withstand it; but when a man is once overcome & yeelded himselfe, & then rebelleth, he is not said to be a lover of his liberty, but to be a rebellious subject. And *Iosephus* saith, *Qui victi sunt & longo tempore paruerunt, si jugum rejecerint, faciunt quod desperatorum hominum est, & non quod libertatis amantium est*, those who are once overcome and haue served a long time, if they shake off the yoke, they play the part of desperate men, and not of those who loue their libertie.

Conclusion.

Now let us conclude this; giue unto God that which is Gods, and to *Cæsar* that which is *Cæsars*, *Math.* 22. *Homo est nummus Dei*, because he carrieth Gods Image, giue to him that penny which was lost, *Luk.* 16. Light the Candle, sweepe the house, finde it out, and giue to him: and *giue unto Cæsar that which is Cæsars*. *Pro.* 24. 21. *Feare God and honour the King*. Giue not divine honour to the King, as the *Herodians* did, who cryed *the voyce of God and not of man*. Say not, *Divisum Imperium cum Iove Cæsar habet*, neither under pretext of Religion, withdraw that from the King which is due unto him, as the *Essæni* did, and the *Pharisies* would haue done, but keepe an equall midst betwixt them both, and remoue not the ancient markes, *Prov.* 23. 10.

Man is Gods penny stamped with his Image.

CHAPTER XIIII.

Whether *Naboth* might haue justly denyed to sell his Vineyard to *Ahab*, or not?

1 King 21. 3. *And* Naboth *said to* Ahab, *the Lord forbid it me, that I should giue the inheritance of my fathers unto thee.*

NABOTH justly refused to sell his Vineyard to *Ahab*, it being his fathers inheritance; no man in *Israel* might sell his inheritance, becauſe the *Israelites* were but the Lords ἐμφύτευτοι, or Farmers, the inheritance was the Lords, *Levit.* 25. 23. *the Land shall not be sold for ever, for the Land is mine, for yee are strangers and sojourners with me*; therefore it was called *Emmanuels Land*, *Esay* 8. 8. All that the *Israelites* might doe was this, they might morgage their land, but simplie they might not sell it, becauſe the Inheritance was the Lords.

The *Israelites* might not sell their land simplie.

Object. But it may be said *Iere.* 32. 9. *I bought the field of Hanameel my Vncles sonne that was in Anathoth, and I weighed him the money for it, even seventeene shekels of silver.*

Answ. By the little price which *Ieremiah* gaue for this field in *Anathoth* (being but seventeene shekels) it may be gathered that this was not a simple alienatiō of the ground, but onely a morgaging of it; wherefore his vncle or his vncles children might haue redeemed this land from *Ieremiah*, and *Ieremiah* was bound to haue restored this Land to them againe: neither doth the publicke writing of this Instrument proue the selling of the Land simply, and the full dominion of it, but *utile dominium* for the time,

Hanameel did not sell his land, but morgaged it to *Ieremiah*.

time, as he who hath a peice of Land in morgage, may morgage it againe to another, but not ſimplie ſell it.

But it may be ſaid, that *David* bought the inheritance of mount *Moriah* from *Arauna* the *Iebuſite*, therefore the ſimple right of the ground might be ſold. *Anſw.*

It was permitted to the *Iewes* to ſell a houſe within a walled Citie, and the Gardens or Orchards belonging unto it; but they might not ſell their grounds and Vineyards, neither the houſes nor the villages which haue no wals round about them, for they were reckoned as the fields in the Countrey. Secondly, this Hill *Moria* which was ſold, was ſold by a *Iebuſite*, and not by an *Iſraelite*; and the ceremoniall Lawes of the *Iewes* obliged not the *Iebuſites*. Thirdly, this was an extraordinary caſe, this ground was ſold for the building of the Temple, and *David* would not haue it without a price. *Obiect.* What houſes or land the *Iewes* might ſell.

It may be ſaid, that the chiefe Prieſts tooke the thirtie *pieces of ſilver and bought a Potters field with it to bury ſtrangers in, Mat.* 27.7. therefore they might ſell a field, for they bought this field to bury ſtrangers in it. *Obiect.*

Firſt, this field was not a fruitfull field, but a place where the Potters made pots; and it ſeemeth that this field was adjacent to ſome poore houſe; So *Ioſeph* of *Arimathea* being of another tribe than thoſe of *Ieruſalem* (for *Arimathea*, or *Rama* was in the tribe of *Ephraim*; but a great part of *Ieruſalem*, with Mount *Calvarie* and *Ioſephs* Garden, wherein he had his Tombe, was in the tribe of *Benjamin*) yet he bought a Garden being neere *Ieruſalem*, and the Hill *Calvarie*, becauſe it was a thing which belonged to the houſe within the walled Citie. *Anſw.*

If a man might not ſell his inheritance in *Iſrael*, how could the Kings themſelues inlarge their poſſeſſions, or haue places of pleaſure proper for themſelues? but we reade that the Kings of *Iuda* & *Iſrael* had Orchards and Gardens, and places of buriall proper to themſelues, which *Obiect.*

which was a part of their *peculium*, or proper right.

Answ. The Kings might haue Orchards and Gardens proper to themselues, & places of pleasure, but they might not buy the propertie of any mans Land or Vineyard; Wherefore *Naboth* said well, God forbid it me that I should sell my fathers inheritance: they were but *usufructuarij*, but the Lord was *Dominus fundi*, and he that hath no right to himselfe, cannot make a right to another.

Why might they sell their houses within a walled Citie, and not their fields and grounds in the Country? *Levit.* 25. 13.

The reason why they might sell their houses within the walled Cities.

The reason was this, they might not sell their grounds, that their possessions might be kept still distinct; but because many came to dwell in the walled Cities, and the houses were not so distinguished as the grounds and Vineyards, therefore they might sell them: this was also done in favour of the Proselytes, that they might haue a dwelling amongst the people of God.

Conclusion. The conclusion of this is; as the *Israelites* when they morgaged their Land, they had not power simplie to sell it, because the propertie was the Lords; therefore it was to returne unto him in the yeare of the Iubile: So, although the children of God morgage their part of the heavenly *Canaan*, yet because the right is the Lords, it shall returne to them in the yeare of that great Iubile.

CHAP.

CHAPTER XV.

Whether the *Iewes* should be tolerated in a Christian Common-wealth or not?

vide Alting: in problem. Zarc. p. 170.

ROM. 11. 23. *And they also, if they abide not still in unbeliefe, shall be graffed in: for God is able to graffe them in againe.*

THere may be many reasons alledged, why this sort of people should not be tolerated amongst Christians.

First, if yee respect their profession and Religion, they are to be secluded from us Christians; and secondly, in respect of their dealing with us in their civill contracts and bargaining.

As for their Religion. First, they detest us Christians who professe Christ, for Christs cause. Secondly, they hold many damnable and blasphemous opinions concerning Christ; first, for his forerunner *Iohn* the Baptist; secondly, they hate *Marie* the Mother of our Lord Iesus Christ; thirdly, they oppose themselues against Christs natures; fourthly, against his Offices, King, Priest, and Prophet; fiftly, against his death upon the crosse; sixtly, against his resurrection; seventhly, they oppose themselues to his imputed righteousnesse; and lastly, to his Gospell, and they expect a glorious Messias to come.

First, in detestation of Christ, they detest us Christians, they call us [*Goijm*] *Gentes* and *Edomites*, and when they would welcome a Christian, they say welcome *Shed*, that is, Devill, hinking that the common people understand not the word; and they curse us Christians daily,

שדד vastavit.

The *Iewes* detest Christians.

daily, *anathema sit externis in serpente,* that is, they wish that we who are without their societie, may be execrable as the Serpent.

But they detest those most of all who are converted from Iudaisme to Christianitie, and they pray three times in the day against them, morning, midday, and evening, and thus they pray, *Ne sit quies Apostatis, neq; spes.*

The *Iewes* expect *Elias* to come.

Secondly, they expect *Elias Tishbites* to be the forerunner of their Messias; and when they cannot resolue their hard questions to their Schollers, they say, *Tishbi solvet nodos,* that is, when *Elias Tishbites* shall come, he will resolue all doubts, but *Elias is come alreadie, and they haue done to him whatsoever they listed,* Math. 17. 12.

תיק

They hate *Marie* the Mother of Christ, and they call her [*Mara*] bitternesse, and the herbe called *Herba Mariæ,* by them is called *Herba suspensi,* becausse *Marie* bare Christ, who was crucified upon the Crosse: so a peice of money called *grossa Mariæ,* they called it in despite, *grossa suspensi.*

The *Iewes* deny the two natures of Christ.

Then they deny the two natures of Christ, for they deny his God-head, *inceptum est nomen Iehova profanari. Targum Hierosolymitanum* paraphraseth it thus, *illi cæperunt idola colere, & fecerunt sibi Deos erroneos, quod cognominabant de sermone domini,* he understandeth here blasphemously Christ, calling him *Deum erroneum,* whom the Scripture call λόγος. Of old they said *Deus sanctus & domus Iudicij ejus fecerunt hominem,* by the house of Iudgement they meant the trinity of persons, for all the inferior house of Iudgment consisted of three, and they said *Duorum non est judicium,* so the Chaldie paraphrast paraphraseth the trinitie of persons by this paraphrase; but now, the *Iewes* doe set themselues against this, and they deny it flatly.

They

They ſet themſelues againſt his offices; he was anointed King, Prieſt, and Prophet [*Hameſhiah*] that excellent Prophet, but in deteſtation of Chriſt, they will not call their *Tardigradum*, or ſlow-comming Chriſt *Meßiah*, but ἀλείμενον *delibutum*, they hate ſo the name of Chriſt.

The *Iewes* ſet themſelues againſt the offices of Chriſt.

They mocke the Kingly office of Chriſt, *Mat.* 27. 19. they put a crown of thornes upō his head for a crowne; and they put a reed in his hand for a Scepter: So they mocke his Prieſtly office, he ſaved others, let him ſaue himſelfe, *Verſ.* 40. and his Propheticall office, *Propheſie thou O Chriſt, who is he that ſmiteth thee. Mat.* 26. 68.

So they mocke his death, and his crucifying upon the Croſſe, they call Chriſts croſſe the Woofe and the Warpe, and ſo myſtically when they ſpeake one to another amongſt Chriſtians, they call Chriſt the Woofe and the Warpe.

They deny the reſurrection of Chriſt, *Mat.* 28. 15. and it is noyſed abroad amongſt them unto this day, that Ieſus Chriſt was ſtolen away by his Diſciples, and that he did not riſe againe.

So they oppoſe his imputed righteouſneſſe, and they ſay, that every fox muſt pay his owne skin to the flayer, and they ſay, *ſit mors mea expiatio cunctarum tranſgreſſionum mearum.*

And laſtly they oppoſe themſelues againſt his Goſpell, they call εὐαγγέλιον [*Aven gilajon*] *nuntium vanum.* אֶוֶן גִּלָּיוֹן

Secondly, if ye will reſpect their dealing with us in civill matters: they are worthy to be ſecluded from the ſocietie of Chriſtians.

They care not to forſweare themſelues to us Chriſtians, they are moſt mercileſſe uſurers in exacting from the Chriſtians, and they who profeſſe Phyſicke amongſt them, care not to poyſon Chriſtians, whom they call [*Goïm,*] *Gentiles.*

And if we ſhall adde further, that no falſe Religion

should be tolerated, and the Lord commanded heretickes to be put to death, how then should they be suffered in a Christian Common-wealth?

What *Iewes* may be suffered in a Common-wealth, and who not.

But we must put a difference betwixt these miscreants who raile against the Lord Iesus Christ, and blaspheme his name; and those poore wretches who liue in blindnes yet, but do not raile blasphemously against Christ; those we should pitie: First, we should pitie them for their fathers cause the Patriarchs. Secondly, we should pitie them, because Christ is come of them who is blessed for ever; thirdly, the Oracles of God were committed to them, *Rom.* 3. 2. and the *law was the inheritance of Iacob, Deut.* 33. 4. they were faithfull keepers of the same to others, and they were like a lanterne who held out the light to others, although they saw not with it themselues. Fourthly, when we Gentiles were out of the Covenant they prayed for us, *Cant.* 8. 8. *We haue a little sister, what shall we doe for her?* So when they are out of the Covenant; We haue an Elder brother, *Luk.* 16. what shall we doe for him? And lastly, because of the hope of their conversion, that *they shall be graffed in againe*, Rom. 11.

The reasons that should moue us to pitie the *Iewes*.

Some Christian Common-wealths admit them, but with these Caveats.

Caveat 1. First, that they submit themselues to the positiue Lawes of the Countrie wherein they liue.

Caveat 2. Secondly, that they raile not against Christ, and be not offensiue to the Christians.

Caveat 3. Thirdly, that they be not suffered to marrie with the Christians to seduce them.

Caveat 4. Fourthly, that they be not permitted to exhaust Christians with their usurie.

Caveat 5. Fiftly, that they be not admitted to any publicke charge, and that they be distinguished from the rest of the people by some badge or by their apparell: with

these

theſe Caveats, ſundry Common-wealths haue admitted them.

CHAPTER XVI.

Of the *Synedrion* of the *Iewes.*

MAT. 5. 22. *But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the Iudgement, and whoſoever ſhall ſay to his brother* Raca, *ſhall be in danger of the Councell.*

THis word, *Synedrion*, is a greeke word, but changed and made a Syriack word, σύνεδροι, are ſitters in judgement, and *Sanhedrin*, are the Iudges who ſat in the Councell, and the place it ſelfe was called *Synedrion.*

In the Syriack, *Domus judiciorum*, and *Domus Iudicum differunt : Domus judiciorum* is the houſe where the Counſellers met, and *Domus Iudicum* according to the Syriack and Chaldy phraſe, ſignifieth the Iudges themſelues. So the Chaldees when they expreſſe the Trinitie, they call it *Domus Iudicij*, becauſe there were three that ſat in their leſſer Iudicatorie ; and when *Beth dina* ſignifieth the Iudges themſelues, it hath the point aboue *judh*, but when it ſignifieth the place of Iudgement, it hath the point under *judh.*

The difference betwixt *Domus judiciorum* and *Domus Iudicum.*

בית דינא
Domus Iudicum.
בית דיני
Domus judicij.

There were two ſorts of theſe *Synedria* amongſt the *Iewes*, the great Councell and the leſſer, the great Councell was called *Sanhedrin Gedolah*, and the leſſer was called *Sanhedrin Ketannah.*

סנהדרין גדולה
סנהדרין קטנה

The great *Synedrion* ſate at *Ieruſalem* onely, the leſſer

Synedria sat in other places also, and they were called κρίσεις, *judicia.*

Allusion. Vide *Guilel: Schickardum de jure regio, & Ludovic: de Dieu.*

The great *Synedrion* sat in *Ierusalem* onely, and Christ alludeth to this, *Mat.* 23.37. *A Prophet might not die out of Ierusalem.* So, *O Ierusalem, Ierusalem, which killest the Prophets, Mat.* 23.37. The great *Synedrion* judged onely of a Prophet.

The great *Synedrion* divided into fiue parts.

But *Gabinius* the *Proconsul* of *Syria*, divided this great *Synedrion* which sat onely at *Ierusalem* into fiue parts, whereof he placed one at *Ierusalem*, another in *Gadara*, the third in *Amathus* towards the red Sea, the fourth in *Iericho*, and the fift he placed in *Sephra* in *Galilie*. And Christ meant of these Councels when he sayes, *they will deliver you up to the Councels, Mat.* 10.17. At this time the great *Synedrion* was divided into fiue parts.

What meant by *Synagogues* and *Councels.*

They *shall deliver you up to the Councels, and they will scourge you in their Synagogues*; by their *Synagogues* he meant their Ecclesiasticall Iudicatories, & by the *Councels* their civill.

Rotundatio numeri quid?

The number that sat in this great Iudicatorie were seventie and two, six chosen out of every tribe; but for making the number round, they are called *Seventie*: the Scripture useth sometimes when the number is not full, to expresse the full number, as *Iudg.* 11.5. *Abimelech killed his brethren which were threescore and ten persons*, there were but threescore and nine of them, for *Iotham* fled. So *Gen.* 42.13. *Thy servants are twelue brethren, the sonnes of one man*; although *Ioseph* was thought to be dead, yet, to make up the number, because he had once twelue sonnes, they are called the twelue sonnes of *Iacob*. So *Num.* 14.33. *And your children shall wander in the Wildernesse fortie yeares, according to the number of the dayes that the Spyes searched the Land*; this was spoken to them two yeares after they came out of *Egypt*; yet the number is made up here, and it is called *fortie yeares.*

So

So 1 *Cor.*15.5. *He was ſeene of the twelue*; there were but eleven of them at this time, for *Iudas* was dead, and *Matthias* was not choſen as yet; yet he calleth them twelue, becauſe they were once twelue, to make up the number. Sometimes againe although there be moe for making round the number, they take away ſome, as *Luke* 10.1. the Syriack hath it, the *ſeventie two Diſciples*, yet it is tranſlated the *ſeventie Diſciples*. So the Seventie two who tranſlated the Bible, are called the *Seventie*.

The Lord charged *Moſes* to gather Seventie of the Elders of *Iſrael*, *Moſes* ſaid, how ſhall I doe this? If I ſhall chooſe ſixe out of every Tribe, then there ſhall be ſixty and two; and if I ſhall chooſe but fiue out of every Tribe, then there will be ten wanting; and if I ſhall chooſe ſixe out of one Tribe, and but fiue out of another Tribe, that will breed but ſtrife amongſt them. What doth he then? He made choiſe of ſixe out of every Tribe, and he brought forth ſeventie two blanke papers; upon ſeventie of the papers, he wrote [*Zaken*] *ſenex*; and upon the two that remained, hee wrote [*Hhelek*] *pars*. Now when the Tribes drew their Lots out of the Boxe, he who drew [*Zaken*] *ſenex*, *Moſes* ſaid unto him, *Antea ſanctificavit te deus benedictus*; but he who drew [*Hhelek*] *pars*, he ſaid unto him, *Non cupit te deus*. The Hebrewes ſay, that *Eldad* and *Medad*, Num. 11.26. were of thoſe who were written, but they went not out into the Tabernacle, becauſe they drew [*Hhelek*] *pars*; but not [*Zaken*] *ſenex*, they were *inter conſcriptos* (ſay they) but not *inter electos*; and ſo the number ſeventie is made up without them.

The uncertaine conjecture of *Sol: Iarchi* concerning their Election of the Seventie.

זקן *Senex.*

חלק *Pars.*

There were two Preſidents in this Councell; the firſt choſen in reſpect of his power, dignitie, and wiſedome, and he was called [*Naſhi*] *princeps*, and [*Roſh haieſhibhah*] *Pater conſeſſus*, and he it was (as the *Iewes* ſay) that ſucceeded

Two Preſidents in the Councell.

נשיא *Princeps.*

ראש הישיבה *Pater Conſeſſus.*

The order how they sat in Iudgement.

אב בית דין
Pater Consistorij.

ceeded *Moses*, who was the principall and the chiefe in the Councell; and upon his right hand sat he who was greatest amongst the seventie, and he was called [*Abh beth din*] *pater consistorij*; the rest sat according to their dignitie and age next to the Prince; and they sat in a circuit or a halfe Moone, that both the Presidents might haue them in their sight.

The time when they sat; the great Iudicatorie sat every day except on the Sabbath, and festivall dayes; and when they sat, the little *Synedrion* sat but from the morning Sacrifice untill the sixt houre, that is, untill our twelue; but the great *Synedrion* sat from the morning Sacrifice untill the evening Sacrifice, that is, untill our three of the clocke in the afternoone.

The time when they sat in these Iudicatories.

The matters which they judged in this Iudicatorie, were matters of greatest weight; as to judge of a false Prophet, when to make warres, appointing Magistrates for inferior Cities; so for cutting off of a Tribe, and punishing the high Priest, and whether an Apostate Citie should be raised and cast downe or not; and they say, that none might giue the bitter waters to the woman suspected of Adulterie but this Iudicatorie, *Num.* 5. 29. So they say, when a man was killed, and the killer not knowne, none might measure from the place where the man was killed to the next Citie, *Deut.* 21. 7. but the Elders of the great *Synedrion*, this case was onely tryed by them; So the raising up seed to his brother, and pulling off his shoe, if he refused, these were tryed by the great *Synedrion*.

What matters were judged in the great *Synedrion*.

Obiect.
Bellarmines argument to proue the Pope to be aboue secular Iudges.

Bellarmine the Iesuite to proue the Pope to be aboue secular Iudges, alledgeth *Deut.* 17. 12. *The man that doth presumptuously, and will not hearken unto the Priest, and to the Iudge, even that man shall die.* Here he saith, the Magistrate doth onely execute the sentence of the Priest.

But

But first, *ex decreto judicis*, is not in the originall, but *according to the sentence of the Law, Deut.* 17. 11. and the word should be read *disjunctivè, He that hearkeneth not unto the Priest or unto the Iudge, &c.* And by the *Priest* here is understood, not onely the high Priest, but other Priests, *Vers.* 9. When the high Priest and the Iudges sat together, then he that hearkened not to the sentence given by the Iudge, and interpreted by the Priest, was to die; so he who hearkened not unto the Iudge, although the Priest was not there, was to die; for these Iudicatories which are conjoyned, are sometimes distinguished. *Deut.* 17. 12. 2 *Chro.* 19. 8. and they must be interpreted respectiuely, as the Lawyers speake.

Answ.

In the lesser Iudicatorie, they might not judge of a capitall crime, unlesse they were twentie three a full number, so they judged of a beast that had killed a man or lien with a woman, to be put to death, *Levit.* 20. 16.

When they might judge of capitall crimes in the lesser Iudicatorie.

The *seventie* whom *Moses* chose now at the commandement of the Lord, *Num.* 11. 25. differed from the *seventie* whom he chose at the commandement of *Iethro*, *Exod.* 18. they excelled the former *seventie* far in gifts, for they had the spirit of *Moses* upon them, and as the Mantle of *Elijah* when it was put about *Elisha*, then the spirit came upon him; so came the spirit of *Moses* upon the *seventie*; and the spirit of *Moses* was not diminished when it came upon the *seventie*, but the spirit of *Moses* in that houre was like the middle lamp of the Candlestick, from the middle Lamp the rest were lighted, but the light of this Lamp was not diminished: so the spirit of *Moses* was not diminished when it came upon the *seventie*. *Moses* spirit of judgement was upon them all, but not his other gifts; as *Moses was mightie in words and deed*, but not they. *Moses* was the meekest man in the world, but not they. One *Moses* ruling in a Councell will make it famous, but to haue seventie like *Moses* sitting

The difference betwixt the seventie which *Moses* chose, and the seventie which were chosen at the direction of *Iethro*.

The spirit of *Moses* was not diminished when it was put upon the seventie.

ting in a Councell, (for they had the same spirit of ruling which *Moses* had) that made it to excell all the Councels in the world, even *Areopagus* in *Athens*, and the Senate in *Rome*, and if we shall marke the unitie that was in this Councell, then we shall more admire it.

Obiect. Whether had the *Seventie* this gift of Prophesie continually or not?

Answ. They prophesied for a day, but no more; therefore the Text said, *Prophetarunt & non addiderunt, i.e. prophetare*; and so the phrase is used by the Hebrewes, *Gen.* 8. 12. *Non addidit redire, She returned not againe*; so 1 *Sam.* 15. *Non addidit Samuel redire ad Saulem*, that is, *he saw him no more*; so *Prophetarunt et non addiderunt*, that is, *they prophesied that day and no more*.

The seventy which *Moses* chose had not this gift of Prophesie continually.

Conclusion. The conclusion of this is, the Lord did sit here in the midst of this great judicatorie, and he was their πρόεδρος and ὑποπρόεδρος, he was the President of their Councell, and therefore they that hearkened not to this Councell were worthy to die.

CHAPTER XVII.

Whether a Iudge is bound to giue sentence according to things prooved and alledged, or according to his owne private knowledge?

EXOD 23 1. *Thou shalt not receiue a report; put not thine hand with the wicked to be an unrighteous witnesse.*

The opinion of some concerning the proceeding of a Iudge *secundũ allegata & probata.*

SVndry doe hold, that a Iudge must not judge contrary to that which he knoweth, whatsoever is alledged or proved to the contrary; for *whatsoever*

is

is not of faith is ſinne, Rom. 14. 23. that is, if a man doe a thing againſt his conſcience, it is ſinne; Wherefore, if a Iudge know a man to be innocent, and yet evidences be brought in againſt him that he is guiltie; then they hold that the Iudge ſhould uſe all meanes to free the innocent man; as firſt, he ſhould deale with the accuſer not to proceed in his accuſation, and ſhould ſignifie unto him, that he knoweth well the innocency of the partie. Secondly, if this cannot helpe, then he is bound publickly to teſtifie upon the Bench, the innocency of the partie, and he may deferre the giving out of ſentence, unleſſe he be charged by a ſuperiour; but if the matter haue no ſucceſſe that way, then he may remit him to a ſuperiour Iudge, or will the partie accuſed to appeale to a ſuperiour Iudge; but if he cannot prevaile any of theſe wayes, ſome doe will him rather to quite his place, than to giue out ſuch a ſentence againſt the innocent.

Although the light of nature it ſelfe, and the word of God both teach us, that the life of the innocent is to be maintained; yet when another law of greater force commeth in, then this muſt giue place; for reaſon it ſelfe teacheth us, that a Iudge is to proceed according to things proved, otherwiſe juſtice could not be preſerved, and the good of the whole, is to be preferred before the good of a private man.

Why a Iudge muſt proceed according to things proved.

But it may be ſaid, this is both againſt the law of nature, and againſt the law written, to kill an innocent man.

Obiect.

To kill an innocent man accidentally, and beſides his intention, when he is exerciſed in his lawfull calling, this is not a ſinne to him; but if he ſhould of purpoſe kill an innocent man, that indeed were a ſinne contrary to the law; and even as in juſt warre, when the victory cannot be had otherwiſe unleſſe there be innocent men killed,

Anſw.

How a Iudge ſinneth in giving out ſentence againſt an innocent perſon.

killed, as well as the guiltie, yet they may be safely killed, because the warre is just warre, and secondly, because it is not their intention directly to kill the innocent, but because otherwise the victory could not be obtained: So a Iudge is bound to proceed according to that which is proved, and if he kill the innocent man, it is beside his intention; for his intention is here to doe justice, and not to kill the innocent, and he is bound to preferre the universall good, before the particular.

Object. But if he doe so, shall he not be guiltie, as *Pilate* was in condemning Christ?

Answ. *Pilate* was an unjust Iudge, because he pronounced false sentence against Christ who was innocent, and this might haue beene knowne *Iuridicè*, because they were not ἴσαι μαρτυρίαι, *their testimonies agreed not*, as the Evangelist *Marke* saith, *Chap.* 14. 59.

How *Pilate* sinned in giving sentence against Christ.

Object. If a woman were proved to be the wife of *Titius*, whom *Titius* in his conscience knoweth not to be his wife; although the Iudge should command *Titius* to doe the dutie of an husband to her, yet *Titius* should rather suffer any punishment, than to performe that dutie to her, because he knoweth her not to be his wife. So &c.

Answ. Here we must distinguish betwixt that which is *intrinsecè malum*, evill in the owne nature of it, and that which is but accidentally evill; to commit whoredome is simply evill, but when the Iudge condemneth the innocent man whom he knoweth to be innocent, he doth not giue out sentence against the man, because he is innocent, (for that were simply sinne) but because he is bound to execute judgement; and here the Iudge proceedeth as a publick person; but *Titius* is a private person onely, and therefore he is bound to doe according to his knowledge.

Malum { *intrinsecè.* / *per accidens.*

Object. If a Iudge should heare two men disputing, and one of them should hold a tenent which were hereticall, and

and he ſhould conclude for him that is hereticall, yet I am not bound to follow his ſentence.

A Iudge when he condemneth a man according to the law, he maketh not a lie, as when he ſaith, ſuch a propoſition is true, when it is falſe; and in matters divine, he is not a Iudge as he is in the civill Court.

Anſw.

A Iudge when he giveth out ſentence upon an innocent perſon, he maketh not a lie.

But if a Iudge ſhould be urged in his conſcience, and poſed, is this an innocent man or not? if he ſhould anſwere and ſay, he is not, then he ſhould anſwere contrary to his knowledge.

Object.

As a Iudge, he muſt anſwere that he is not innocent; here he muſt judge according to things proved, and the ſentence of a Iudge is the ſentence of publick authoritie, and when he judgeth ſo, he doth not againſt his conſcience; and here we muſt diſtinguiſh betwixt his ſpeculatiue and practick knowledge; although he be innocent according to private and ſpeculatiue knowledge, yet he is guiltie according to the courſe of the Law and publick authoritie.

Anſw.

The ſentence of the Iudge is the ſentence of publick authoritie.

Scientia { *ſpeculativa.* / *practica.*

He that is innocent ſhould not be condemned; this man is innocent; therefore he ſhould not be condemned.

Object.

This man is innocent *in judicio ſpeculativo*, but not *in judicio practico*; but turne it this way, he that is guiltie *in judicio practico* ſhould die, but this man is guiltie *in judicio practico*; therefore he ſhould die.

Anſw.

A man innocent in ſpeculative judgement and yet guiltie in practicall judgement.

If a man ſhould produce an Inſtrument privately to a Iudge, a Iudge could not proceed upon this, becauſe he ſaw ſuch a thing, if it were not publickly produced in Iudgement; this knowledge which he hath by the ſight of this Inſtrument privately, he had it not as a Iudge, but as a private man. So &c.

Whether is the Executioner bound to execute the man, whom he knoweth to be unjuſtly condemned?

Queſt.

He is not the Interpreter of the Law; for that is the

Anſw.

Whether the Executioner be bound to execute one that is condemned being innocent.

part of the Iudge, but he is onely to execute the sentence pronounced by the Iudge: but if he should know the sentence to be false which is given out upon the innocent man, then he should absolutely refuse and say, *It is better to obey God than man, Act.* 4. 19. He is bound to obey his superiour in a good cause, and in a doubtfull cause; but not in that which he knoweth altogether to be false.

Quest. But what if a Iudge doubt in his conscience, in such a case what is he to doe?

Answ. Here he is not to giue out sentence, for that *which is not of faith is sinne, Rom.* 14. 23. That is, whatsoever he doth against his conscience.

Conclusion. The conclusion of this is, seeing the sentence of judgement dependeth upon the witnesses, there is great fidelitie required in them, that the Iudge may proceed orderly in judgement, and that he make not a false sentence proceed as it were out of the mouth of God.

CHAPTER XVIII.

An partus sequitur ventrem?

GEN. 21. 10. *Cast out the handmaid and her sonne: for the sonne of the bond-woman shall not be heire with my sonne* Isaac.

GOD who is the God of order, and not of confusion, hath debarred the children from sundry priviledges for their fathers sinnes.

The children of Heathen Parents were not admitted to the Covenant, untill they became Proselytes.

First, if both the Parents were Heathen, the Lord secluded the children from the Covenant, and they were not circumcised, untill they became Proselytes, & they were not circumcised *nomine Parentum*, in the name of their

their fathers, but when they imbraced the faith & were converted.

Secondly, If both the Parents were *Iewes*, and did not beget their children in wedlocke, then the children were ſecluded from the inheritance, *Iudg.* 11. 2. *Thou ſhalt not inherite with us, becauſe thou art the ſonne of a ſtrange woman.*

Thirdly, If an *Iſraelite* had married a bond-woman, then the children were ſecluded from the inheritance, although their fathers were free; thoſe who were borne of Handmaids were alwayes reputed ſervants; and God applyed this to Chriſt himſelfe as he was man, *Eſay* 49. 5. *I haue called my ſervant from the wombe*; ſo *Eſay* 42. 1. *Behold my ſervant whom I uphold, my Elect in whom my ſoule is well pleaſed. Marie* called her ſelfe the *Lords handmaide. Luk.* 1. 28. therefore Chriſt as man borne of *Marie* the hand-maide, was a ſervant.

Chriſt as man was a ſervant.

But yee will ſay, that things take their denomination from the beſt part; as Water and Wine mixed together, is called Wine; ſo Chaffe & Wheat mingled together, yet it is called Wheat; Why then ſhould not the childe be reckoned to be free, after his father, and not reckoned bond, after his mother, who is a bond-woman?

Obiect.

In Phyſicall mixtures it is ſo, but it is not ſo in marriage; this is rather like that which is ſpoken in the Schooles, *Concluſio ſequitur deteriorem partem*, if any of the premiſſes be particular, ſo is the concluſion.

Anſw.

In Phyſicall mixtures, things take their denomination from the better part.

The Doctors of the *Iewes* propound this caſe, if a Heatheniſh captiue woman were taken in the Warres, ſhe is converted and becommeth a Proſelyte; whether ſhould her childe be judged to be a free man or not in *Iſrael*? And they anſwere, that this childe borne of this ſtranger, is not to be counted a free man, *Verum Senatus ſuo decreto Luſtrari eum tantum curat*, they cauſe onely to waſh him, but they will not circumciſe him, untill he be

H. Melahh. 8. 9.

be able to make confeſſion of his faith, and become a Proſelyte; and here they ſay, *Partus ſequitur ventrem*, if the mother had beene a free woman, either before, or after the birth amongſt the *Romans*, the childe was reputed to be free; but not ſo amongſt the people of the *Iewes*. Wherefore the Iudges in *Iſraell* willed all true *Iſraelites*, not to match themſelues unequally in degrees, for the diſgrace which it brought upon their children, making them uncapable of freedome, and unfit to be heires.

Concluſion.

Difference betwixt the Iudiciall Law and the Covenant of grace.

The concluſion of this is: Here we may ſee the excellency of the Covenant of grace aboue the Iudiciall Law; for if any of the Parents be faithfull, then the childe is holy, 1 *Cor.* 7. 14. that is, he may be admitted to the Covenant.

CHAPTER XIX.

An error perſonæ irritat contractum?

IOSH. 8. 18. *And the children of* Iſrael *ſmote them not, becauſe the Princes of the Congregation had ſworne unto them by the Lord God of* Iſrael.

IT may ſeeme that *Error perſonæ irritat contractum*, as if a man married one woman in ſtead of another, the marriage is nullified.

Obiect.

If the error of the perſon make the contract null, what ſhall we thinke of *Iſaacs* bleſſing, who bleſſed *Iacob* in ſtead of *Eſau*? and yet the bleſſing was effectuall; and what ſhall we thinke of *Ioſhua's* Covenant made with the *Gibeonites*, whom he tooke to be ſtrangers? and

and yet the Covenant stood firme and sure; and what shall we say of *Iacobs* marriage with *Leah* in stead of *Rachel*? Here the marriage was not irritat and made voide, although there was an errour in the person.

Answ.

Of *Iacobs* marriage with *Leah*.

First, for *Iacobs* marriage with *Leah* in stead of *Rachel*, if *Iacob* had not afterwards approved this mariage, and gone in unto her, and begotten children upon her, the marriage had beene voyde; but because he went in unto her, and begot children upon her, this error was taken away.

Of *Isaacs* blessing *Iacob* in stead of *Esau*.

Secondly, it may be answered for *Isaacs* blessing, in blessing *Iacob* in stead of *Esau*, & *Ioshua's* Covenant made with the *Gibeonites*. There were three who concurred here. First God; secondly, the persons who craftily concurred here to deceiue; and thirdly, the persons who were deceived. In *Isaacs* blessing we haue to consider; first God, who cannot deceiue, nor be deceived; then *Rebecca* and *Iacob*, who craftily deceived; and thirdly, *Isaac*, who was deceived. Now becaus it was Gods intention to giue the blessing to *Iacob*, therefore neither *Iacobs* craft, nor *Isaacs* error, could hinder the blessing; *Isaac* giveth the blessing ignorantly, but becaus it was according to Gods intention and revealed will, who was the principall giver of the blessing, therefore the blessing was effectuall. So in the Covenant with the *Gibeonites*, the Lord commanded to offer peace to the seven Nations if they would seek it, now in commeth the deceit of the *Gibeonites*, and errour of *Ioshua* who is deceived, yet becaus it was Gods chiefe intention, that those of the seven Nations who sought peace should be saved; therefore the oath stood firme, and the errour in the person did not make it voyde; and the matter may be cleared thus: the Lord forbiddeth *a brother to eate with a railer, a drunkard, or an extortioner.* 1 *Cor.* 5. 11. but if a drunkard, or a railer, or an extortioner

In blessing of *Iacob* three persons concurred.

Ioshua's Covenant with the *Gibeonites*.

Simile.

tioner ſhould come to the Table of the Lord, I am not to refuſe to eate at that Table, although the drunkard be there. The reaſon is, becauſe this is not my private Table, but the Lords banquet, and I expect the bleſſing onely from him in it, and the ſinnes of the drunkard cannot hinder me; but if I ſhould bid ſuch a one to my houſe to eate with me, then I ſhould be guiltie of their ſinne. So the Covenant here is the Lords Covenant, and the deceiver is not able to make it of no effect. But where the principall intention of the contracter is deceit, and the perſon with whom the contract is made is deceived, then the contract is nullified; as if a man ſhould ignorantly buy a free man for a ſlaue, here the free man ſhould be releaſed, *& error perſonæ irritat contractum.*

When the errour of the perſon maketh the contract of no effect.

Obiect. But yee will ſay, in all contracts God hath an hand, and he is never deceived, therefore no ſuch contract ſhould be diſſolved, where there is *error perſonæ.*

Anſw. In the bleſſing betwixt *Iſaac* and *Iacob*; and the contract betwixt *Ioſhua* and the *Gibeonites*, God had ſet downe his revealed will, what he was minded to doe in both of theſe; and therefore neither the error of *Iſaac*, nor the deceit of *Rebecca* and *Iacob* made the bleſſing of no effect, ſo neither in the contract betwixt *Ioſhua* and the *Gibeonites*. But the Lord forbiddeth fraudulent contracts in his Word, neither is it his intention that ſuch contracts ſhould be made, therefore they are of no effect.

God had revealed his will in the bleſſing of *Iacob*, and the ſparing of the *Gibeonites*.

CHAP.

CHAPTER XX.

That a Iudge may giue out ſentence by the information of the falſe witneſſes, and yet be free.

2 SAM. 1. 16. *And* David *ſaid unto him, thy bloud be upon thy head; for thy mouth hath teſtified againſt thee.*

IN Iudgement the principall part dependeth upon the witneſſes, and if they teſtifie an untruth, they make a wrong ſentence to proceed out of the mouth of a juſt Iudge: *David* here giueth out ſentence againſt the *Amalekite*, it was a juſt ſentence in reſpect of the Iudge, becauſe he condemned him out of his owne mouth, but a wrong ſentence in reſpect of the *Amalekite*, becauſe he did not kill *Saul*, but bragged onely that he had killed him, for the Text ſaith, that *Saul* killed himſelfe, 1 *Sam.* 31. 5.

The chiefe part in judgment dependeth upon the witneſſes.

When the *Grecians* beſieged *Troy*, *Palamedes* was killed there amongſt the reſt; and when the *Greekes* had raiſed their ſiege from *Troy*, and taken Ship to returne to *Greece*; *Nauplius* the father of *Palamedes* (to be revenged upon the *Greekes*) tooke a Boate in a darke night, and went into the Sea, and ſet up a Beaken upon a rock, which when the *Greekes* did ſee, they tooke it to be the Harbour, and directed their Courſe towards it, and ſo they runne the moſt of their Shippes upon the rockes, and were caſt away. We cannot ſay here, that the fault was in the Pilots, becauſe the Shippes were caſt away; but the fault was in falſe *Nauplius*, who held up a wrong light unto them. So when a good Iudge giveth out a

Simile.

wrong ſentence, the fault is not in the Iudge, but in the falſe witneſſes, who hold up a falſe light unto him, and therefore the Iudge ſhould labour to puniſh theſe falſe witneſſes, and to reſtore the partie who is wronged to his right; and as *Telephus* was healed by the ſpeare that hurt him, ſo ſhould they ſtudie to cure the perſon whom they haue wounded by their ſentence.

A Iudge muſt not proceed without witneſſe.

If a Iudge call two or three witneſſes, that is the firſt thing required of him in tryall of the truth, *nam teſtimonio unius non proceditur*, and one witnes doth not proue. There are three witneſſes in heaven to certifie us of the truth, *the Father, the Word, and the holy Ghoſt*. And there are three that beare witneſſe to us in the earth of the remiſſion of ſinnes, *the Spirit, the water, and bloud*, 1 *Ioh.* 5. 7. 8. So in Iudicatories of the Church three witneſſes are required, 2 *Cor.* 13. 1. *This is the third time that I am comming to you, in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.* So in the tryall of civill cauſes, every thing was eſtabliſhed by the mouth of two or three witneſſes. *Deut.* 21. 15.

A Iudge is to make choiſe of faithfull witneſſes.

Secondly, The Iudge muſt call faithfull witneſſes; they are called faithfull witneſſes when they are reputed ſo in the common eſtimation of men; *Eſay* 8. 2. *And I tooke unto me faithfull witneſſes, Vriah the Prieſt and Zechariah the ſonne of Ierebechiah, Vriah* was not a faithfull man, yet becauſe he was ſo reputed amongſt the people; therefore he is called a faithfull witneſſe.

They muſt be eye-witneſſes.

Thirdly, Hee muſt call witneſſes who haue both heard and ſeene, 1 *Ioh.* 1. 1. *That which we haue heard, that which we haue ſeene with our eyes, which we haue looked upon &c.*

Fourthly, They muſt be *conteſtes*, and their teſtimonies muſt be ἰσαι μαρτυρίαι, *agreeing in one*, *Mark.* 14. 56. Now if the Iudge proceed this way, and the ſentence be falſe, it is not his fault, for by the mouth of two or three

three witneſſes every word ſhall be eſtabliſhed, that is ſhall be holden for truth.

When a Iudge demaundeth of the witneſſes, hee asketh them not τὸ τί ἐϛὶ, what murther is. Secondly, he asketh not of them, τὸ ὅτι, the effects and conſequents of murther which follow it, as the guilt and puniſhment. Thirdly, τὸ διότι, he asketh them whether it were caſually or malicioufly done. And fourthly, περὶ τοῦ τί ἐϛὶ, if they ſaw him kill ſuch a man; this is the ſpeciall thing that they require, and if the Iudge giue out ſentence this wayes according to things proved, then the blame lieth not upon him if there bee a wrong ſentence pronounced.

Obiect. It may be ſaid, when a man taketh a thing to bee a truth, although it bean untruth, he ſpeaketh an untruth: why doth not a Iudge then pronounce a ſentence which is not true, although he take it to be a truth?

Anſw. There is a greater vniformitie required betwixt the mind and the tongue, then betwixt the ſentence of the Iudge, and the teſtimonie of the witneſſes; for there is nothing required in the Iudge, but that he proceed *ſecundùm allegata et probata*, according to things alledged and proved.

CHAPTER XXI.

Of one who killed in ſuddaine paſſion.

2. SAM. 14. *And thy hand maid had two ſonnes, and they two ſtroue together in the field, and there was none to part them, but the one ſmote the other and ſlew him.*

Difference betwixt things done in paſſion, and deliberately.

THere is a difference betwixt thoſe things which wee doe in ſuddaine paſſion, and thoſe things which are done deliberately: thoſe things which

children, mad men, and beasts doe, they are not said to be done deliberately, they come not from the will, which is *principium agendi*; *possunt lædere, sed non injuriâ afficere.*

Violentum; Coactum. Non spontaneum. Voluntarium.

Againe, there is a difference betwixt *violentum, coactum, non spontaneum, & voluntarium. Violentum* is that, which by outward force a man is constrained to doe, and here the will giveth no consent at all: as when they drew the Martyrs before their Idols, and put incense in their hands. *Coactum* is that, when there is some externall violence used to enforce and compell a man to doe such a thing, against which he standeth out and resisteth for a time, but yet in the end he yeeldeth for feare: as *Origen* did to Idolatrie. But *non spontaneum* is this, when it is partly with the will, and partly against the will; *Christ* sayd unto *Peter*, *Ioh.* 21. 18. *they shall carry thee whither thou wouldest not*, meaning what death he should dye; It was partly with *Peters* will, and partly against his will, that he went to martyrdome. *Voluntarium*, is that when the will giveth full consent to doe a thing.

When a man killeth his neighbour in suddaine passion he is not violently drawne to this sinne; neither is he compelled to this sinne; *prima principia concupiscibile et irascibile, sunt interna homini*, and cannot be compelled: and in this sense he who killeth in suddaine passion, is sayd to doe it willingly; but if we will respect the will as it is obnubilated with the perturbation of anger for the time, he did it not willingly, but *non sponte*, which is a midst betwixt *sponte* and *invite*. *Peter* sayd to *Christ*, *Lord I will lay downe my life for thy sake*, *Iohn* 13. 3. no doubt hee had an intention to dye with him when he spake these words; but *they shall carrie thee whither thou wouldest not* here he was not willing to dye; so that he was partly willing, and partly not willing, hee was not altogether willing, nor it was not altoge-

ther

ther againſt his will, but it was partly with his will, and partly againſt his will.

We doe a thing *Sponte*, we doe a thing *invitè*, and we doe a thing *non invitè*. We doe a thing *Sponte*, when we are altogether willing to it; we doe a thing *invitè*, when it is partly with our will, and partly againſt our will; we doe a thing *non invitè, quando procedit ex ignorantia comitante*; as when *Mutius Scævola* killed another in ſtead of *Porcenna*, and when it was told him that he had miſſed the King, and killed another, he was ſory that he had not killed the King; this action was neither done *Sponte*, nor *invitè*, but *non invitè*; but when a man killeth in ſuddaine paſſion, and after that his paſſions and perturbations are ſetled, he is ſory that he hath done ſuch a thing, and is grieved that *primus impetus non eſt in ſua poteſtate*, then he doth it *invitè*.

Sponte.
Invitè.
Non invitè.

Simile.

There is a twofold concupiſcence, an antecedent concupiſcence, and a conſequent concupiſcence; the antecedent concupiſcence is that, when the paſſion preventeth the will, and moveth it; but the conſequent concupiſcence is that, when the will willingly worketh, and ſtirreth up the paſſion, that it may execute the ſinne more readily; when paſſion preventeth the will, then it extenuateth the ſinne, but when the will ſtirreth up the paſſion, then it augmenteth the ſinne.

Concupiſcentia { *Antecedens.* / *Conſequens.*

Againe, we muſt make a difference betwixt theſe two, to doe a thing *ex ira*, and to doe a thing *iratus*; when a man doth a thing *ex irâ*, anger is onely the cauſe of it, and it repenteth him of it afterward that he hath done it; but when he doth a thing *iratus*, it doth not proceed principally from his anger, but from ſome other bad diſpoſition, and hardly ſuch a man repenteth him of his fact.

Agere { *Ex ira.* / *Iratus.*

Laſtly, there is a difference betwixt *eligere* and *præeligere*; *eligere* is to follow ſenſe and appetite, but *præeligere*

Eligere.
Præeligere.

Anger followeth the complexion of the bodie.

eligere is to follow reason: When a man killeth in suddaine passion, it is *electio non præelectio:* This sinne of anger commeth commonly of the complexion of the body, *nam ex iracundis nascuntur irati*; the Philosopher saith, a certaine man being challenged for beating of his father, gaue this answere; My father beat his father, and pointing to his sonne with his finger, he said, this my sonne will beat me also; these hereditary evils are hardly cured.

The woman of *Tekoah* when one of her sonnes killed the other, she begged of the King to remember the law of the Lord, that her other sonne might be saved in the Citie of Refuge, which the King granted unto her willingly, 2 *Sam.* 14. because he killed him in suddaine passion.

CHAPTER XXII.

Whether they might take the sonnes of the Prophets widow for debt or not?

2 KING. 4. *Now cryed a certaine woman of the wiues of the sonnes of the Prophets unto* Elisha *saying, the Creditour is come to take unto him my two sonnes to be bondmen.*

IT is a pitifull thing to adde griefe to those who are in griefe already; this widow shee was in griefe already, and those who would take her sonnes from her, adde new griefe unto her. The Lord saith, *Make not sad the heart of the widow.* Iere. 22. 3. *Elias* 1 King. 17. 20. said unto the Lord, *O Lord my God, thou hast brought euill upon this widow with whom I sojourne, by slaying her sonne:*

ſonne: As if he ſhould ſay, is it not enough O Lord, that thou haſt taken away her husband, but thou wilt take away her ſonne alſo? The Lord could not doe wrong to this widow by taking away both her ſonne and her husband; but they who came to take this poore widowes children, did great wrong to her, in adding new griefe to her.

The widow in the Hebrew is called [*Almonah*] *muta ab* [*Alam*] *ſilere*, becauſe ſhe hath no body to ſpeake for her; and ſhe is called [*Rikam*] *emptie*. Ruth 1. 21. becauſe ſhe wanteth a husband to defend her; a widow *who liveth in pleaſure, ſhee is dead while ſhee is living*, 1 *Tim.* 5. 6. but a *widow that is a widow indeed and deſolate, truſteth in God*, and ſhe is civilly dead when ſhee wanteth the meanes to helpe her.

אלמנה *Vidua ab*
אלם *Silere.*
ריקם *Vacua.*

The Lord forbiddeth in his Law to take to pledge the upper or the nether Milſtone, which are the meanes to maintaine the mans life, *Deut.* 24. 6. The widowes two ſonnes were (as it were) the nether and the upper Milſtone to gaine her living. Secondly, the Lord forbiddeth to take to pledge the cloths in which the poore man lieth in the night, for he ſaith, *when he cryeth unto me I will heare, for I am gracious*, Exod. 22. 27. And when thoſe two ſonnes of the widow were taken from her, did not the Lord heare her, a poore woman, a poore widow, the widow of one that feared the Lord, the widow of a Prophet? Yes verily, he heard her and that quickly; And, he that ſaith, *Touch not mine anointed, and doe my Prophets no harme*, *Pſal.* 105. 15. ſo he ſaith, touch not the Prophets widow, nor her ſonnes, and doe them no harme. Thirdly, the Lord commanded them when they went to ſeek the pledge, that they ſhould not goe in into the houſe to fetch it, but they ſhould ſtand abroad, and the man ſhould bring it out himſelfe, *Deut.* 24. 10. But they who violently tooke

away the womans ſonnes obſerved not this, but did as the wicked ſervant in the Goſpell, who tooke his fellow-ſervant by the throat, ſaying, *Pay me that thou oweſt, Mat.* 22.28.

Obiect. Yee will ſay, this was a juſt debt, and therefore ought to be payd.

Anſw. See what *Eſay* anſwereth, *Chap.* 58. 6. *Is not this the Faſt that I required, to undoe the heavie burden, and to let the oppreſſed goe free?* This debt was a heavie burden vpon the poore womans ſhoulders, and therefore they ought to haue remitted it. *Iob.* 22. 6. *Thou haſt taken a pledge from thy brother: Hhobhel,* ſignifieth both *pignus* and *funis* a pledge, and a cord, becauſe it bindeth as ſtrongly as cords doe; and the *Greekes* call it ὑποθήκη, *Quaſi obligatio, ſuppoſitum, & obnoxios ſibi ſubijcere,* with this cord they would haue bound the poore widow.

חובל { *Pignus.* *Funis.*

Iob when he deſcribeth the oppreſſor, *Chap.* 24. 3. he ſaith, *he taketh away the widowes Oxe for a pledge;* he taketh the Oxe, the beaſt that is ſo needfull for her, therefore he that tooke an Oxe was bound to reſtore fiue Oxen for him, *Exod.* 22. 1. Againe, to take the widowes onely Oxe, we ſee how *Nathan* exaggerateth the rich mans fault, for taking the poore mans only ſheepe, 2 *Sam.* 12. And if it be oppreſſion, and a crying ſinne to take the poore widowes Oxe, what a ſinne was it to take her ſonnes, who ſhould haue relieved her in her neceſſitie? *Ezek.* 18. 16. it is a note of the childe of God, that he withheld not the pledge from the poore. In the Originall it is [*Hhabhol lo hhabhal*] *Pignorando non pignoravit,* the repetition of the ſame word ſignifieth to take away the pledge, and to keepe it.

חבל לא חבל
Pignorando non Pignoravit.

The widow of *Tekoah,* when one of her ſonnes had killed the other, and the revenger of the bloud came to kill, ſhe deſired that her other ſonne which was aliue, might be ſaved, becauſe he was her *unica pruna,* her onely

onely ſparkle that was left aliue, 2 *Sam.* 14. Wherefore to take this widowes two ſonnes from her, was to put out her light.

The concluſion of this is. Of all ſorts of oppreſſion this is one of the greateſt, to doe wrong to the fatherleſſe, and the widow; for the Lord is a *father to the fatherles, and a Iudge of the widowes, Pſal. 68. 6.* therefore men ſhould beware to wrong or harme them: God will defend their cauſe, he *relieveth the fatherleſſe and the widow, Pſal. 146. 9.* And he that is their Redeemer is ſtrong.

Concluſion.

CHAPTER XXIII.

Whether a man may ſell his ſonne for debt, or not?

MAT. 20. 25. *But for as much as he had not to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.*

THere are three ſorts of commanding in the family; the firſt is *Herilis poteſtas*; the ſecond is *Maritalis poteſtas*; and the third is *Patria poteſtas*; theſe three ſorts of power differ.

Herilis poteſtas, is like the government Monarchicall, which hath more abſolute commandement to diſpoſe of things, ſo had the Maſter, *Mat.* 20. 25. over his ſervants, when he commanded the man, his wife and children to be ſold.

The ſecond ſort of commanding in the family, is the

authoritie which the man hath over his wife, and this is like the Ariſtocraticall power, for the man in his neceſſitie, may not ſell his wife to ſet himſelfe at libertie, *Et uxor non eſt in bonis,* ſhe is not a part of his goods.

The third ſort of commanding in the houſe, is *Patria poteſtas*; and here the father hath a greater authoritie over the children, for they are a ſpeciall part of their fathers poſſeſſion, *Deut.* 32. 6. *Ipſe eſt pater tuus qui poſſedit te? Is not he thy father that hath bought thee?* The Lord permitted a man to ſell his children under the Law, *Exod.* 21. 7. *If a man ſell his daughter to be a hand-maide.* So *Ezra* 2. 5. the *Iewes* being in debt ſold their children.

Iacob when he made his latter will, *Gen.* 42. 22. he ſaith, *I gaue to thee one part aboue thy brethren, which I conquered with my bow and with my ſword. Iacob* himſelfe never purchaſed *Sichem,* but his ſonnes purchaſed it when they killed the *Sichemites.* Why doth he ſay then, *which I haue purchaſed with my Bow?* The reaſon of this was, becauſe *Iacob* was Lord over his children, and over all that they conquered.

A father hath ſuch authoritie over his ſonne, that he might ſell him untill he was *ſui juris,* that is, untill he was one and twentie yeares old. Firſt, he might ſell him before he was ſeven yeare old; then he might haue ſold him the ſecond time, untill he was fourteene yeare old, if his debt had not beene payed: and thirdly, he might haue ſold him untill he was twentie one. So he might ſell his daughter. *Exod.* 21. 7. It is not underſtood here, that he might ſell his daughter when ſhe was readie to be married, but ſimply, he might ſell her at any time. And the Lord alludeth to this forme, *Eſay* 50. 1. *Which of my Creditours is it, to whom I haue ſold you?* The father might ſell himſelfe, therefore he might

Alluſion.

might ſell his ſonne, becauſe his ſonne is but a part of himſelfe.

But there are ſundry things which cannot be ſold *Quia nullam admittunt æſtimationem,* as bloud, chaſtitie, libertie, and ſuch like.

Obiect.

This was not properly a ſale, but only an enterchange of his libertie for his fathers redemption. *Non eſt conditio abſoluta, ſed quaſi ſub pacto, tenetur enim emptor filium reſtituere, ſi juſtum pretium offeratur illi*; That is, this condition in ſelling of his ſonne was not abſolute, but the contract was ſo made, that the buyer was bound to reſtore his ſonne backe againe to him, if he had offered him a ſufficient price.

Anſw.

D. ll. 2. Cap. de Patribus qui filios diſtraxerunt.

In the naturall body, the hand or any other member will caſt up it ſelfe to ſaue a ſtroke from the head; ſo ſhould the naturall ſonne doe to relieue his father. *Ruben* offered himſelfe in ſtead of *Benjamin,* to be a bond-ſervant, *Gen.* 44. 33. Now if *Ruben* offered this for his youngeſt brother, much more ſhould the ſonne offer to become a bond-ſervant for his old father.

The concluſion of this is, the *children ought not to lay up for the Parents, but the Parents for the children,* 2 *Cor.* 12.17. yet to ſupply their fathers neceſſitie, they ſhould be content to quite their libertie, and all that they haue for their fathers libertie.

CHAPTER XXIIII.

Of their diverſe ſorts of Rulers and Commaunders.

EXOD. 18. 25. *And* Moſes *chooſe able men out of all* Iſrael, *and made them heads over the people, Rulers over thouſands, &c.*

שבט *virga.*
שבטי *Tribus.*

THe people of the *Iewes* were divided into twelue Tribes, thoſe Tribes were called *Shibhte*, becauſe they had a rod carried before them.

Before the renting of the ten Tribes from *Iuda* they were called *Iſrælites*; but after the rent of the tenne Tribes, the two Tribes and the halfe were called *Iuda*, and the tenne Tribes were uſually called *Iſrael*; and ſometimes *Ioſeph*, and *Izreel*, and ſometimes *Iacob*. And in the Captivitie they are called *Iewes*, as *Eſter* 2. 5. *Mordecai* of *Benjamin* is called a *Iew*, ſo *Eſter* 3. *Haman ſought to deſtroy all the Iewes:* and they are all called *Iſrael* in the Captivitie, *and thou ſhalt beare the iniquitie of Iſrael and Iuda, Ezek.* 4. And once *halevj, Mal.* 2. 8. *cum* [*he*] *demonſtrativo*, to ſignifie that *levi* is not put here for a proper name.

הלוי *cum* ה *demonſtrativo.*

Thoſe who ruled the twelue Tribes were divers, *Ioſhua* 23. 2. *Ioſhua called for all Iſrael, for their Elders, for their heads, for their Iudges and for their officers.*

זקנים *Seniores.*

For the *Elders*, theſe are called *Zekenim*, and the *Seventie* tranſlate them γερόντοι, *id eſt*, *majores*; *Zekenim* is ſometimes taken for the great *Synedrion*, and ſometimes for the Kings Councell, 2 *King.* 1. 10. And *Iehu* ſent unto *Samaria* to the Rulers of *Izreel*, here the word *Elders* is taken for the Kings Councell, and not for the *Synedrion*

nedrion, for it ſate in *Ieruſalem*: and ſometimes in the leſſer Cities *Zekenim* are called *Senatores*.

Secondly; He called for [*roſhim*] *their heads*, which the *Seventie* tranſlate ἀρχοντες, *Principes*; This word [*roſh*] is taken ſometimes for the Captaines of the Armies, 1 *Sam.* 11. 11. *And Saul divided his Armie into three heads*, that is three Companies. *Iudg.* 11. 7. *eris nobis* [*leroſh*] *in caput*, the *Seventie* tranſlate it εἰς ἀρχοντα. So [*roſh*] is taken for the heads of the families, and they are called [*roſhe abhoth*] here; *Ioſhua* ſent for the Captaines of the Armie.

ראשים *Capita, Principes.*

Thirdly; He ſent for [*Shophetim*] the Iudges, that is the Rulers of the Cities, and theſe alſo were called [*Omanim*] 2 *King.* 10. 1.

אמנים *vel* שופטים *Iudices.*

Theſe who ruled the people, were either the heads of the Tribes, and they were called *ſhare haſhebhatim*, or φύλαρχοι: theſe conveined the Tribes, and were Captaines in their warres, for the Tribes had their owne proper warres, ſometimes one againſt another; ſo the *Danites* made warre againſt them of *Lachis*, and they of *Ephraim* againſt *Iepthe*, *Iudg.* 12.

שרי השבטים φύλαρχοι.

Or elſe they were Commanders in ſome part of the Tribe, for the Tribes were divided into families, and theſe who were cheife in the familie were called [*Share miſhpahhim*] or *Patriarchæ, capita familiarum*, the Patriarchs or heads of the families.

שרי משפחים *Capita Familiarum.*

Theſe families againe were divided into thouſands; Example. In *Iuda* there were fiue great families, or [*alphe*] thouſands, and they had fiue Commanders who were called χιλίαρχοι, *Numb.* 1. 16. theſe were the heads of thouſands in *Iſrael*. And *Micha* alludeth to this *chap.* 5. 2. *Bethleem Ephrata although thou be little amongſt the thouſands of Iuda*. Secondly, ſome were Commanders over hundreds, and they were called ἑκατόνταρχοι. Thirdly, they were Commanders over fifties,

בַּעֲלֵי רִבּוֹת

שׁוֹפְטִים

שׁוֹטְרִים

ties, *Esay* 3. 3. And lastly, Rulers over ten. This division was instituted by *Moses* by the Councell of *Iethro*, and approved by *Iehosaphat*, 2 *Chron.* 19. These Commanders over thousands, hundreds, and fifties were [*bagnale ribhoth*] Lords to take away strife from the people, like our Iustices of peace; and they differed from the ordinary Iudges called *Shophetim*.

Lastly, They had their [*shoterim*] which word is diversly translated by the *Seventie*: first they translate it ἐχβιάζοντας, because by force they compelled men to obedience, *loro et baculo cogebant*: and sometimes they translate them ῥαβδοῦχους, because they carried a rod: and sometimes ἐργοδιώκτας, *Pro.* 6 6. *Goe to the Pismire, who hath not* [*Shoter*] *over-seer* or *ruler*. So *Exod.* 5. 15. they translate *Shoterim* γραμματοεισαγωγεῖς, as yee would say, *institutores vel doctores*, because they taught the people obedience to the Magistrates: and *Act.* 13. 35. γραμματεῦς; *Syrus habet, caput vrbis. Iunius* translates it *moderatores*, & *Aquila* translateth it ἐκδικητὰς, *facinorum Vindices*. Lastly, they translate *shoterim*, ὑπηρέτας, under-rowers; for as in a Gallie there are commanders, rowers, and under-rowers; so in this well constituted Common-wealth of the *Iewes*, there were supreame Commanders, Commanders in the middle degree, and Commanders in the inferiour degree.

CHAPTER XXV.

Of their civill counting of their times, and first of their Houre.

Of their times.

THe *Greekes* deriue the houre from ὁρίζεσθαι, *terminare*, because it measured the times of the yeare; or from ὁρεύειν *custodire*, because they fained

ned that the houres kept *Apolloes* gates; but it seemeth rather to bee derived from the *Hebrew* word [*Or*] *lux*, and hence the *Egyptians* call the Sunne ὁρός *Apollo.*

The *Greekes* at the first had no other division of the yeare but into foure seasons, which they called *quatuor horæ anni*: and the *Latines* called them *quatuor tempestates anni.* The like division they made of the day, and they said, *solis occasus suprema tempestas esto.*

Afterward they divided these *tempestates* into so many houres in the day, those houres were either called *horæ minores*, and they were measured by the Zodiack, and planetarie or unequall houres, because of the obliquitie of the Zodiacke; or else they were called *horæ equinoctiales* equall houres, because of the streightnesse of the Equinoctiall.

The *Iewes* at first learned the division of the day into whole houres from the *Romanes*, for before this the houres were either halfe-houres, or καιρικαὶ occasionall houres, as to dine and to suppe; So the houres of dinner and supper were described of old by drawing of water, as *Rebecca came out to draw water*, *Gen.* 24. 11. This was the evening time when women came out to draw water. So they noted the dinner time by drawing of water, *Ioh.* 5. 31. when the woman of *Samaria* came out to draw water, then the Disciples brought meat to Christ and desired him to eate; This was dinner time.

Septuaginta dixerunt τὸ πρὸς ὄψε νύκτα ἐκπορεύονται αἱ ὑδροφόραι. Dinner and Supper described by drawing of water.

Of the houres upon *Ahaz* Diall.

THe houres set upon *Ahaz* Diall were unequall, or planetarie houres, because this diall was made upon a polar ground.

Fiue sorts of Dials.

There are fiue grounds upon which a diall must be made; First upon the elevation of the Equinoctiall, whose houres are alwayes equall. Secondly verticall, and it sheweth onely from sixe to sixe equinoctially. Thirdly meridionall, which sheweth the houres from the rising of the Sunne unto the mid-day, upon the East side, and from the mid-day till the Sunne set upon the West side. Fourthly horizontall, which hath no shadow under the Equinoctiall, or neere the Equinoctiall. And the last is the polar diall, which followeth the Zodiacke, and the houres are contracted upon the South side of the Equinoctiall in the Winter, and enlarged upon the North side in the Summer.

Vpon what ground *Ahaz* Diall was made.

This Diall of *Ahaz* could not be made upon an equinoctial ground, because the houres of the Equinoctiall diall are equal. Secōdly, it could not be made verticall, because the verticall sheweth onely from sixe to sixe, and not the rising and setting of the Sunne. Thirdly, it could not be made meridionall, because the East side & the West side are divided by the meridionall, and it wanteth the twelfth houre. Fourthly, it could not be made horizontall, because they lay so neere the Equinoctiall that the style could cast no shadow. Therefore it behoved to be polar, and the houres behoved to be unequally divided for Summer and Winter, or else they behoved to haue two Dialls, one for Summer, and another for Winter.

The forme of this Diall was Hemispheriall, or an halfe Circle.

What things are to be considered in this diall.

In this Diall we haue to consider these points; First, that the lines were but halfe houres upon the diall, and not full houres. Secondly, that this miracle hath been wrought when the Sunne was in the height, for if it had beene in the declination, or in the after-noone, then it could not haue gone forward ten degrees; or if it

it had beene ſoone in the morning, it could not haue gone backe ten degrees. Thirdly, this miracle was wrought in the Summer time, the day being at the longeſt; it could not be brought backe ten degrees in the winter day, for when the day is ſhorteſt, the Sunne ariſeth to them at ſeven of the clocke: neither could this miracle be wrought at the Equinoctiall, for then they could not haue diſcerned the Sunne to caſt a ſhadow upon the diall, becauſe then the ſhadow is ſo long; but the Text ſaith, that the Sunne went backe ſo many degrees upon *Ahaz* diall, 2 *King.* 20. Therefore it ſeemes to haue beene wrought in the Summer time, at the longeſt day, when it was drawne backe from the eleventh houre to the ſixt, which is one houre after the Sunne riſing; for in the longeſt day it ariſeth to them at fiue of the clocke in the morning.

Queſt. Whether went the Sunne backe ten degrees, or did the Sunne ſtand ſtill, and the ſhadow goe backe upon the lines, [as *Abulenſis* upon 2 *King.* 20. holdeth, *the ſhadow went backe ten degrees*;] or did the Sunne go back and the ſhadow alſo?

Anſw. If the ſhadow had gone backe, and not the Sunne, the miracle had not beene ſo great, for when the Sunne goes forward naturally, the ſhadow goeth backward, now if the ſhadow had gone backe in an inſtant, and the Sunne ſtood ſtill, it had beene a miracle *quoad modum, ſed non quoad ſubſtantiam*, and it had beene but a miracle in the third degree; A miracle in the higheſt degree is, when nature had never a hand in a thing, as to make the Sunne goe backe ſo many degrees, or to ſtand ſtill. A miracle in the ſecond degree is this, when nature had once a hand in producing of a thing, but when nature fayleth once, it cannot reſtore it to the former caſe againe. Example. Nature bringeth forth a man ſeeing, now when he becommeth blind, nature cannot reſtore him

Three ſorts of miracles.

him to his ſight, and when he is reſtored to his ſight againe, it is a miracle in the ſecond degree. A miracle in the third degree is this, when nature in time could doe ſuch a thing, but cannot doe it upon a ſuddaine. Example. *Peters* Mother in law was ſicke of a Fever; Nature in time could cure one of a Fever, but Chriſt curing her upon a ſuddaine, this is a miracle in the third degree. Example 2. When a lumpe of figges was layd to *Hezekias* boyle, the figges in time would haue matured this boyle, and broken it, but when the Lord doth it upon a ſuddaine, this is a miracle in the third degree. So for the ſhadow to goe backe when the Sunne goeth forward, this is naturall to it, but for the ſhadow to goe backe upon a ſuddaine, this was a miracle in the third degree, but when the Sunne and the ſhadow both went backe, this was a miracle in the firſt degree, *& quoad modum & quoad ſubſtantiam.*

Queſt. What confirmation of his faith had this beene, if the Sunne had gone forward ten degrees, that had beene but the ordinary courſe of it?

Anſw. If it had gone forward ten degrees in an inſtant, that had beene a miracle; but when it went backe ten degrees peice by peice, this was a greater miracle; therefore he choſe rather that it ſhould goe backe ten degrees.

Object. If the Sunne went backe onely, and not the ſhadow, then it ſhould haue beene knowne through the whole world, and ſome of the Heathen would haue made mention of it in their writings; as *Dionyſius Arcopagita* maketh mention of the Eclipſe of the Sunne in Chriſts Paſſion.

Anſw. The heathen in their writings might haue made mention of it which are not now extant: In the Booke of *Iaſon* there is mentiõ made of the ſtanding of the Sunne and Moone in *Ioſhua's* dayes, and that Booke is periſhed

ſhed now; ſhall we ſay then, that nothing is written in this Booke, becauſe this Booke is not extant?

Queſt. Whether was this a greater miracle when the Sunne went backe in *Hezekias* dayes, or when the Sunne ſtood ſtill in *Ioſhua's* dayes?

Anſw. If ye will reſpect them to whom this miracle was wrought in *Ioſhua's* dayes, it was a greater miracle; it was wrought for the confirmation of all *Iſrael*, and this was wrought but for the confirmation of *Hezekias*; Secondly, *Ioſhua's* day was longer than *Hezekias* day; *Hezekias* day was but twentie two houres, and *Ioſhua's* day was twentie and foure: *Ecclus* 46. 4. *Stetit Sol & una dies facta eſt in duas, Did not the Sunne goe backe by his meanes? And was not one day as long as two.*

Whether this miracle or that in *Ioſhua's* dayes was greateſt?

This miracle was wrought at three of the clocke in the afternoone, for the Moone was a quadrant of the Heaven diſtant from the Sunne, and quarter Moone; for *Gibea* was Southweſt from *Megiddo* where they did fight, and there the Sunne ſtood, and *Ajalon* where the Moone ſtood was Southeaſt.

Queſt. How ſtood the Sunne here at three afternoone Southweſt from the Moone, ſeeing it is ſaid to ſtand in the midſt of Heaven.

Anſw. There is a twofold midſt, the firſt *medium æquidiſtantiæ*, and the ſecond is *interpoſitionis*; the Sunne is *in medio æquidiſtantiæ*, when it is in the middle point, betwixt the Sunne-riſing and the Sunne-ſetting, this is in the midſt of the day; but it is *in medio interpoſitionis*, when it is in any part of the Heaven betwixt the two extreames, it was now but *in medio interpoſitionis*.

Medium { *æquidiſtantiæ.* / *interpoſitionis.*

Againe, this miracle was wrought twentie dayes after the Equinoxe; for *Ioſhua* inſtituted the Paſſeover *Cap.* 5. the fourteenth day of *Niſan*, which was at the Equinoxe, and that Moone had but fourteene dayes to runne to the change, and now the Moone was before

This miracle was wrought twentie dayes after the Equinoxe.

the Sunne; but when the miracle fell out, the Moone was behinde the Sunne, and it was quarter-Moone; so that the fourteene dayes of the old Moone, and the eight dayes of the other Moone, made up twenty dayes after the Equinoxe.

Ioshua's day was 24. houres.

Thirdly, *Ioshua's* day was twenty-foure houres, nine houres alreadie past, and three houres to the Sunne-setting; then the Sunne stood a whole Equinoctiall day, which all being joyned together, maketh twenty-foure houres, then it is said *Iosh.* 10. 14. *That there was no day like to it before or after*, which must be understood, that there was no day before or after like unto it for length.

Hezekias day was 22. houres.

Hezekias day was but twenty-two houres in length, which is proved thus; the Sunne had runne twelue degrees already forward upon *Ahaz* Diall, which maketh sixe planetary houres; then it goeth backe againe tenne degrees, which maketh fiue planetary houres, and this made eleven houres.

Quest. Might not the Sunne haue gone backe to the Sunne-rising, and so haue made sixe planetary houres?

Answ. Not; because the Sunne casteth no shadow upon the Diall of *Ahaz* an houre after it riseth, and an houre before it set; neither upon any other Diall, for then the shadowes are so long, that they shew not the houre, it went backe then but to the houre after that it arose, which was the second planetary houre, then it had fiue planetary houres to the midst of the day, which made up sixteene houres; and six houres to the Sunne-setting, which maketh in all twenty-two houres.

Now to make some application and spirituall use of these Dials.

The spirituall use of these Dials.

Christ before his Incarnation was like to the Sunne shining upon the Equinoctiall Diall, where the shadow is very low; secondly, before Christ came in the flesh, there were many Ceremonies, and a long shadow, but since

ſince Chriſt came in the fleſh, this is like the Sunne ſhining upon the Polar Diall, the ſhadow is ſhort and the Sunne is neerer.

Thirdly, our eſtate in this life compared with the life to come, is like to the meridionall Diall; for the meridionall Diall ſheweth not the twelfth houre; ſo in this life, we ſee not the ſonne of righteouſneſſe in his brightneſſe.

Fourthly, our eſtate in this life, is like the verticall Diall, which ſheweth neither the riſing nor ſetting of the Sunne; ſo in this life we know neither our comming into the world, nor the time when we are to goe out of it.

Fiftly, our eſtate in the life to come is like the Horizontall Diall, for as the Sunne ſhineth alwaies upon the Horizontall Diall; ſo ſhall the Sunne of righteouſneſſe ſhine alwayes upon us in the life to come.

CHAPTER XXVI.

Of their Day.

GEN. 1, 3. *And the Evening and the Morning were the firſt day.*

A Day in the Scripture, is either a naturall, artificiall, or a propheticall day.

Dies { *Naturalis.* *Artificialis.* *Propheticus.*

The naturall day conſiſteth of foure and twentie houres, comprehending day and night, *Num.* 8. 17. *In that day that I ſmote every firſt borne in the land of Egypt.* But *Exod.* 12.29. it is ſaid, *that at midnight the Lord ſmote the firſt borne of Egypt*; ſo that by *day* here is meant the whole twentie foure houres.

A day put for 24. houres.

The

The artificiall day began at the Sunne-riſing, and ended at the Sunne-ſetting, *Exod.* 16. 14. *Why ſit yee all the day from morning till night?* And it had three Periods in it, morning, mid-day, and evening; and the mid-day is called *Zeharaïm*, and it is put in the duall number, becauſe it containeth a part of the forenoone, and a part of the afternoone.

זהרים *Meridies.*

Pſal. 65. 8. *Thou makeſt the outgoings of the morning, and the evening to rejoyce*; the outgoings of the morne, is the riſing of the ſtarres before the Sunne riſe, as φωσφόρος, and the outgoings of the evening, that is, when the Moone riſeth, and the ſtarres with her, as *Heſperus*; the Sunne is ſaid to go out as it were out *of his chamber*, when he ariſeth out of the Sea, or the earth, *Pſal.* 19. And he is ſaid to goe in and to dip in the Sea, *Mark.* 4. when he ſetteth.

Ortus { *Heliacus.* *Chronicus.* *Coſmicus.*

Ortus Heliacus, is when the ſtarres ariſe with the Sunne; *Ortus Chronicus*, is the riſing of the ſtarres with the Moone; *Ortus Coſmicus*, is when the ſtarres riſe at certaine ſeaſons in the yeare, as *Orion*, *Plejades*, &c.

A Propheticall day is taken for a yeare in the Scriptures; as they had a propheticall day, ſo they had propheticall weekes, propheticall moneths, and propheticall yeares.

Propheticall dayes, weekes, and yeares.

A weeke ſignifieth a weeke of yeares, as *Daniels ſeventie weekes*, *Dan.* 9. 25. So the moneth ſignifieth a moneth of yeares, according to the Greeke computation, counting thirtie dayes to a moneth; ſo the yeare ſignifieth a yeare of yeares, *Iere.* 28. 3. *Adhuc duo anni annorũ*; So theſe places in the *Revelation*, *Forty two moneths an hundreth and ſixtie dayes three yeares and an halfe, ſo time, times, and halfe a time*, are propheticall to be underſtood; A propheticall day, is a yeare; the weeke ſeven yeares, the moneth thirtie yeares, and the propheticall yeare three hundreth and ſixtie yeares, and this way

way they counted, to signifie the shortnesse of the time.

A day is applyed in the Scripture first to our estate in grace, *Heb.* 4. *To day if ye will heare his voyce, harden not your hearts*; and all the Comparisons in the Scriptures are taken from the forenoone, to shew the growth of grace; First, φωσφορὸς, or the morning Starre, *and the dawning of the day, and the day-starre arise in your hearts*, 2 Pet. 1. 19. Secondly, to the Sunne-rising, *Esay* 8. 20. *It is because there is no morning in them*; and thirdly, to the Sunne in the strength of the day, *Iudg.* 5. 3.

A day applied to the estate of grace.

Then the declination of grace is compared to the Sunne in the afternoone, *Iere.* 6. 4. *Arise, let us goe up at noone; woe unto us for the day goeth away, for the shadowes of the evening are stretched out*, Micah 3. And *the Sunne set upon the Prophets.*

Declination of grace compared to the declining of the Sunne.

The forenoone is compared to the time of grace before it come to the declining, therefore let us make great reckoning of this time to redeeme it, *Psal.* 108. 2. *I my selfe will awake early*: but in the Originall it is more emphaticall, [*Hagnira shahher*] *Expergefaciam auroram.* As if *David* should say, the morning never tooke me napping, but I wakened it still.

העירה שחר

Expergefaciam Auroram.

Secondly, the day representeth the shortnesse of our life to us, and it is compared to an artificiall day, *Psal.* 90. 5. *In the morning it flourisheth, and groweth up, but in the evening it is cut downe and withereth*: it is like *Ionas* Gourd, which groweth up in one artificiall day, and decayeth againe; and the houres of the day whereunto our life is compared, are like planetary houres, long in the Summer, and short in the Winter: Compare our dayes with the dayes of our fathers, they are but few and evill, in respect of their dayes, therefore our dayes are called *dies palmares.*

The day representeth the shortnesse of our life.

The Lord made the day for man to travaile, and the

The day was made for man to travaile in it.

night for him to rest in, therefore they are monsters in nature, that invert this order, who sleepe in the day and wake in the night, *Psal.* 104. 23. *Man goeth forth unto his worke, and to his labour, untill the evening.* And *Vers.* 20. *Thou makest darkenesse, and it is night, wherein all the beasts of the Forrest doe creepe forth*: Those who turne day into night, follow the beasts, and not man; such a monster was *Heliogabalus*, who would rise at night, and then cause morning salutations to be given unto him: the History saith, that the world seemed to goe backward in this monsters dayes: this sort of people *Seneca* calleth them our *Antipodes*, for when we rise they goe to bed *& contrà*.

How they reckoned the dayes of the Weeke.

THe *Iewes* reckoned their dayes thus; *Prima Sabbath, secunda sabbath*, the first day of the weeke, the second day of the weeke, &c. Secondly, the Latine Church reckoned from the Passeover, *Prima feria, secunda feria, &c.* Thirdly, they borrowed afterward another sort of reckoning from the Heathen, who reckoned their dayes by the Planets, the *Sunne*, the *Moone*, *Mercurie*, *Mars*, *&c.*

Quest. What is the reason that they reckoned not the dayes of the weeke according to the order of the Planets, for the Planets stand after this order, *Saturne* stands in the highest place, then *Iupiter*, next *Mars*, and so in order *Sol*, *Mercurie*, *Venus*, and then *Luna*. *Iupiter* followeth not *Saturne* in the dayes of the weeke, but *Sol*; so *Mercurie* followeth not *Sol* but *Luna*.

Answ. The order of the dayes of the weeke is Mathematicall; for the seven Planets being set downe in a circle according to their owne naturall order, by an equall distance, they make seven triangles, reaching from their bases

baſes to the Hemiſphere, whoſe baſes ariſe from the ſeverall corners drawne in the circle, in whoſe circumference, the ſeven Planets are ſet downe according to their owne order, making up one equall triangle in every one of their two ſides, as, ☉ *Sol*, ☽ *Luna*, ♂ *Mars*; ☉ *Sol* is in the right ſide of the triangle, ☽ *Luna* in the top, and ♂ *Mars* in the left ſide of the triangle; and ſo from ♂ *Mars* to ♃ *Iupiter* by ☿ *Mercurie*; and from ♃ *Iupiter* to ♄ *Saturne* by ♀ *Venus*; and from ♄ *Saturne* to ☽ *Luna* by ☉ *Sol*, and from the ☽ *Moone* to ☿ *Mercurie* by ♂ *Mars*; and from ☿ *Mercurie* to ♀ *Venus* by ♃ *Iupiter*, as yee may ſee in the figure following.

A Demonſtration to ſhew how the dayes are reckoned according to the ſeven Planets.

Queſt. Whether may theſe names of the weeke dayes which are impoſed by the Heathen, be uſed in the Chriſtian Church or not?

Anſw. The Apoſtles themſelues uſed ſuch names for diſtinction, as *Areopagus, Mars ſtreete, Act.* 17. So, *we ſailed in a Shippe whoſe Badge was Caſtor and Pollux. Act.* 28. and ſuch like.

CHAPTER XXVII.

Of their moneth.

EXOD. 12. 2. *This ſhall be the beginning of moneths to you.*

Reaſons proving how many dayes every moneth had.

BEfore the people of God came out of *Egypt*, the moneths were reckoned according to the courſe of the Sunne, following the cuſtome of the *Egyptians* and *Chaldeans*, and their moneths were full thirtie dayes, as may be gathered out of the eight of *Geneſis*, the floud began to waxe the ſeventh day of the ſecond moneth *Iair*, anſwering to our *May*; and it began to decreaſe in the ſeventh day of the ſeventh moneth *Tiſhri*: from the ſeventh day of the ſecond moneth, to the ſeventh day of the ſeventh, are one hundred and fiftie dayes, which being divided by thirtie, giveth to every moneth thirtie dayes. After they came out of *Ægypt* their moneths were full thirtie dayes, *Numb.* 11. 19. *Yee ſhall not eate one day, neither fiue dayes, neither tenne dayes but even a whole moneth.* Hence we may gather that their moneth was full thirtie dayes; becauſe they reckoned by fiue, ten, twentie, thirtie. So there were twelue moneths in the yeare, every moneth conſiſting

Reaſons proving how many moneths are in the yeare.

of

of thirtie dayes: 1 *King.* 4. 7. *And Salomon had twelue Officers over all Israel, which provided victuals for the King and his houshold.* Each man in his moneth through the yeare made provision: now if there had beene more then twelue moneths in the yeare, (as afterward the *Iewes* made their intercalar yeare *Veadar*) then one should haue had two moneths. So 1 *Chron.* 27. 1. and 12. 15. *The chiefe Officers served the King by courses, which came in and out moneth by moneth throughout all the moneths in the yeare:* here we may see that there were twelue moneths in the yeare, & every moneth had thirty dayes, which made up in the yere three hundred and sixtie dayes.

But because there were fiue full dayes lacking in the moneths to fill up the course of the Sunne, which is three hundred sixtie and fiue dayes, the *Egyptians* put to the fiue dayes called ἐπαγόμενοι to the last moneth *Tishri:* and they illustrate the matter by this apologue, they say, that *Mercurie* and the *Moone* at a time did play at the dice for the fiue odde dayes, and that *Mercurie* did winne them from the *Moone,* and *Mercurie* followed the course of the Sunne. And in respect the Sunne every yeare runneth three hundred sixtie fiue dayes and sixe odde houres, which sixe odde houres every fourth yeare maketh a day, they added this day to the fourth yeare, which yeare by the *Egyptians* was called κυνικὸς ἐνιαυτὸς, as ye would say the dog turning about to himselfe, as when he biteth his owne taile: and the *Latines* called it *annus* from *annulus,* because it turned about to the same point againe. So *Ioh.* 18. 13. ἐνιαυτὸς is a yeare, so *Luk.* 3. 2. This odde day which was added every fourth yeare was called *dies desultorius,* because it wandered to and fro through the whole yeare, for the space of one hundred and twentie yeares. This is called *sæculum, Gen.* 26. and therefore they inter-la-

The twelue moneths come short of the course of the Sunne fiue dayes.

The fiue odde dayes illustrated by an apologue of *Mercurie* and the Moone.

How the leape yeare or bissextile is made up.

This desultorie or bissextile day at the first did run thorow the twelve Moneths.

What makes an embolimie yeare.

ced a whole moneth for this *desultorius dies,* which in the space of one hundred and twentie years maketh up a moneth of thirty dayes: and because that day which afterward was inter-called in the fourth yeare lacked some scruples of a whole day, therefore in the space of one hundred thirty and sixe yeares the Sunne turned backe a day in every moneth, when it commeth to the *Equinoxe* or *Solstice.* The Sunne was in the *Equinoxe* at Christs death, in the twentie fifth of *March,* now it is come to the tenth of *March,* and if the world should continue long, it should come to the tenth of *Ianuary* and so backward. This sheweth that the Sunne keepeth the revolution of the first mover, who comes alwayes neerer to the North Pole, as the *Astronomers* haue obserued.

The Sunnes course commeth alwayes backe in the moneths.

The Sunne followeth the first mover.

פטר *Patar* נפתר *Purificare.*

These fiue ἐπαγόμενοι *dies,* the last of them *Nehemias* calleth *Nephthar,* from the word *patar, purificare,* for writing to the *Iewes* which were in *Egypt,* 2 *Macc.* 1. 36. he sayes, *that the Temple was purified upon the last of these* ἐπαγόμενοι *dies,* called *naphthar:* for the *Egyptian* moneths had alwayes thirtie dayes, which make up in the yeare three hundred and sixtie dayes, and fiue odde dayes which added to the end of the yeare were called ἐπαγόμενοι, and by *Egyptians* and *Arabians, Nasi,* the first of them was called *Osiris,* and the fift *naphthar.*

These fiue intercalar dayes had divers names among the *Egyptians.*

The moneth of the Moone hath twenty nine dayes and twelue houres, therefore amongst the *Iewes* the moneths were either twenty nine, or full thirty.

A threefold computation of the moneths of the Moone.

The moneths of the Moone are considered three manner of wayes. First, as the Moone goeth from one point of the Zodiacke and returneth backe to the same againe: and this is called *periodus, vel cursus lunaris,* which space of time is more then twenty seven dayes, and lesse then twenty eight. The second is the returning of the Moone to the same place where she went backe

backe last from the Sunne, and this is called συνόδος σελήνης: this consisteth of twenty nine dayes and twelue whole houres. The third is the second day from the conjunction, and it is called φαγγάριον or ἀποκρύσις σελήνης, the apparition of the new Moone; this is in the second day after the conjunction.

All the time before the captivitie the moneths had no proper names, *Ezek.* 1. 1. *Now it came to passe in the thirtieth yeare, in the fourth*, that is, in the fourth moneth. So the *Romanes* gaue the names to the moneths from their number, as *September, October, &c.* Therefore these three names spoken of, 1 *King.6.37.38. Ziph* for the second moneth, and *Bul* for the eight, and so *ethanim*; These first names *Ziph* and *Bul, Scaliger* holdeth them to be *Sydonian* names, or *Tyrian*: but we may say rather that they were appellatiue names all this time; *Ziph, significat amœnitatem, Dan.* 2. 31. so the moneth *ethanim, mensis antiquorum*, a *Chaldie* word, because they reckoned the creation of the world from that moneth.

No proper names of the moneths before the Captivitie.

The names of the moneths before the captivitie were appellatiue.

Alexander the great changed these *Chaldie* names which they had learned in the Captivitie, into *Macedonian* names, as *Adar* he called it *Xanthius*, and *tisri* he called it διοσκορὸς, as yee would say *Iupiters* boy, 1 *Macch.9.50.*

It was after the captivitie before they learned to inter-call their moneth, and then they began to inter-call them, that they might make both the Sunne and the Moone come both to one period every second or third yeare. And that they might know the time of the change of the Moone, for the keeping of their feasts the better: and for every second or third yeare they doubled the moneth *adar*, and called it *veadar*, and this yeare was called the *embolimie* yeare. And because the Sunne and the Moone met not in one period the second or

The reason of the moneths intercalation after the captivitie.

The course of the Sun and Moone agree after nineteene yeares are compleat, and called the golden number.

or third yeare, therefore they made up the golden number consisting of nineteene yeares, wherein the Sunne and the Moone met both in one period together. The rule for this *embolimie* amongst the *Hebrewes* was this; *ter ter bis bis ter ter ter, id est, mensis intercalandus est, anno tertio, sexto, octavo, undecimo, decimo quarto, decimo septimo, decimo nono; et annus decimus nonus erat intercalandus*, consisting of seven moneths.

Before the captivitie they had no other inter-calling or reducing the Moone to the Sunne, but onely *dies ἐπαγόμενοι Egyptiorum:* and the *Turkes* at this day observing onely the lunarie yeare, and never reducing the Moone to the Sunne, therefore the moneth *Rammadon* falleth sometimes in Summer, and sometimes in wiuter.

When they inter-called their moneths, they called the moneth which they inter-called, *Veadar*; and this *Veader* was their twelfth moneth, and *Adar* was their thirteenth moneth; this *Veadar* was but esteemed as *momentum temporis* among the *Iewes*, and in their civill computations it had no use, neither judged they any cause in this moneth, and the *Iewes* set downe this case.

Ruben and *Simeon* were two twins; *Ruben* the eldest was borne in the last day of the intercalar moneth *Veadar*, and *Simeon* his brother was borne in the first day of the ordinary moneth *adar*, so that *Simeon* was but a day younger then *Ruben*. And the case was handled amongst the Iudges which of them should enter into the inheritance first, and they ordained that *Simeon* should enter a moneth before his brother *Ruben*, because *Ruben* was borne in that moneth which was not reckoned amongst the moneths, and therefore they counted him a moneth younger then his brother *Simeon*.

The Sunne exceedeth the Moones course eleven dayes.

This reckoning they kept, that they might reduce the course of the Moone to the Sunne, for the Sunne exceedeth

ceedeth the Moone eleven dayes; and alſo the moneth exceedeth the Moone in the whole yeare ſixe dayes, (when the moneths are full thirtie dayes.) And thirdly the Sunne exceedeth the twelue moneths, fiue dayes and ſixe houres, which ſixe houres every fourth yeare maketh up a day, and this yeare we call leape yeare: theſe eleven odde dayes are caſt not away, they are *inſititij dies*, or ingrafted daies, as a graft is grafted in a tree, and they are called the Epact, becauſe they are caſt to, to the end of the year, for to reduce the Moones courſe to the courſe of the Sunne; neither are they left as *dies deſultorij*, to runne at randome through all the moneths of the yeare.

The Sunne exceedeth the Moones courſe eleven dayes.
The moneth exceedeth the Moones courſe ſixe dayes.
The Sunne exceedeth the twelue moneths fiue dayes and ſixe houres.
What maketh up the leape yeare.

This time of the Epact with them is counted as no time, and they illuſtrate the matter thus. A man had thirty ſonnes and thirty daughters, and three which were neither his ſonnes nor his daughters, but abortives, borne out of time; theſe thirty ſonnes and thirty daughters were the dayes & the nights of the moneths, and the three odde dayes after the third *embolimie* were reſerved as *inſititij dies*, untill the next *embolimie*, and were no part of the moneths of the yeare, untill the ſeventh *embolimie*.

The embolimie epact counted as no time.

The ſpirituall uſe which the Scripture maketh of the Moone is, firſt to ſhew us the inſtabilitie of the world, therefore *Revel.* 12.1. the Church is the *woman cloathed with the Sunne, having the moone under her feet*: to ſignifie that the Church ſhall tread under foote the changeable world.

Secondly, as the Moone changeth, ſo doth the life of man, *Iob* 14. *while my change come*: ſo *Prov.* 31. 8. *aperi os tuum in cauſa filiorum mutationis*, that is for him that is going to be put to death; and as we pray when the Moone changeth, Lord ſend us a good change, ſo ſhould we pray eſpecially when we are ready to

בני חלוף *Filii mutationis.*

die, that the Lord would giue us a happie change.

CHAPTER XXVIII.

Of their Yeare.

2 CHRO. 24. 23. *And it came to passe at the end of the yeare, (or in the revolution of the yeare) that the Hoste of* Assyria *came up.*

THe *Iewes* had a twofold beginning of the reckoning of their yeare; the first was from *Tishri*, the second was from *Nisan*.

They began their first reckoning from *Tishri*, in the moneth *Elul* their yeare ended, and in this moneth their new yeare began; this was called [*Tekuphah*] *revolutio anni*. 1 *King*. 20. 26. it was in this moneth that the Kings went forth to battaile, 2 *Sam*. 11. 1. And *it came to passe when the yeare was expired at the time when Kings went out to battaile*. They went out to battaile at this time of the yeare, because then the heat of the yeare was declining; and the Chaldees called this moneth, *Mensis Ethanim, id est, veterum*, 1 *King*. 8. 2. In this moneth they began to reckon before they came out of *Egypt*, because the *Iewes* held that the world was created in this moneth; this moneth is called [*Hhoreph*] *pueritia*, for as *Tishri* is the beginning of the yeare, *Gen*. 8. 22. so the beginning of our age is our childhood, *Iob* 29. 4.

תקופה *Revolutio.*

אתנים *Mensis Antiquorum.*

חרף *chaldaicè Pueritia et Hyems.*

Their Ecclesiasticall reckoning began in *Nisan*.

Their Ecclesiasticall reckoning began in *Nisan*, *Exod*. 12. 1 *Chron*. 12. 15. These *are they who went over Iordan in the first moneth, when Iordan had overflowed all the bankes*: this was in the moneth *Nisan*, for then the snow melteth upon the mountaines of *Libanus*, and the waters

ters overflow the banks of *Iordan*. *Ioh.* 4. 35. *Say ye not there are yet foure moneths and then commeth the harveſt?* that is, the *Paſcha* and the *Pentecoſt*; the firſt was the beginning of the harveſt, and the laſt was the end of the harveſt; the beginning of the harveſt fell in the firſt moneth of the yeare in *Niſan*; for on the fourteenth day was the *Paſcha*, & on the fifteenth day they brought in handfuls of new Corne; and *Zach.* 7. 1. *The word of the Lord came unto Zachariah in the fourth day of the ninth moneth, even in Chiſleu*, that is, in the ninth from *Niſan*. So the feaſt of the Tabernacles was kept in the ſeventh moneth *Tiſhri*, which is the ſeventh from *Niſan*.

From *Niſan* they reckoned their feaſts, the reigne of their Kings, their contracts, bonds, and Obligations. *What they reckoned from every moneth.*

From *Elul* anſwering to our *Auguſt*; they reckoned the age of their young beaſts which they were to offer to the Lord, none of their beaſts were offered before *Elul*.

Thirdly, from *Tiſhri* anſwering to our *September*, they reckoned the ſeventh yeare of the reſting of their land, and their Iubilees; and from this time they reckoned how long their trees were circumciſed or uncircumciſed. *Vide Buxtor. Synag.*

Fourthly, from *Shebat* anſwering to our *Ianuary*, they reckoned all their trees which payed fruit, they payed tithe onely of theſe trees which began to flouriſh at that time.

The concluſion of this is; As the Lord changed the reckoning of the *Iewes* from *Tiſhri* to *Niſan*, becauſe the *Iewes* then were delivered out of *Egypt*; ſo the Lord hath changed our reckoning now from the old Sabbath of the *Iewes*, to the new reckoning of our Sabbath, becauſe this day our delivery and redemption was finiſhed; 2 *Cor.* 5. 17. *Old things are paſſed away, behold all things are become new.* *Concluſion.*

CHAPTER XXIX.

Of their numbring, and manner of counting.

PRO. 3. 6. *Wisedome commeth with length of dayes in her right hand.*

THey numbered of old three manner of wayes; first, by their fingers; secondly, by letters; and thirdly, by Ciphers.

First, by their fingers, for as their first measure was their hand. *Esay* 40. 12. *Who hath measured the waters with the hollow of his hand, and met out the heavens with his span?* So their first numbering was by their fingers; and *Salomon* alludeth to this forme, *Pro.* 3. 6. *Wisedome cõmeth with length of dayes in her right hand.* The *Greeks* called this ἀποπεμπάζειν, becausе they numbered upon their fiue fingers; so *Ovidius*, *Lib.* 2. *Fast.*

Seu quia tot digitis per quos numerare Solemus.

So *Iuvenal* writing of *Nestor*;

——*Sua dextra computat annos.*

They numbered upon their ten fingers, becausе no simple number can go beyond nine, and the tenth number is the complement of all simple numbers.

They numbered, first with their right hand upon the left, becausе the right was the most fit hand for action, for the spirits lie in the right side of the heart, and so make the right hand more fit to doe any thing; and the bloud lieth more to the left side, and therefore the left hand is not so fit for action. *Salomon* saith, *that the wise mans heart is at his right hand, Eccles.* 10. 2. the spi-

rits

rits enableth his hand more to doe; and the fooles is at his left hand, becauſe there are not ſo many ſpirits in the left ſide of the heart to quicken the hand; but when the ſpirits encline equally to both the ſides, then he is [*Itter jad*] *ambidexter*, that could uſe the left hand as well as the right; ſuch were the men of *Benjamin* and *Ehud*; it ſhould not be tranſlated *left handed*, *Iudg.* 3. 15. but he who uſed both the hands.

אטר יד
Ambidexter.

They numbered upon the left hand from one to ninetie nine, and at an hundreth they began to turne to the right hand; therefore *Ianus* was ſet up at *Rome*, with the number of the dayes in the yeare upon his hands, having the great number upon his right hand, and the ſmall number upon his left.

Plinius. Lib. 44.

The way how they numbered upon the left hand was this; when they counted one, they laid the point of their little finger in the midſt of their palme; when they counted 2, they laid the ring finger upon the palme of their hand; when they counted 3, they laid their middle finger upon the palme of their hand; when they counted 4, they lifted up their little finger from the palme of their hand, and they left other two fingers lie ſtill upon the palme of their hand; when they counted 5, they lifted up the ring-finger from the palme of their hand; and when 6, they lifted up the middle finger; when 7, they laid the point of their little finger about the middle of their hand; and when 8, the ring-finger about the middle of their hand; when 9, the middle finger about the middle of their hand; when 10, they laid the naile of their forefinger at the middle of the thumbe; when 20, they laid the naile of the forefinger betwixt the joynts of the thumbe; when 30. they laid the naile of the foreſinger and the naile of the thumbe together; when 40, they laid the thumbe upon the forefinger croſſe-wayes; when 50, they inclined the thumbe

Beda de ratione temporum.

The manner of their counting from 10. to 100.

All numbers under an hundred were counted upon the left hand.

thumbe to the palme of the hand; when 60, they laid the top of the forefinger to the thumbe; when 70. they laid the naile of the thumbe to the top of the forefinger; when 80, they laid the naile of the thumbe betwixt the forefinger and middle finger; when 90. they laid the naile of the forefinger at the roote of the thumbe. *Luk.* 15. 4. The Parable seemeth to allude to this forme of counting, *he left ninetie and nine and sought that one which was lost.*

All numbers from an hundred to a thousand upon the right hand.

Then they transferred the numbers from their left hand to the right hand, and they numbered hundreths upon the right hand, as they number simple numbers upon the left hand.

All numbers from 1000 to 100000. they numbered with their left hand.

When they came to reckon 1000, they laid the palme of their left hand upon their breast, with their fingers spread; when 2000, they laid the backe of their left hand upon their breast with their fingers spread; when they numbered 30000, they laid the palme of their left hand upon their breast with their fingers upward; when they numbered 40000, they laid the backe of their left hand upon their breast, and their fingers downward; when 50000, they laid the palme of their left hand upon their navell, with their fingers upward; when 60000, they laid the backe of their hand upon their navell, with their fingers downward; when 70000, they laid the palme of their left hand upon their left thigh, with their fingers crossewayes; when 80000, they laid the backe of their left hand upon their left thigh, with their fingers upward; when 90000, they laid the palme of their left hand upon their left thigh, with their fingers downward; so that the hand was laid twice up and twice downe, backward and forward upon their breast, navell, and thigh, therefore *Plautus* saith, *Ecce autem avertit nixus læva, in femore habet manum, dextra digitis rationem computat feriens femur*, that is,

is, he turneth his left hand from his left thigh, & is come with his right to ſmite upon his right thigh, to ſignifie an exceeding great number.

When they came to 100000, they counted with their right hand upon their belly, navell, and thigh, as they did before untill they came to 10000000.

After 100000. they counted the ſame way with their right hand.

The Hebrewes, Greekes, and Latines, counted likewiſe by the letters of their Alphabet; the Hebrewes and Greekes numbered by all the letters of the Alphabet; but the Latines had onely ſixe by which they counted, *M. D. C. X. V. I.* *M.* for 1000. *D.* for 500. *C.* for 100. *X.* for 10. and *I.* for 1.

M. *Mille.*
D. *Dimidium mille.*
X. Becauſe it conſiſteth of two *V V.*
V. Becauſe it ſtandeth in the fift place amongſt the Vowels.

Afterwards they numbered by Ciphers, which were but lately found out: The *Turkes* learned it from the *Arabians*; we from the *Turkes*; and it commeth from the Hebrew word [*Saphar*] *numerare*; in the *Arabicke*, *Siphra eſt privatio*, that is, a figure in the number which ſignifieth nothing by it ſelfe.

ספר
ספר *Numerare.*

The Ancients did not onely number with their fingers, but alſo ſpeake with them; unto which *Salomon* alludeth, *Pro. 6. 13. The wicked man he ſpeaketh with his fingers*; therefore *Nævius* ſaith, *Alij dat annulum, alium invocat, cumq; alio cantat, alijs deniq; dat digito literas*; *He gives a ring to one, he calls upon another, he ſings with another, and to others he gives letters by his fingers*, that is, he mixeth his ſpeeches with others by poynting out Letters with his fingers. *Beda* in his Booke *de indigitatione*, ſets downe the manner how they ſpake with their fingers, after he hath ſet downe the manner how they counted with them, for he ſaith, *De ipſo computo quædam manualis loquela figurari poteſt, quâ literis quis ſigillatim expreſsis, verba quæ ciſdē literis contineantur, alteri qui hanc quoq; noverit induſtriam tametſi longè poſito legenda & intelligenda contradat*: that is, *out of the ſame numbering there may be drawne out a certaine ſpeaking by the hands, which*

Alluſion.
In tarentilla.

Loqui digitis quid.

Beda libello de indigitatione.

which a man may deliver to another who ſtands a farre off, who hath the ſame skill both to read and underſtand, and this is by Letters expreſſed ſeverally, and the whole words are contained in theſe Letters. So that the ſame way a man counts with his fingers, that ſame way doth he ſpeake with his fingers, for the firſt number upon the hand, poynteth out the firſt Letter, the ſecond number the ſecond Letter, and ſo to the end of the Alphabet, and the man that had the beſt dexteritie did joyne the Letters together, and made up a word or phraſe, which onely he and the ſpeaker underſtood.

Concluſion. They reckoned their numbers upon their fingers: when we looke upon our fingers, we ſhould learne to number our dayes; *Wiſedome* biddeth us binde her precepts to our fingers, *Prov.*7. 3. Alluding to their Phylacteries which they had upon their Armes; ſo ſhould we put thoſe numbers upon our hands, and continually make uſe of them for the ſhortneſſe of our life.

CHAPTER XXX.

Of their civill Contracts, and manner of writing them.

IERE. 32. 7. *Buy thee my field that is in* Anathoth, *for the right of redemption is thine to buy it, &c.*

IN this contract and bargaine betweene *Ieremie* and his Vncles ſonne *Hanameel*, conſider firſt the manner how the contract was written; and ſecondly, how this teſtimony is cited by *Matthew*, *Cap.*27.7.

Scaliger in Elencho. Firſt, for the manner of writing the contract, he who was to buy the ground wrote two Inſtruments, the one he

he ſealed with his owne Signet, the other he ſhewed uncloſed to the witneſſes, that they might ſubſcribe and beare witneſſe of that which was written: this the witneſſes did ſubſcribe upon the backe of the incloſed inſtrument, and theſe two Inſtruments were almoſt alike in all things, ſaue onely that in the ſealed Inſtrument ſomething was concealed from the witneſſes, the things concealed were theſe, the price of the Land, and the time of the redemption, theſe they concealed, (for none knew theſe but the buyer and the ſeller) in caſe that the *Goel* or the next of the kindred knowing the time of the redemption, and the price, and the Morgager not being able to redeeme it at the day, it was lawfull for the next of the kindred to haue redeemed it; theſe two being concealed, there was place ſtill for the poore man to redeeme his Land after the day, therefore they ſet downe in the incloſed Inſtrument, onely the bare diſpoſition without the price or time of redemption. So amongſt the *Romanes*, when they ſealed their latter will, they concealed the name of the heire, leſt any wrong ſhould be done unto him.

Two Inſtruments written at the buying of Land, one cloſed and another not cloſed.

What things were concealed from the witneſſes in the cloſed Inſtrument.

Cælius Rodoginus.

It may be asked how theſe words are cited by *Mathew, chap.* 27. 9. *Then was fulfilled that which was ſpoken by Ieremie the Prophet ſaying, and they tooke the thirtie peices of ſilver the price of him that was valued, which they of the children of Iſrael did value, and gaue them for a potters field, as the Lord appointed me*; he alledgeth *Ieremie*, but the words are ſpoken by *Zecharie, chap.* 11.

Queſt.

This teſtimonie in *Mathew* is made up of the ſaying of *Ieremie* and *Zecharie*, and yet *Ieremie* is onely cited by *Mathew*: for it is the manner of the new Teſtament to make up one teſtimonie of two cited out of the old Teſtament, although written in divers places in the old Teſtament. Example. *Peter Acts* 1. 20. maketh up but one teſtimonie of divers places collected out of the Pſalme

Anſw.

The New Teſtament citeth two places out of the old to make up one teſtimonie.

Pſalme 69. 17. and 109. 8. ſo 1 *Pet.* 2. 7. this teſtimony is made up of diverſe teſtimonies out of the Pſalme 118. 22. and *Eſay* 8. 14. So Chriſt, *Math.* 21. 5. maketh up one teſtimony out of *Eſay* 62. 11. and *Zach.* 11. 11. So *Mat.* 21. 14. made up of *Eſay* 56. 7. and *Iere.* 7. 11.

The New Teſtament in citing of two Prophets, expreſſe him who hath the chiefe part of the teſtimonie.

Secondly, this is the manner of the New Teſtament, when teſtimonies are cited out of two, they leaue out the one and expreſſe onely the other, and they cite the whole teſtimony as written by one: example, *Mat.* 21. 5. there is a teſtimony cited out of two Prophets, yet they are cited but as one teſtimony, it is cited out of two Prophets, *Eſay* 62. 11. and *Zach.* 9. 9. Yet the Evangeliſt ſaith, *that it might be fulfilled which was ſpoken by the Prophet*; the firſt words are *Eſayes*, the latter are *Zacharies*, and yet they are cited as if they were the words of *Zachary*. So *Mark.* 1. 2. *As it is written in the Prophets*; this teſtimony is written both in *Eſay* and *Malachy*, *Behold I ſend my Meſſenger before thy face, &c.* yet *Mat.* 3. 3. *Eſay* is onely cited and not *Malachy*.

Why *Matthew* rather cites *Ieremie* than *Zacharie*.

Now let us conſider here why the Evangeliſt citeth here *Ieremie* rather than *Zacharie*, the Evangeliſt would giue a reaſō here, not ſo much why Chriſt was bought by the Scribes and Phariſies, as of the feild which was bought for ſuch a price; *Zachary* ſpeaketh nothing of the field that was bought, wherefore it had not beene pertinent for the Evangeliſt to haue brought in the teſtimony of *Zachary* here. *Ieremie* in his thirtieth ſecond Chapter telleth when the Captivitie was now approaching, he is commanded to buy ſuch a field, and in buying ſuch a field there was ſome ſecret myſtery; ſecondly, there was ſome analogie, for this feild bought by *Ieremy* was a type of the Potters field, whereof *Matthew* ſpeaketh, and the analogie conſiſted eſpecially in this, the field which *Mathew* maketh mentiō of, was bought to be a buriall for ſtrangers, and this was typed in the field

field which was bought by *Ieremy*, for *Ieremy* was commanded to buy this field at that time when he was taken prisoner, and when there was little or no hope for him to come out of prison, and when the City was besieged by the *Chaldeans*; the buyer might thinke now that he had but small reason to buy that land, which was presently to be taken by the *Chaldeans*; *Ieremie* might haue said unto the Lord, the Citie is to be delivered into the hands of the *Chaldeans*, and thou bidst me buy the field for so much money, & the Lord saith, I will deliver this Citie into the hand of the *Chaldeans*; hence it may seeme that this field was bought rather for strangers than for the buyer himselfe, or any that belonged unto him; therefore *Lament.* 5. 2. *Ieremie* saith, *our inheritance is turned to strangers, our houses to Aliants.*

What time *Ieremiah* bought this field.

But how could *Anathoth* be turned into a buriall place?

Quest.

It is answered, the feild which was in *Anathoth* was assigned to the Levites, *Iosh.* 21. 18. These Cities which were assigned unto the Levites, they had no feilds which were arable about them, to beare Corne, but some ground for the feeding of their Cattle; and it is most probable that they had some Gardens wherein they buried their dead; as we reade of *Ioseph* of *Arimathea*, who had a Garden neare the Citie in which Christ was buried: Secondly, this feild by *Matthew* is called the Potters feild, & here we may see some resemblance betwixt this feild and the feild spoken of by *Ieremie*; for after the writs were perfected, *Ieremie* said to his Scribe *Baruch*, take these writs and put them in an earthen pot, that they may continue there for many dayes, *vers.* 14. There must be something typed by this, that he biddeth take these writs and put them in an earthen pot, for men use to put their writs in Chests and boxes

Answ.

and safest places; and as this buying of the field was set downe as an argument to strengthen the *Israelites*, that they should returne out of the Captivitie, and possesse their own lands; so it was a type of that which *Matthew* speaketh: & as this feild which *Ieremie* bought was turned into the use of strangers, so was the field which *Mathew* speaketh of made a buriall for strangers; and as the writs were hid in the earthen pot in *Ieremies* time, so was this feild which *Matthew* speaketh of, a Potters feild. In *Zachary* there is no mention made of the buying of the feild with the thirtie peices of silver, but *Matthew* speaketh of buying of the feild, and so doth *Ieremie*, therefore the Evangelist pertinently citeth *Ieremie* and not *Zachariē*.

Conclusion.

From the citing of this testimony we may draw this Conclusion, there are many things written in the old Testament, which at the first sight might seeme to look no wayes to the new; but if we looke neerer and neerer unto them, we shall see how they agree together, therefore we should search the Scriptures, which beare testimony to Christ, *Ioh.* 5. 39.

CHAPTER XXXI.

What things the *Goel* was bound to doe to his kinsman, and what things were done to him by his brethren.

PROV. 23 10. *Remoue not the old land-marke, and enter not within the feild of the fatherlesse, for their Redeemer (or* Goel*) is mightie, and he will plead their cause.*

The priviledges of the neerest kinsman.

HE that was the *Goel* in *Israel*, was bound to doe three things for his brethren; first, he was *vindex sanguinis*,

ſanguinis, the revenger of the bloud; ſecondly, he redeemed the morgaged lands of his kinſman: thirdly, he delivered him out of priſon. Theſe three things he was bound to doe *jure propinquitatis*, becauſe he was his neereſt kinſman.

Now let us apply theſe to Chriſt our *Goel*, firſt our *Goel*, or *vindex ſanguinis*, the revenger of our bloud, revengeth all our wrongs. *When the heart of the revenger of the bloud was hot within him*, Deut. 19. 6. it was a terrible thing for the manſlayer to meete him, he purſued eagerly after him. So Ieſus Chriſt purſueth after his enemies, who ſhed the bloud of his Church.

Chriſt our neereſt kinſman hath taken all their priviledges upon him for us.

Secondly, the *Goel* redeemed the morgaged Land, *Ruth* 4. 4. and *Iere.* 32. 7. *Ieremie* couſin to *Hanameel* redeemed his morgaged Land; we haue morgaged our inheritance in heaven, but our *Goel* Ieſus Chriſt, who is fleſh of our fleſh and bone of our bone, will redeeme it to us againe.

The the third thing which the *Goel* did to his kinſman, was to relieue him out of priſon. So we being condemned to that everlaſting priſon, Chriſt hath bailed us.

Now the priviledges which the firſt-borne who was the *Goel* had done to him were two; Firſt he had the double portion of his Fathers goods; And ſecondly, his ſecond brother was bound to raiſe up ſeed to him.

The priviledges of the neereſt kinſman as he was firſt borne.

Ieſus Chriſt our eldeſt brother, *he is annointed with gifts aboue his fellowes*, *Pſal.* 45. *and from him we receiue grace for grace*, *Ioh.* 1.

VVhat the ſecond brother was bound to doe for the eldeſt.

The ſecond thing which was due to the *Goel* was this, if he died without children then his ſecond brother was bound to raiſe up ſeed to him: and if he refuſed to doe it, they pulled off his ſhoe and ſpit in his face. The application of this is; Chriſt our Eldeſt brother ſhall never want a ſeed in his Church to the worlds

Miniſters are Chriſts ſecond brethren.

end. When *Onan* refuſed to raiſe up ſeed to his brother, then *Selah* was bound to doe it, *Gen.* 38. So there ſhall be ſtill ſome who ſhall performe this dutie to our Eldeſt brother.

Againe the children were not called their children, but the eldeſt brothers children. The application is, the Preachers are Chriſts younger brethren, therefore they ſhould beget children to Chriſt, and not ſeeke their owne honour.

The portion of a ſlothfull Miniſter.

If they refuſed to raiſe up ſeed to their brother, then their ſhoe was pulled off, and they did ſpit in their face. Great ſhall be the ſhame of theſe who refuſe to doe this dutie to their elder brother Chriſt: their ſhoe ſhall be pulled off, and they ſhall looſe their part of that heavenly inheritance.

Concluſion.

The Church having ſuch a *Goel*, men ſhould be loth to meddle with her. *Prov.* 23. 10. *Remoue not the old markes, and enter not within the field of the fatherleſſe, for their Goel*, or redeemer, *is mightie, and hee will plead their cauſe:* here he alludeth to that place, *Deut.* 25. 8. The Lord is a *Goel* to all his poore and diſtreſſed members: he was *Ioſephs Goel* when he was in priſon: *The armes of his hands were made ſtrong by the hands of the mighty God of Iacob. Gen.* 49. 24.

CHAP-

CHAPTER XXXII.

The difference betwixt the brother naturall, and the kinſman in raiſing up ſeed to the eldeſt brother, and what was done to them if they refuſed.

LEVIT. 25. 9. *Then ſhall his brothers wife come unto him, &c.*

THere was a twofold pulling off of the ſhoe in *Iſrael*, the firſt was for a religious uſe, the ſecond for a civill uſe. Firſt the religious uſe we ſee in *Exod* 3. 5. and in *Ioſh.* 5. 13. The ſecond uſe was a politicke uſe, and this politicke or civill uſe was two fold; the firſt ſerved for the ſolemnity of their contracts, & it was called *firmatoria diſcalceatio*; the ſecond was for a puniſhment and diſgrace *Deut.* 25. 9. And it differed from that which was uſed in confirmation in ſundry points.

A two-fold uſe of the pulling off the ſhoe.

Diſcalceatio { *firmatoria* / *Dedecora.*

Firſt, when their ſhoe was taken off for a puniſhment or diſgrace, the woman herſelfe pulled off the ſhoe of him who refuſed to raiſe ſeed to his brother; but in the contract of confirmation the man himſelfe looſed his owne ſhoe and pulled it off.

Differ. 1.

Secondly, that pulling off the ſhoe was for the diſgrace of the man; but this which was uſed in contracts was to ſecure the man in his right: it tended to no diſgrace to him; or if he ſold the land, it was onely a ſigne that he was willing to quit his right; and if he bought the land it was a ſigne to him of his poſſeſſion.

2.

Thirdly, that pulling off of the ſhoe was by commaund

3

maund, but this pulling off the ſhoe was by cuſtome. *Ruth* 4. 7. *This was the manner in former times in Iſrael.*

4 Fourthly, this ſhoe was pulled off from the naturall brother, if he refuſed to raiſe up ſeed; but that ſhoe for confirmation was pulled off by any who made a contract, in token of poſſeſſion: And the Lord alludeth to this forme *Pſal.* 60. 8. *Over Edom I will caſt my ſhoe*, that is, I will take poſſeſſion of it: this was called [*Hhalizah*] *detractio.*

חליצה Detractio.

5 Fiftly, when the ſhoe was pulled off for diſgrace, it was given to no bodie, but the ſhoe which was pulled off in bargaining was given to him who bought the land.

6 Sixtly, In the former pulling off of the ſhoe, there was no requeſt made that the ſhoe ſhould be pulled off, but it was pulled off againſt his will; but in the latter, they deſired him to pull off his ſhoe, and he did it willingly.

7 Seventhly, In the former the ſhoe was pulled off againſt his will in the preſence of the Iudges; but in this bargaine the ſhoe might be pulled off before any ſufficient witneſſe.

8 Eightly, The former was onely pulled off when the brother refuſed to raiſe up ſeed to his brother; but in the latter the ſhoe was pulled off in any contract of alienation.

9 Ninthly, When they pulled off the ſhoe in diſgrace, they ſpit in his face, which the *Seventie* tranſlate πτύειν, and *Ioſephus* τύπτειν to ſmite him in the face: but in this latter there was no ſuch diſgrace offered to the man.

10 Tenthly, In the former when the ſhoe was pulled off, the woman ſaid, *ſo ſhall it be done to the man who refuſeth to build his brothers houſe, Deut.* 25. 9. but in the latter there were no ſuch words ſpoken.

11 Laſtly, he that refuſeth to raiſe up ſeed to his brother his

his houſe was called *domus diſcalceati* in *Iſrael*; but there followed no ſuch diſgrace to the man who pulled off his ſhoe in the contract.

They make another difference to be this, that he who was the naturall brother, when he raiſed up ſeed to his brother, the children were not called his children, but his brothers children, and the ſhoe was pulled off his foot, becauſe he refuſed to doe that honour to his brother; but when a couſin-german raiſed up ſeed to his kinſman, the children were not called after his kinſman that was dead, but as the father pleaſed to call them. *Boaz* called not his ſonne *Machlon*, after the firſt husband of *Ruth*, but *Obed*.

The difference betwixt the naturall brother and the kinſman.

But the queſtion is, whether they were bound to giue them the ſame names or not? For *Deut.* 25. 6. the words in the originall are theſe; *Primogenitus quem pepererit ſtabit ſuper nomen fratris ſui, ſhall ſucceed in the name of his brother*: therefore it may ſeeme they were called after the elder brothers name.

Queſt.

To ſucceed in the name is to ſucceed in the place, and not to be called after his name: and *Ionathan* paraphraſeth it, *exurget in hæreditate nomine fratris*, to continue his name, but not to be called after his name.

Anſw.

There were two ſorts of brothers amongſt the *Ieues*, naturall brethren and legall brethren; the naturall brother was bound to raiſe up ſeede to his eldeſt brother; the elder firſt, and if he died, then the ſecond, and then the third, &c. *Mat.* 22. And if they did not, then they were puniſhed and diſgraced; but thoſe who were legall brethren, or couſin-germanes, as *N.* was to *Machlon*, they were not compelled to marry them, but if they did not, there was ſome diſgrace put upon them, but not that great diſgrace which was put upon the naturall brother. If a couſin-germane, or a legall brother had married his couſines wife, the children which he

begot upon her, were not called his children, but his couſines children; even as the children which the naturall brother begat, were not his children but his elder brothers, and therefore *N.* ſaith, *Ruth* 4. 6. *I cannot redeeme it, leſt I marre my owne inheritance*; that is, theſe children begotten upon *Ruth* ſhould not be called my children, but my kinſmans, and ſo all that I inherite ſhould goe to them.

Concluſion.

The concluſion of this is; the Holy Ghoſt here marketh the couſin-germane with a note, not naming him by his name, but paſſing him by; but they who were naturall brethen, if they refuſed, they were noted with a greater marke of infamie: ſo the moe obligations that Paſtors haue, if they refuſe to doe their dutie to Ieſus Chriſt, the greater ſhall be their ſhame.

CHAPTER XXXIII.

Of their Marriages.

IVDG. 14. 7. *And he went downe and talked with the woman, and ſhe pleaſed* Sampſon *well, and after a time he returned to take her.*

לקחי בנתיו
accepturi filias eius.

THey had their *Sponſalia de futuro, & de præſenti; de futuro,* as *Lots* ſonnes in law were but affianced to his daughters, they were not as yet married, [*Lokehhe benathau*] *accipientes uxores,* ſhould be interpreted, *Brevi pòſt accepturi,* for they knew not as yet a man, *Verſ.* 8. So *Deut.* 20. 7. *What is there that hath betrothed a wife, and hath not taken her.* So *Ioſeph* and *Marie* were affianced, ſee *Deut.* 22. 24.

Betwixt their affiance and their marriage there intervened

vened a time. *Iudg.* 14. 7. *And he went downe and talked with the woman.* This was for the affiancing; and *Verſ.* 8. *After a time he returned againe to take her*; that is, to marry her: the firſt time that he went downe he killed the Lyon; and the ſecond time when he went downe to the marriage, he found honey in the Lyons belly. *After ſome dayes,* cannot be underſtood of a yeare, that a whole yeare intervened betwixt their affiancing and their marriage; when the word *Dies,* is put in the plurall number, and ſome leſſe number following it, then it ſignifieth a yeare, and the leſſe number ſignifieth moneths; as *Gen.* 24. 55. *Let her abide with us dayes or ten*; that is, a yeare of dayes, or at the leaſt ten moneths. So 1 *Sam.* 27. 7. *David abode with the Philiſtims dayes and foure moneths*; that is, a yeare of dayes and foure moneths; ſo *Ezek.* 1. 1. *in the thirtieth yeare, in the fourth, in the fift of the moneth*; that is, in the fourth moneth, in the fift day of the moneth; but when *dayes* are put alone, they ſignifie an indefinite time, and not an yeare; ſo *Gen.* 40. 4. *Fuerunt dies in cuſtodia,* that is, a certaine time; ſo *Lev.* 28. 29. *He ſhall redeeme it within dayes,* that is, within the time that he and the man to whom he had morgaged the houſe agreed upon. So *Iudg.* 14. 8. *After dayes he returned to take her,* that is, after a few dayes, and not after a whole yeare; the preparation of a whole yeare, was enough for a Kings marriage.

When the word [*Day*] ſignifieth a yeare, and when a moneth.

Dayes abſolutely ſet downe in the Scripture ſignifie an infinite time.

Sponſalia de præſenti, were, when he ſaid I take thee to my wife in the preſent.

The time of their marriages was in the night, *Mat.* 25. 6 *At midnight the Virgines came to wait for the bridegroomes returning with their Lamps in their hands*; ſo *Luk.* 12. 36.

Marriages of old were made three manner of wayes, the firſt was called *Vſucapio,* the ſecond, *confarreatio,* and the third was called *coemptio.*

Per uſum, vel uſucapio, when a man married a maide

Per uſum, vel uſucapio.

Per confarreationem.

which had ſtayed almoſt a yeare with him; the example which moſt reſembleth this in the Scripture, was that of *David*, when he was old he tooke *Abiſhaig* to him, 1 *King.* 1. 2.

Briſſonius de ritu nuptiarum.

Per confarreationem, when the bridegroome married the bride, the bridegroome tooke a Cake of bread, and brake it betwixt him and the bride, or ſome Corne, and put betwixt their hands; to ſignifie that they were to breake bread, and to liue together in mutuall ſocietie; *Hoſea* alludeth to this forme, *Cap.* 2. 3. *I bought her for an Homer of Barley.* So Ieſus Chriſt the husband of his Church, married her *per confarreationem*, putting the bread in her hand, and marrying her to himſelfe in the Sacrament, to ſignifie that he would dwell with her for ever.

Alluſion.

Per coemptionem.

The third ſort was *per coemptionem*, for it was the manner of old, that the bridegroome bought the bride for ſo much, and the bride gaue little or no dowrie to the bridegroome; ſo the ſonnes of *Sichem* bought *Dina*, *Gen.* 34. 12. *Aske me never ſo much dowrie and I will giue it:* ſo *David* bought *Michol*, *Sauls* daughter for ſo many foreskins of the *Philiſtims*, 1 *Sam.* 18. 25. And *Iacob* ſerved ſeven yeares for *Rachel*. The bride brought onely *Donationes, vel paraphernalia*, as chaines, bracelets, *Gen.* 24. but the dowrie which they gaue was but a ſmall thing. 1 *King.* 9. 16. it is ſaid that *Pharaoh* tooke *Gezar* from the *Philiſtims*, and gaue it to *Salomon* for a preſent, it ſhould not be tranſlated for a dowrie. *Exod.* 22. 17. *He ſhall pay money according to the dowrie of Virgins*; which is but a little ſumme, fiftie ſhekels, *Deut.* 22. 29. Thus Chriſt bought his ſpouſe with his bloud, *Act.* 20. 29. ſhe was a poore Damſell, and had nothing to giue.

The man gaue the dowrie and not the woman.

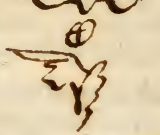
Pharaoh giving *Gezar* to *Salomon*, it was a preſent and not a dowrie.

As their marriages were made by one of theſe three Ceremonies, *per uſum, confarreationem, & coemptionem*; So

Marriages diſſolved after the ſame manner they were made.

So amongſt the *Romanes*, the marriage was diſſolved after the ſame manner. The firſt was diſſolved *uſurpatione*, if the woman whom he had married (being his maide before) had ſtayed but three nights from her husband, then by the *Romane* law he might put her away; the ſecond was diſſolved *diffarreatione*, they brake bread and ſo departed; the third was diſſolved *renuncipatione*, they tooke their hands aſunder and ſo departed; this the *Greekes* called διαζόγιον, and the *Latines*, *Divortium*.

Vſurpatio.
Diffarreatio.
Renunciatio.



The Ceremonies which they uſed in their Marriages were theſe; firſt, he put a Ring upon her finger; the Hebrewes called this [*Tebhignoth Keduſhim*] and he ſaid, be thou my wife according to the law of *Moſes* and of *Iſrael*, and this he did before witneſſes; this was called *Subarrhatio*, this Ring was put upon the fourth finger of the left hand, becauſe a veine commeth from the heart to that finger, as the Phyſitians ſay.

תביעות קדושין

Poſtulationes Sponſaliorum, Sponſalia ſacra ob matrimonium.

The day when the bride was married, ſhee tooke the vaile off her face, this was called ἀναχάλυπτρον, and the gifts which were given that day, were called ἀναχαλυπτήρια; before ſhe was married, ſhe put a vaile upon her face, and this was called ἐγκάλυπτρον, and the gifts which were given to her before the marriage were called ἐγκαλυπτήρια.

The ſolemnities in the marriages were theſe; firſt, they put a crowne upon the head of the bridegroome, and then upon the bride, and the crowne was made of Roſes, Mirtle, and Ivie, and the mother of the bridegroome put this crowne upon his head. *Cant.* 3. 11. *Goe forth, O yee daughters of Sion, and behold King Salomon with the crowne wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſſe of his heart.*

Divers ſolemnities uſed at the marriage.

This crowne wherewith the bride and the bride-

groome were crowned, was but a corruptible crowne; but *that crowne*, which we ſhall get in the life to come, *fadeth not, nor falleth not away*, 1 Pet. 1. 4. ἀμίαντος is a precious ſtone, which if yee caſt it in the fire it never conſumeth; ſo ἀμάραντος *flos amoris*, a flower that never fadeth.

ἀμίαντος *non pollutus, eſt & nomen gemmæ ſic dictæ quod in ignem conjecta non conſumatur.*

ἀμάραντος *immarceſſibilis, nunquam marceſcens, flos quidam ſic dictus quod non marceſcat.*

In their marriages they had thoſe who accompanied the bridegroome, and they were called *Socij ſponſi*, the children of the wedding; and the *Greekes* σύμπλοκες or συμπλόκοις a συμπλόκειν, *circuire*. All the time of the wedding they might doe nothing but attend the bridegroome, they might not faſt in the time of the marriage nor mourne, *Mat. 9. 15. Can the children of the wedding mourne ſo long as the bridegroome is with them?*

Who was the bridegroomes friend.

He who chiefly attended the bridegroome was called παράνυμφος, ſuch a one was he to whom *Sampſons* wife was given, who was called his companion, the Chaldie called him [*Shuſhebhinah*] *Pronubus* or *auſpex*; this was not a friendly part in *Sampſons* companion to take the bride from him, *for he that hath the bride is the bridegroome, but the friend of the bridegroome which ſtandeth and heareth him, rejoyceth greatly, becauſe of the voice of the bridegroome, Ioh. 3. 29.* So in the ſpirituall marriage the Preachers who are *Auſpices* or *Pronubi*, ſhould not ſeeke the bride to themſelues, ſeeking themſelues and their owne prayſe, but let the bridegroome haue the bride.

שושבינה
Pronubus, Auſpex.

VVhat was the chiefe office of the bridegroomes friend.

They who were νυμφαγώγοι, brought the bride into the tent of the bridegroomes mother, to ſignifie now that ſhe ſhould be in that ſame place that his mother was in, *Gen. 24. 67. They brought her into the tent of Sara*, and ſo the bride brought the bridegroome into her mothers chamber, *Cant. 3. 4. I held him and would not let him goe, untill I had brought him to my fathers houſe, and to the chambers of her that conceived me*; ſhe brought him

him into her mothers tent, to signifie that she should leaue father and mother and cleaue unto her husband.

They did two things after the marriage, first they blessed them, and then they sang ἐπιθαλάμιον, a marriage song, rejoycing for their marriage.

The manner of blessing the bridegroome.

First, they blessed them, *Ruth* 4.11. *All the people that were in the gates, and the Elders said, we are all witnesses*; and the blessing was this, *the Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel, and doe thou worthily in Ephrata, and be thou famous in Bethlehem*: This was the blessing given to the bride. And againe, *Vers.* 12. *Let thy house be like the house of Pharez (whom Tamar bare unto Iuda) of the seede which the Lord shall giue thee of this young woman*: This was the blessing which they gaue to the bridegroome.

The explanation of the blessing.

They prayed, *the Lord make thee like Rachel*; it was their manner in their blessings to alledge the examples of those who had beene happie and prosperous, and so when they cursed any body, they brought forth the example of the most wretched and miserable creatures, *Ierem.* 30. 21. *The Lord make thee like Zedekiah and like Ahab, whom the King of Babylon rosted in the fire*; such was the curse pronounced against the adulterous woman, *Num.* 5.2. *The Lord make thee an oath and a curse among thy people*.

VVhy *Rachel* and *Lea* are taken for examples in the blessing.

The Lord make thee like Rachel and Leah: Why like *Rachel* and *Leah*? Because these two came out of their Countrey with their husbands, and left their Parents, so did *Ruth* with *Naomi* to get a husband; secondly, like *Rachel* and *Leah*, because these two sought children of their husbands modestly, *Gen.* 30. 1. and *vers.* 16. So did *Ruth* of *Boaz*. Thirdly, why like *Rachel* and *Leah*, and not like *Bilhah* and *Zilpah*? Because these two were but handmaids, and they were not the mothers of many

ny children, as *Rachel* and *Leah*. Fourthly, why firſt like *Rachel* and then like *Leah*? Becauſe *Rachel* was more beloved than *Leah*. Fiftly, why like *Rachel* and *Leah*, and not like *Sara* and *Rebecca*? Becauſe there came of them the *Iſmaelites*, who were not of the Church, as well as the *Iſraelites*.

To doe worthily is to doe vertuouſly.

Doe thou worthily in Ephrata: in the Hebrew it is *fac virtutem*; the Hebrewes put vertue for the ſubſtance gotten by vertuous doing, *Pſal* 49. *He ſhall leaue his ſubſtance behinde him*; in the originall it is, he ſhall leaue his vertue behinde; and *Prov.* 31. *Fecerunt potentiam, id eſt, comparârunt opes.*

Let thy houſe be like the houſe of Pharez; becauſe there were fiue families in the Tribe of *Iuda*, and *Pharez* was the chiefe of them, *Num.* 26. 20. They pray then firſt that they may haue children; ſecondly, that they may haue meanes to maintaine and bring up their children; and thirdly, that they may liue in credit among their people.

What ſong they ſung after the marriage.

After the marriage they did ſing *epithalamium*, a ſong of prayſe in commendation of the Bride-groome and Brid, *Pſal.* 45. ſo *Pſal.* 77. *your virgins were not praiſed*, that is, they were not married: and the houſe of marriage the *Iewes* called it [*beth hillel*,] *domus laudis*.

(.]]. 56. .

מהללתו

The morrow after the marriage the Bridegroome came forth out of his bride-chāber in great pomp with his Bride, out under the vaile; and theſe who heard his voice rejoyced becauſe then the marriage was conſummated: and *David* alludeth to this, *Pſal.* 19. for as the Bridegroome made glad the hearts of his friends when he came out of his Tent or covering; ſo the Sunne when he commeth out of his chamber gladdeth the earth: his going out is from the end of the heaven, and his circuit to the end of it. *Luk.* 1. Chriſt is called ἀνατολὴ, the Sunne riſing from the Eaſt, that Sunne of righteouſneſſe

An anologie betwixt the Sunne riſing and the Bridegroomes comming out of his chamber the morrow after his marriage.

neſſe comming out of the boſome of his Father, and out of his bed-chamber riſing in the Eaſt, did ſhine upon the *Iewes* in the South, and next upon us Gentiles in the North, *Cant.* 7. 9.

The concluſion of this is. We are married to Ieſus Chriſt *per conſarreationem*, when he giues us the bleſſed Sacrament, therefore let us come worthily to it, that we take it not as *Iudas* did the ſoppe, *Ioh.* 13. for that will make *diſſarreationem*, or διαζύγιον, a divorce from him for ever. *Concluſion.* 1.

Secondly, we are married to him *per cœemptionem*, what was the Church when he married her? She was blacke like the Tents of *Kedar*: *Miriam* and *Aaron* grudged againſt *Moſes* becauſe of the *Ethiopian woman whom he had married Numb.* 12. 1. ſo was his Church *Cant.* 1. 5. *I am blacke*, but yet if ſhee had beene rich, which is a ſecond beautie, it had beene ſomething; but being both blacke and poore, there was a hard matter for the Lord to marrie her. A certaine woman being asked what dowrie ſhe gaue to her husband, ſhe anſwered that ſhe ſhould keepe her ſelfe chaſt unto him onely, as a chaſt ſpouſe. So we having nothing to beſtow upon him, but he having pittie upon us when we were naked and uncomely, let us ſtudie to meete him with heartie affection againe, and not to fall a whoring after other gods, which if we doe he will make us comely as the curtaines of *Salomon*. *Concluſion.* 2.

Thirdly, they ſung praiſes and rejoyced at the marriage of the Bridegroome and the Bride. So let us bee glad and rejoyce, and giue honour unto him, for the marriage of the Lambe is come, and his wife hath made her ſelfe readie, *Revel.* 19. 7. *Concluſion.* 3.

CHAPTER XXXIIII.

Whether a brother naturall (to keepe the Tribes distinguished) might marrie his brothers wife or not in *Israel*, or is it meant onely of the next kinsman?

DEVT. 25. 5. *If brethren dwell together, and one of them haue no seed, &c.*

THe Law is given first to naturall brethren, and not to kinsmen onely: for the Text saith, *if brethren dwell together, and one of them die and haue no child*, now what brethren dwelt together? are they not naturall brethren: and one of them haue no seed, that is, if the eldest of them haue no seed, *vnus pro primo*.

Numerus cardinalis pro ordinali, vnus pro primo: as the evening and the morning was one day, that is, the first day. *Gen.* 1.

And that it is meant of naturall brethren, see it by the practise of the people of God, for when *Er* died *Onan* was bound to raise up seed to him, *Gen.* 38. 9. So *Ruth* 1. when *Machlon* the elder brother died without children, then the inheritance came to *Chilion*. And when *Chilion* died without children, then his Vncle his neerest kinsman was to succeed; and last the brothers children or cousin-germans, and he who was to succeed in the inheritance, it was he who was bound to marrie his brothers wife: wherefore the Law meaneth first of the naturall brother, and if there were no naturall brethren, then the cousins or next kinsmen were to doe this dutie.

The second brother was to marrie his eldest brothers wife.

When the *Sadduces* propounded the question to Christ, that *seven brethren married one wife*; it is meant of

of seven naturall brethren, see *Tobit* 3. 8. And where it is said *Deut.* 25.5. *the wife of the dead shall not marrie with a stranger*, what is that, *with a stranger*? That is with one who is not of the familie of him who is dead. And first she was bound to marrie with the naturall brother, who was not a stranger, and if there had not beene a naturall brother, then with the next of the kinsmen, who was not a stranger. Wherfore *ἰϐϐam* and γαμϐρεύειν are understood first of the naturall brother, and then of the next kinsman.

Object.

But it is promised under the Law as a great blessing, that he should leaue a posteritie behind him, and that his name should not be blotted out in *Israel*. But if the brother married his brothers wife, then his children were not called his children, but his eldest brothers children, and so his name was blotted out in *Israel*: and so he might haue set up a pillar as *Absalon* did for continuance of his name, because he had no children of his owne.

Answ.

To be the father of Iesus Christ according to the flesh, a greater blessing to the second brother, then to haue children of his owne.

But to haue the name of Iesus Christ continued is a greater blessing, *Psal.* 72.19. *coram sole filiabitur nomen ejus per successionem filiorum*, we see what befell *Onan* because he refused to doe this dutie, hee said the seede should not be his, therefore the Lord slew him, *Gen.* 38. 9. 10.

Object.

But *God* expresly forbad in his Law, that a man should lie with his wives sister, and by the same Law it is forbidden that a man should lie with his brothers wife, this might seeme to bee incest and confusion.

Answ.

God hath many exceptions from his owne Law.

God indeed forbad in his law that a man should lie with his brothers wife, but God who gaue that law, hath given this law also. And as the *Iewes* say, *qui observare jussit Sabbatum, is etiam jussit profanare Sabbatum*. So the Lord who forbad a man to lie with his brothers wife, hath reserved this priviledge to himselfe to make

an exceptiō from the law. The Lord commanded in his Law *Deut*, 24. 4. *If a man put away his wife and shee goe from him, and become another mans wife, he may not take her againe to wife*; yet the Lord tooke his Church againe *Ier.* 3. 1. he hath reserved sundry priviledges to himselfe and exceptions from the Law.

Morale positivum. Divinum positivum.

We must distinguish betwixt the morall positiue part of the Law, and the divine positiue part.

Secondly, we must distinguish here betwixt these lawes which are *morall positiue* lawes, and these which are *divine positiue* lawes. *Morall positiue* lawes are such, which the very light of nature commaundeth. *Divine positiue* lawes are these, which are accessory commaundements added to the first. Example. This is a *morall positiue* law, that a man should not lie with his mother, nor with his mother in-law; for this is a *fornication that is not named amongst the Gentils*, 1 *Cor.* 5. 1. And it was for this sort of incest that the *Cananites* were cast out of *Canaan*. So this is *primarium jus naturæ*, or *morale positivum*, that a man should not lie with his daughter, nor his daughters daughter, *descendendo* descending downward. But this againe is *divinum positivum*, or *secundariū jus naturæ*, in the collaterall line that a man should not lie with his sister or his brothers wife, no marriage in the collaterall line was forbidden at the first by the law of nature, or *morall positiue* law, but it was forbidden afterwards by the *divine positiue* law, *Levit.* 18. 16. When *Iuda* lay with his daughter in-law, this was incest in the highest degree, because it was contrary to *jus naturale*, or *morale positivum*. So when the *Corinthian* lay with his mother in-law, it was against *morale positivum*, or *jus naturale*. But when *Amram* married *Iochabed* his fathers sister, *Exod.* 6. 20. this was not against the morall, positiue, or naturall part of the Law, because it was not in the right line, but in the collaterall, although in the neerest degree, it was against the *divine positiue* law.

What is *primarium*, and what is *secundarium jus naturæ*.

דדתו *Amita*, it should not be translated *Patruelis* his cousin-german, but, his fathers sister. See *Num.* 26. 59.

And

And for to repleniſh his Church with people, God overſaw this ſort of marriage at the firſt. But God doth more here, he commandeth the brother to raiſe up ſeed to his brother. Firſt this is not *contra primarium jus naturæ*, becauſe it was not in the right line. Secondly it is an exception from *ſecundarium jus naturæ*: for when God willed them to doe this, he willed them not to doe this to ſatisfie luſt, for that was contrary to *primarium jus naturæ*, but onely that the elder brother might bee a type of Ieſus Chriſt, who ſhould neuer want a ſeed in his Church. If a woman were barren, the Lord could not command another man to goe in unto her and beget children upon her, for that were *contra primarium jus naturæ*; the Lord will not ſuffer now that a brother ſhould marrie a ſiſter, as he did in the beginning of the world, neither if a brother now ſhould marrie his eldeſt brothers wife were it lawfull, for now the eldeſt brother is not a type of Chriſt, and it ſhould not bee an exception from the Law, but *contra ſecundarium jus naturæ*.

Concluſion.

The concluſion of this is, God who giveth the Law maketh not a Law to himſelfe, but he hath reſerved to himſelfe exception from the Law, when and where it pleaſeth him.

CHAPTER XXXV.

Of their priſons and places of puniſhment.

GEN. 39. 20. *And* Ioſephs *Maſter tooke him, and put him into the priſon: a place where the Kings priſoners were bound.*

Of their place of puniſhment.

THey had ſundry ſorts of Priſons; firſt, they had Warding, as *Shimei* was confined not to come over the brooke *Kedron*; and, *Abiather* in *Anathoth*,

Three sorts of Prisons among the *Iewes.*

thoth, and he who killed casually was confined in the Citie of Refuge; this was a free sort of Prison, at the first *Carcer non erat pars pœnæ,* the Prison was not a part of the punishment.

Secondly, they had another sort of Prison, in which they were more restrained than in the Ward, they were kept in Prison, but others had accesse to them, as when *Iohn* was in Prison, his Disciples had accesse to him; so *Paul* was in bonds, but yet he begot *Onesimus* in his bonds, *Phil.* 1.

Thirdly, they had a more straite Prison called φυλακὴ, *Custodia,* a close Prison.

And fourthly, they had a deepe or a low pit; the *Greekes* called it *Barathrum* in *Athens,* and at *Rome* it was called *Tullianum*; such was that Prison in which *Ieremie* was let downe with cords *in a Dungeon, where was no water but myre, Iere.* 38. 6. And *Zacharie* alludeth to this, *Zach.* 9..11. *As for thee also by the bloud of thy Covenant, I haue sent forth thy Prisoners out of the Pit wherein is no water.*

Allusion.

See Nehem. 3. 25.

Some Prisons within, and some without the walles of *Ierusalem.*

There were some Prisons within the Citie of *Ierusalem,* and some without the Citie; within the Citie, as the house of *Ionathan,* which was neere the Kings Palace, *Iere.* 37. 15. So the Dungeon of *Malchior,* the son of *Hammelech, Iere.* 38. 6. So they had Prisons without the gate, as that Prison wherein *Peter* was put, *Act.* 12. 10. *And when they had passed the first and the second Ward,* (that is, the quaternions of Souldiers that kept him) *they came unto the yron gate that leadeth unto the Citie:* this Prison was without the gate neare Mount *Calvarie,* and it was the loathsomest and vilest Prison of all, for in it the theeues who were carried to *Calvarie* to be executed were kept. And Christ alludeth to this Prison, *Mat.* 25. 30. *Cast him into utter darkenesse, where there shall be weeping and wailing, and gnashing of teeth:* which

Allusion.

Allusion

Allusion could not be understood, unlesse there had beene a darke Prison without the Citie, where was utter darkenesse.

Now let us compare *Ezechiels* Ward, *Cap.* 4. *Ieremies* Prisons, *Iere.* 37. and 38. and *Peters* Prison, *Act.* 12.

A difference betwixt three sorts of Prisons.

Ezechiel when he was warded in his owne house by the Lord, *Cap.* 3. 24. First, he was commanded to stay in his owne house; secondly, he was commanded to lie three hundreth and ninetie dayes upon his left side, *Cap.* 4. 4. and fortie dayes upon his right side, *Vers.* 6. Then for his dyet, he is commanded to take wheat, barley, and beanes, and lentils, and millet, and fetches, and to put them all in one vessell, & to make bread of them, *Vers.* 9. there was no choise of bread here, and then to cover and bake it with mans dung, *Vers.* 12. or at the least with cowes dung, *Vers.* 15. And for the quantitie, he should eate it by measure, twentie shekels weight every day, *Vers.* 10. which was ten ounces; and his drinke was by measure the *sixt part of an Hin of water*, *Vers.* 11. which was as much as twelue egges would hold.

These things were not done in vision but really, for when he saith a thing was done in vision, he saith, *in similitudine* onely.

Now let us see how *Ieremie* was handled in his Prison, *Shemajah* gaue commandement by a Letter to put him in the stockes, *Iere.* 29. 26. In the Hebrew it is [*El-hazinok*] *navis fugentis*, as yee would say, the ship of the sucker, they closed the Prisoner betweene two boords, and they gaue him some liquor in the meane time to preserue his life. So *Iere.* 11. 19. *Mittamus lignum in panem ejus; Chaldeus, projciamus lignum*, that is, if he will, let him eate the stockes, he shall haue no other bread, or, *corrumpamus panem ejus*, the english translation hath it, *let us destroy the stalke with his bread*; and *Ieremie* was in a deepe Dungeon where he stood *in myre and clay*, *Iere.* 38. 6. So they used to put them in the stockes; they were at the first called *Nervi*, because they were

אל-הצינק

were made of the ſinewes of beaſts, and afterwards they were made of yron, *Pſal.* 105. 18. *whoſe feete they hurt with fetters*, he was *laid in yron.*

Peters Priſon a loathſome Priſon,

Then for *Peters* Priſon, it was utter darkeneſſe, without the Citie, that the ſtench and filthineſſe of theſe priſoners might not be offenſiue to the Citizens, the moſt loathſome Priſon of all, and the darkeſt Priſon, and therefore a great wonder when the light ſhined in it, *Act.* 12. 7.

Three ſorts of Priſons.

There are three Priſons; firſt, our mothers belly, in which we are firſt Priſoners; and ſecondly, the graue; and thirdly, the Priſon of the wicked in hell.

This firſt priſon it is a ſtraite priſon; it was a great preſeruation when *Ionas* was preſerued three dayes in the Whales bellie, the weeds being wrapped about his head, and the earth with her barres cloſed him round about, *Ionah* 2. 5. *Yet his life was brought up from corruption*; it is as wonderfull a preſeruation in our mothers belly how we ſhould liue, being ſo wrapped there and preſerued from corruption; he was but kept there three dayes, but man is kept nine moneths.

The graue a ſtrong Priſon.

Our ſecond Priſon is the graue, *Ionas* was kept in the Whales belly with jawes and teeth; *Peter* was kept in the Priſon with foure quaternions of Souldiers; but man is kept within this Priſon with a more terrible guard, when the body is ſowne in corruption, in diſhonour, and in weakeneſſe, 1 *Cor.* 15. 43. And oftentimes with ſinne the greateſt enemie of all, *Iob* 10. 11. their ſinnes lie downe in the duſt with them, that is, in the graue, this Priſon keepeth a man ſure.

Hell a terrible and fearefull Priſon.

The laſt Priſon is that of the wicked in hell; man when he dyeth is ſaid *to returne to his owne earth. Pſ.* 146. 4. That is, he hath right to the earth, becauſe he was made of the earth, and he muſt returne to it againe; So the wicked haue right to hell, it is their proper inheritance, *Iudas went to his owne place, Act.* 1. 35.

A childe when he is in his mothers belly, his first prison, although he be wrapped up there, and closely kept, yet he hath a kinde and louing keeper, his mother; but the graue is a terrible keeper and an enemie, 1 *Cor.* 15. 26. Yet this enemie must render up her dead againe; & even as the Whale spued out *Ionas*, because he could not concoct him; so shall the graue cast up her dead againe, not being able to concoct them; but there is no redemption out of hell the last prison: In other Prisons, men haue found some mitigation and favour, but never any in this prison. *Ioseph was put in fetters, the yron entered into his soule*, *Psal.* 105. 18. That is, the yron cut his flesh, and came as it were to the soule; but the Lord *was with him, and extended kindnesse unto him, and gaue him favour in the sight of the Keeper of the Prison*, *Gen.* 39. 21. But in this prison the Lord is not with them, neither findethey any favour in the eyes of their Keeper; but as the Task-maisters doubled the Taske upon the poore *Israelites* in *Egypt*, and were heavie exactors over them, and said daily to them, Get you to your burthens; so these fiends of hell are rigorous exactors over the wicked: *Ieremie* when he was in a deepe Prison, yet he had *Ebedmelech* to intercede for him, *Iere.* 38. 7. but none doe intercede for the wicked. *Peter* was in a darke Prison, yet the light did shine about him, his fetters fell off from him, & the Angell led him forth, and set him free; But in hell, there is no light nor no redemption out of it.

The conclusion of this is; as *Ieremie* prayed unto the King *Zedechias*, that he would not *cause him to returne to the house of Ionathan the Scribe* (which was the prison) *lest he died there*, *Iere.* 27. 20, So let us put up our supplications to the Lord, that he would not send us into that eternall Prison to die for ever. *Conclusion.*

CHAPTER XXXVI.

Of their Whipping.

DEVT. 25. 3. *Fortie ſtripes may be given him, and not exceede.*

Divers ſorts of puniſhments.

THere were ſundry ſorts of puniſhments amongſt the *Iewes*; firſt, *damnum*, ſecondly, *vincula*, thirdly, *verbera*, fourthly, *talio*, fiftly, *ignominia*, ſixtly, *ſervitus*, ſeventhly, *mors*. But they never uſed to baniſh any, becauſe they would not put them where there was a ſtrange Religion profeſſed.

When they whipt their malefactors; firſt they had a reſpect to the offence committed; and ſecondly, to the perſon who was to be whipt; and thirdly, to the whip.

They had a reſpect both to the perſon and to the offence in whipping.

Firſt, they had a reſpect to the offence; *in ſimplici delicto*, they might not exceede fortie ſtripes, but they might diminiſh the number of the ſtripes, if the perſon offending had beene of a weake body; Secondly, for a double offence they might not exceed fortie, but they were to giue him the full fortie all at once; if a man had committed theft, and with all had added perjurie, this was a double offence, and for this he got the rigour, full fortie.

If he had a ſtrong body, and committed a double offence, then he got the full fortie all at one time; ſecondly, if he had a ſtrong body and committed a ſimple offence, then he got not the full number; thirdly, if he had had a weake body & committed a double offence, then he got the full number, but at two ſeverall times; but if he had beene of a weake body, and committed a ſimple offēce, then the number of the ſtripes was much diminiſhed.

Againe,

Againe, they conſidered how many ſtripes the offender might beare, and the number of the ſtripes which the whip gaue: Example, the offender is able to beare twentie ſtripes, and they adjudge him to haue twentie ſtripes; now they giue him but ſixe blowes, for if they had given him ſeven blowes, they ſhould haue exceeded the number preſcribed, for the whip wherewith they whipped them had three thongs, and if they perceived that he grew faint and weake, when they were beating him, they diminiſhed ſome of the number; if they ordained that he ſhould haue twelue ſtripes, and obſerved in the meane time that he fainted not, yet they exceeded not that number twelue, which they had ordained to giue him at the firſt.

When they whipped *Paul*, 2 *Cor.* 11.24. and gaue him thirtie-nine ſtripes at three ſeverall times; firſt, it ſeemes that he hath beene of a ſtrong body; ſecondly, it was for three ſeverall offences (as they thought) that they beat him; for if the offender had thrice committed the ſelfe ſame fault, then he was no more beaten, but he was ſhut up within a narrow wall, wherein he might neither ſit nor ſtand, and there he was fed *Pane afflictionis & aquâ preſſuræ*; example, if he had eaten the fat twice, *Levit.* 3. 17. he was but beaten twice; but if he had eaten the third time of it, then he was ſhut up in a cloſe priſon, or ſuch a priſon in which *Ahab* commanded *Micheas* to be put, 1 *King.* 22. 27.

The offender was not whipt thrice for one fault.

The offender was bowed downe when he was beaten, *Deut.* 25. 2. he neither ſat nor ſtood, and he who whipt him, ſtood upon a ſtone, and he let out or in the whip, by drawing up or downe the knot upon it; for when the knot was drawne up, then the thongs ſpread farther and gaue a ſhrewder blow; and when the knot was drawne downe, then the thongs were contracted, and they gaue the leſſer blow; when he ſtood behinde

him, then he whipt him upon the breaſt and belly, and he gaue him three blowes at a time; and when he ſtood before him, he laſhed him upon the ſhoulders, and gaue him ſixe blowes, three upon every ſhoulder.

Three Iudges ſtood by when they were whipt.

There ſtood three Iudges by when he was whipt, the firſt repeated theſe words of the Law to him, *Deut.* 28.58. *If thou obey not all theſe things, then the Lord ſhall multiply thy plagues*: the ſecond Iudge numbered the ſtripes; and the third Iudge ſaid to the whipper, *Lay on, ſheliſhi omer lachozen hacce, Dicit ei qui portat flagellum, percute.*

שלישי אומר לחזן הכהו
Maymone Hal: Sanhe: cap. 16.

He who was beaten, was not diſgraced by this beating, for whipping amongſt them was but as a civill mulct, or fyne, not a diſgrace as it is amongſt us, and therefore the Lord ſaid, *Deut.* 25.3. *That thy brother ſhould not ſeeme vile in thine eyes.* When they whipt any of their brethren, they did it not in ſcorne or deriſion, but in compaſſion, they looked upon him, and received him after the puniſhmẽt, as their brother againe: and as he who looked upon *Cato Vticenſis* ſeeing him drunke, turned away his eyes and ſeemed to take no notice of it, being aſhamed that ſuch a graue man ſhould be ſo overtaken; ſo did they behold their brethren with pitie, and were readie to cover their offence, and would not upbraid them afterwards for it.

Whipping was not a diſgrace amongſt the Iewes.

Concluſion. 1. The ſpirituall uſes which wee are to make of theſe whippings, are firſt, as they fitted the whip to the perſon, if he were weaker or ſtronger, ſo the Lord layeth no more upon us than we are able to beare.

Concluſion. 2. Secondly, as the Iudge ſtood by and numbered the ſtripes; ſo the Lord our God numbereth all the afflictions which befalleth his children.

Concluſion. 3. Thirdly, although they were beaten, yet they were not vile in the eyes of the Iudges; ſo when the Lord correcteth us, he counteth not baſely of us, but eſteemes us as his children. Fourthly,

Fourthly, as they were reckoned ſtill brethren when they were whipped; ſo ſhould we account theſe who are afflicted, and the Lords hand upon them, to be ſtill our brethren. *Concluſion 4.*

CHAPTER XXXVII.

Whether an *Iſraelite* that had lien with a bond-maide, that was betrothed, was whipped or not?

LEVIT. 19. 20. *And whoſoever lyeth carnally with a woman that is a bond-maide, betrothed to a husband, and not at all redeemed nor freedome given her, ſhee ſhall be ſcourged.*

THe *Iewes* did hold, if an *Iſraelite* had lien with a bond-woman betrothed, and not redeemed, ſhe was to be beaten, and he was to offer a ſacrifice for his offence; ſhee was to be beaten, becauſe ſhee was not a free-woman, and ſhee had nothing to offer, and although ſhe had, yet ſhe could not offer it, becauſe ſhe was a ſtranger and not converted.

The *Seventie* tranſlate it μάστιγα ἔσαι, from [*Bakar*] *Inquirere*; but it commeth from [*Bakar*] *Bos*, becauſe they were whipt with a thong of oxe-leather, and ſome tranſlate it *Nervo bovino*.

בקרת תהיה
Vapulatio erit a
בקר *Bos*

The reaſon why the *Iewes* held that the woman ſhould onely be beaten is this, becauſe the word [*Tihieh*] is in the feminine gender, and they reade it, *ſhe ſhall be beaten* and not the man; he committed not adultery, he polluted not another mans wife, nor a free-woman, but a

תהיה
The *Iewes* held that the woman was beaten and not the man.

ſtranger, and a ſlaue, therefore he was not to be beaten, but to offer a ſacrifice; but this word [*Tihieh*] may agree as well with [*Bikkoreth*] which is in the feminine gender, and not to reade it *ipſa erit vapulatio, ſhe ſhall be beaten,* but *there ſhall be a beating,* that is, they ſhall be both beaten, and the man ſo much the rather, becauſe he lay with her who was betrothed to another; and the words following ſeeme to imply ſo much, *they ſhall not be put to death*; this whipping ſhall be a ſufficient puniſhment for them: the *Seventie* tranſlate it ἐπίσκοπη ἔσῃ δούλοις, but *Ionathan* in his Paraphraſe following the reſt of the Hebrewes, paraphraſeth it thus, *Scrutatio erit in judicio ejus, ut vapulet ipſa rea, & non ipſe.*

Obiect. But the man is bound to bring a Ram for his treſpaſſe offering; if he had beene whipt, why is he commanded to bring an offering?

Anſw. Becauſe his ſinne was greater than the womans, therefore he was both whipt and brought his offering, *in cunctis nuditatibus pares ſunt vir & fœmina*; if a free man had lien with a free-woman in *Iſrael,* then he was bound to marry her, or elſe to pay her dowrie; ſecondly, if a free man lay with a bond-maide that was betrothed and not redeemed, then they were both whipt; but neither of them put to death; he died not although the woman was betrothed, becauſe ſhe was not a free-woman; thirdly, if a free man had lien with a free woman betrothed, then they were both to die; fourthly, if a free man had lien with a married woman, then they were both to die, *Deut.* 25. Fiftly, if a married man had lien with an unmarried woman, they were both to die: laſtly, if both the perſons had beene married, they were both to die; here *in cunctis nuditatibus ſunt pares, vir & fœmina.*

The puniſhment of the man & the woman was alike for every uncleanneſſe.

Concluſion 1. Thoſe who are equall in ſinne, ſhall be equall in puniſhment.

The

The punishment did not expiate the sinne, but the sacrifice. *Conclusion 2.*

The whore and the harlot are one flesh, therefore but one sacrifice for both. *Conclusion 3.*

CHAPTER XXXVII.

De Lege Talionis, Of the Law of Retaliation.

EXOD. 21. 24. *Eye for eye, tooth for tooth, hand for hand, foote for foote.*

THe Lawyers when they interpret this Law, they say, that there is *talio analogica & talio identitatis*; and they say, that *talio identitatis* should be observed, if the cause be alike, and the persons, and the manner of doing. Example; a private man beateth out his neighbours eye in spite and malice, therefore his eye should be pulled out againe; but *talio similitudinis* is then to be observed: when the fact varieth in many circumstances, as who did it, to whom he did it, &c. then *talio analogica* should be observed, but not *identitatis*: example; if a sonne should beat his father, he should not be beaten againe, but he should die the death; here they observe not *medium rei*, but *medium personæ*. Example the second, in that Parable of *Nathan* to *David*, when the rich man came and tooke the *poore mans sheepe*, 1 *Sam.* 12. 3. Here *medium rei* was not to be observed, but *medium personæ*, because he was a rich man. So in commutatiue Iustice we obserue *medium rei*, but in distributiue Iustice we obserue *medium personæ*.

Talio { *Analogica.* / *Identitatis.*

Medium { *Rei.* / *Personæ.*

Againe, they distinguish betwixt *Radamantheum jus*, the strict sense of the Law, and ἐπιείκεια or ἐπιεικέργωσις,

The strict sense of the Law of Retaliation.

σις, or *reciproca pœna*. The ſtrict ſenſe of the Law is, when literally they will haue eye for eye, and tooth for tooth; the milder ſenſe of the Law, is, when they will haue ſome other ſatisfaction for the wrong done: the *Iewes* generally follow this ſenſe of the Law, if a man did beat out his neighbours eye, or his tooth; they followed not this *Rhadamantheum ius*, or the ſtrict ſenſe of the Law, that he ſhould pay one of his owne eyes, or one of his owne teeth for it, but that he ſhould ſatisfie the man whom he had wronged, by paying ſo much money to him; for in theſe caſes that were not deadly, they held that they might make recompence and ſatisfaction by money: and they giue this inſtance out of the Law; if an Oxe were wont to puſh with his horne, and it hath beene teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, then the Oxe ſhall be ſtoned to death, and his owner ſhall be put to death, or if there be a ſumme of money laid upon him, *then he ſhall giue for the ranſome of his life whatſoever is laid upon him*, *Exod.* 21. 30. 31. Here he might redeeme his life with a ranſome, becauſe he was not the direct killer, if he ſatisfied the parties by giving a ſum of money. So they held that they might ſatisfie for ſuch tranſgreſſions which were not capitall, by paying of money. And the law of the twelue Tables amongſt the *Romans* ſaith, *Si unum perfoderit unius jactura multari, ſi utrumq; unius tantùm ut ſceleris ſui notam geſtare poſſit; & quoniam funeſta & impia manus amputari ei debet, pro manu ablata, beſsis patrimonij ſui irrogatur, idq; in ſolatium vitæ ejus cui oculi ſunt effoſsi, auferto.* If he had put out both the mans eyes, they would take but one of his eyes, and cut the hand from him for the other eye, and then they mitigated that part of the puniſhment, and they made him pay the fourth part of his ſubſtance to relieue the man whoſe eyes he had put out.

The milder ſenſe of the Law of Retaliation.

The *Roman* Law of Retaliation.

The

The Heathen say, that *Ceres* the goddesse of Corne, cut off the shoulder of *Pelops*, *Ceres* could not set in a shoulder of flesh and bone againe, therefore the gods tooke the next best course, and they ordained her to put in a shoulder of Ivorie to *Pelops*: so he that had beaten out an eye or a tooth of a man, he could not put it in againe; therefore they thought it good that he should put in a shoulder of Ivorie, that is, with his goods to maintaine him whom he had hurt.

Simile.

CHAPTER XXXVIII.

That theft amongst the *Iewes*, was not capitall.

EXOD. 22.1. *If a man shall steale an Oxe or a Sheepe, and kill it or sell it, he shall restore fiue Oxen for an Oxe, and foure Sheepe for a Sheepe.*

THeft by the Law of *Moses* was punished by restitution, paying sometimes two for one, or foure for one, or at the most fiue for one, & not aboue.

Three sorts of Precepts amongst the Hebrewes.

The Hebrewes had three sorts of Commandements, first, they had [*Mitzboth Hhamuroth*] *Præcepta gravia*, and [*Mitzboth Kalloth*] *Præcepta levia*: those which they call, *Præcepta gravia*, here they say the punishment is alwayes indispensable, as the murtherer is alwayes to die the death. Secondly, they had *Præcepta levia*, as not to kill the dam sitting upon the egges; this was one of the judiciall Lawes of the lightest sort, for there was no punishment in *Israel* for transgression of this Law; so if an Oxe had killed a man, his flesh was not to be eaten, this was one of their judiciall Lawes; but if a man had eaten the flesh of such an Oxe, he was not to die for it.

Thirdly, they say, they had *Præcepta media*, where the punishment might be enlarged or diminished, but not unto death, as in theft.

How affirmatiue and negatiue Precepts bind.

Affirmatiue commandements binde not so strictly as *Negatiues* doe, this is a *Negatiue*, yee shall not suffer a Witch to liue, but this is an *Affirmatiue*, that the theefe shall pay fourefold or fiue; this Law had sundry exceptions and mitigations, it might be extended or mitigated, he was bound to pay fourefold, but yet the Magistrate might haue mitigated this, and taken but twofold from him; and they might haue extended it further, as *Salomon* extendeth it to sevenfold, *Proverb. 6. 31.* [*Ieshallem Shibhgnathaïm*] *he shall pay sevenfold:* the Hebrewes double the duall number, ten in the duall number, is twentie; three is thirtie; and foure is fortie; but when they come to seaven, here they double not. *The light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be sevenfold*; then he addeth for explanation, as the light of seven dayes, *Esa. 30. 26.* Here *Shibhgnathaïm* doubleth not in the duall number, as in the former numbers, but onely standeth for seven, he shall pay *Shibhgnathaïm*, that is, seven for one; some interpret it a definite number for an indefinite, or he shall pay sevenfold, that is, as much as two for foure; but it is not the manner of the Scriptures to take the number under seven, for seven; or he shall pay sevenfold, that is, much more then he tooke; and the words following seeme to approue this interpretation, *he shall pay all the substance of his house.* And sometimes this punishment was extended to death, as *Davids* sentence was, that he should die the death, because he tooke the poore mans onely sheepe. Some answere that it was not for his theft that *David* gaue out sentence of death upon him, but for his oppression and violent theft, as if a man had come by night, and had broken into a mans house,

ישלם שבעתים

VVhat the doubling of the duall nũber among the Hebrewes signifieth.

VVhat the number seven signifieth.

houſe, and had ſtollen any thing, then he might haue ſafely killed him by the Law, and he was not to die for it; but if he had come after the Sunne roſe, and had ſtolen any thing, and the owner of the goods had killed him, then he was to die for it.

The perſon againſt whom the theft is committed aggravateth the ſinne.

But out of *Davids* anſwere we may obſerue this, that the perſon againſt whom the ſinne is committed, aggravateth the ſinne, as for a rich man to ſteale a poore mans ſheepe; ſo the time aggravateth the ſinne, if the theefe came in the night to ſteale, then the owner of the goods might ſafely kill him, becauſe of his violent theft. But it may be asked, what is violent theft? If a man ſteale to ſatisfie his hunger, that is not violent theft, but if a man ſteale who may get his living other wayes, and liue upon the ſweat of other mens browes, or if he ſteale from one that hath ſmall means to liue on, or if he haue meanes to liue upon who ſtealeth, this is judged violent theft, and the Magiſtrate for this may put him to death. *Thomas* obſerveth well, that the Magiſtrate may adde to the judiciall Law of *Moſes* according to the neceſſitie of the time, and greatneſſe of the offence; and as the Municipall Lawes of other Countries oblige not men, but in the Countrey where they are made, ſo doth not *Moſes* judiciall Law; A Magiſtrate in *Iſrael* was bound when a malefactor was whipt not to giue him aboue fortie ſtripes, this Law bindeth not the Magiſtrate now, *ſed creſcentibus delictis exaſperantur pœnæ*, but the equitie of *Moſes* judiciall Lawes bindeth all people; this is the equitie of *Moſes* Law, that for violent theft, a man ſhould alwaies die, and the Law judged that violent theft, which is not for a mans neceſſitie to ſatisfie his life.

Tom. 1. 2. Municipall Lawes bind onely in the Countrey where they are made.

Queſt. What if a poore man had but a little to ſaue his life, and another were in as great extremitie, whether were this violent theft for him to take from the poore man in ſuch a caſe.

Answ. How Christs words are to be understood in workes of charitie.

No doubt it were, therefore Christ sayth, *hee that hath two coats, let him giue his neigbour one,* to wit in his necessitie, but not he that hath one coat, for then he was not bound to giue it.

Obiect.

It is alledged *Prov. 6. 30.* that the theife should pay seven-fold, and not be put to death, but the jealous husband will kill the adulterer.

Answ.

This place proveth nothing, it sheweth onely what the jealous husband doth, it sheweth nor what he may doe. And secondly, for the theife, it sheweth onely what was the usuall punishment amongst the *Iewes*, by their judiciall Lawes to take seven fold, but it sheweth not what may bee done by the positiue lawes of other Countries.

A difference betwixt that which is done, and that which should bee done.

The conclusion of this is; Now under the Gospell theft is a greater sinne then under the Law, and the necessitie is greater amongst us generally, then it was amongst them. And thirdly, that selling of men to make restitution for things taken by theft, is not in use amongst us, and therefore theeues may bee put to death.

CHAPTER XXXIX.

Of their proceeding in judgement before they executed the malefactor.

EZEK 9. 10. *Goe through the midst of* Ierusalem, *and set a marke upon the forehead of those that sigh &c.*

Those that were to bee saved, the Lord caused to marke them.

THose who were appointed to be saved amongst the people of God, he used to set a marke upon them, *Exod.* 12. When the *Egyptians* were to be destroyed,

deſtroyed, the Lord commanded his people to ſprinkle the bloud of the Paſchall Lambe upon the lintels of their doores; and from this as *Epiphanius* marketh, the *Egyptians* uſed at the Equinoxe in the Spring, to take vermilion and to rubbe over all their trees and houſes with it, ſaying that, at that time of the yeere the fire had almoſt burnt up all *Egypt*, and therefore they uſe this as a ſigne in remembrance of their deliverance. So the Lord commanded *Ezekiel* to ſet a marke upon thoſe of *Ieruſalem* that mourned, whom he was minded to ſaue. *Ezek.* 9. 4.

Lib. 1. *cont. har.* 18.

But what was the reaſon that he ſet not a marke of deſtruction upon them that were to be deſtroyed, as he ſet upon theſe who were to be ſaved?

Queſt.

The reaſon was, becauſe of the great number that was to be deſtroyed, in reſpect of the handfull that was to be ſaved, for where there was one to be ſaved, there was a hundred to be deſtroyed; there were but ſeven thouſand who bowed not their knee to *Baall*, and of the great multitude that came out of *Egypt*, onely two entred into the land of *Canaan*. And *Revel.* 7. 4. of all the Tribes of *Iſrael* there were but one hundred and fortie foure thouſand ſealed in the fore-head. And in *Ieremies* time it was very hard to find one that executed judgement in all the ſtreetes of *Ieruſalem*, *Ier.* 5. 1. There were a few good men at that time, as *Ieremie* himſelfe, *Ebedmelech* the Blackmoore, *Vriah* the Propher, and the *Rechabites*; But the moſt of the reſt were naught, and if *Ieruſalem* had beene ſearched few had been found in it. And this was a griefe to the Prophet *Micah*, which made him to complaine, *that hee could not get a cluſter to eate*, *Mica.* 7. 1. meaning that the good men were periſhed out of the earth.

Anſw. God did not marke thoſe who were to be deſtroyed, becauſe of their great number.

The Heathen learned this of the people of God, to marke thoſe who were to be ſaved with the letter *Tau*,

The heathen marked the condemned with *theta*, and them that were absolved in judgement with *tau*. *Ascon. pæd:*

and these that were condemned with the letter θ *theta*. It was the custome of the ancient warriors, when they returned from battaile, he who kept the register of their names, marked the names of those who returned safe with the letter *tau*, and the names of those who were wanting with the letter *theta*, the *Latines* learned this from the *Grecians*, the *Grecians* from the *Egyptians*, and the *Egyptians* from the people of God. *Persius*

Si potis es vitio nigrum præfigere theta.

The *Iewes* put not two to death in one day, but for the same crime.

They put not two to death in one day, except they were guiltie of one crime, and they giue this example; If a man had lien with the Priests daughter, he and she were not put to death both in one day, because she was guiltie of a greater sinne then he, therefore she was to be burnt quicke, but he was not to be put to death that day, neither was he burnt quicke as she was.

Quæst.

How came it to passe then that they put Christ and the two theeves to death in one day, seing Christ was condemned for affecting the Kingdome, and the theeves for theft?

Answ.

σασιαστὴ *seditiosi* Mark. 15.7. ἡ στάσις *seditio factio.*

Christ and the two theeves were condemned for one fault because they were σασιαστὴ, troublers of the peace of the Kingdome; and therefore the theife said, *thou art* ἐν τῷ αὐτῷ κριματὶ *in the same condemnation*, Luke 23.40. *Barrabas* was a murtherer and so should haue dyed by the sword, but because he made insurrection and troubled the common peace, therefore he was to be crucified. And the *Hebreues* call these [*perizim*] *effractores*, and the *Rabbins* called them *listin*, from the *Greeke* word λῃστὴς, they tooke armes to trouble the peace of the Common-wealth, and they used to crucifie all these who troubled the Kingdome and made insurrection.

פריצים *Effractores.*

CHAP-

CHAPTER XL.

Of their Capitall punishments.

IOSH. 7. 25. *And all* Israel *stoned him with stones, and burned them with fire after they had stoned them with stones.*

THere were sundry sorts of punishments inflicted upon malefactors by the house of judgement among the *Iewes*. Some of them were burnt, some of them were strangled, some of them were stoned, and some of them were beheaded, and some of them were drowned.

Who were stoned.

He that lay with his mother, or daughter in law the wife of his sonne, or with a maide that was betrothed, *Deut.* 22. 24. Or if a woman bowed downe to a beast, *Levit.* 20. 16. so the *blasphemer, Levit.* 24. 14. and *Idolater, Deut.* 17. 5. So he who offered his seed to *Molech, Levit.* 20. 2. He that had the spirit of divination or was a wizard, *Levit.* 20. 27. He that profaned the Sabbath, he that cursed his father or his mother, *Levit.* 20. 9. so the disobedient sonne was stoned to death. *Deut.* 21. 21. He that perswaded or enticed others to *Idolatry, Deut.* 13. 1. all these were stoned to death.

Who were burnt.

First the Priests daughter if she committed adulterie. Secondly he who lay with his owne daughter. Thirdly he who lay with his sonnes wife. Fourthly he who lay with his daughters daughter, or with the daughter of his wiues daughter. Fifthly he who lay with his mother in law, or with the mother of his mother in law, or hee who lay with the mother of his father in law, his wife being yet aliue; even all these were

were burnt. *Iosh.*7.15. *He that is taken with a curſed thing ſhall be burnt with fire,* and *verſ.* 25. *all Iſrael ſtoned him with ſtones,* firſt he was ſtoned, and then burnt.

Who were beheaded.

Thoſe who killed were beheaded, and thoſe who fell away to Idolatry.

Who were ſtrangled.

The fourth ſort of puniſhment was ſtrangling; wch was the lighteſt ſort of puniſhment capital among the *Iewes.* Firſt he who did ſtrike his father or his mother. Secõdly he who ſtole a man in *Iſrael. Deut.*24.7. Thirdly any old man who hearkened not to the voice of the *Synedrion.* Fourthly a falſe Prophet; and he who lay with another mans wife. Fiftly, he who defiled the Prieſts daughter; all theſe were ſtrangled. And the *Iewes* ſay, whereſoever this puniſhment is ſet down, *let his bloud be upon his owne head,* it is to be underſtood of ſtoning; but where the phraſe is found, *let him die the death,* and the puniſhment not ſet downe in particular, then it is to be underſtood of ſtrangling. But this holdeth not, it is ſaid *Exod.* 21. 12. *he that ſmiteth a man that he die ſhall ſurely bee put to death:* ſo it is ſaid, that the adulterer ſhall die the death, yet he was not ſtrangled but ſtoned. *Ezek.*16.40. *Ioh.* 8.45.

זכף *crucifigere* זכף *Crux.* עץ *Arbor.* ξυλὸν δίδυμον. καταπονλισμὸς *diuerſio in pelagus, ſubmerſio.*

This ſtrangling the *Romanes* changed into crucifying, which was called [*Zacaph*] *crucifigere,* and the croſſe was called [*Zeceph*] *crux,* and [*gnetz*] *arbor,* and the *Greekes* called it ξυλὸν δίδυμον *lignum geminum.*

Laſtly drowning, *Mat.* 18.6. *It were better that a milſtone were hanged about his necke, and that he were drowned in the midſt of the Sea;* and the *Greekes* had καταπονλισμὸν, they were put in a cheſt of lead, and ſunke in the Sea, as *Caſaubon* ſheweth out of *Athenæus.*

Queſt. כרת *Exciſio.* *Anſw.*

What ſort of puniſhment is meant *Gen.*17.14. *he that is not circumciſed, that ſoule ſhall bee cut off from his people?*

The *Hebrewes* expound this ſort of puniſhment diverſly,

versly. *Kimchi* saith, he shall be punished by the Lord, but he addeth, that he is much mistaken who thinketh that the child not being circumcised is secluded from the life to come. *Moses Cotzensis* thinketh, that these who were not circumcised the eight day, should dye without children, alluding to that place *Levit.* 20. 20. But all of them agree in this that the punishment is inflicted by the Lord.

Exod. 31. 14. *Whosoever doth any worke on the Sabbath day he shall be cut off from his people, and bee surely put to death,* by *cutting off* here is meant, cutting off by the Magistrate, why should it not then be so understood in that place *Gen.* 17. 14. so *Levit.* 20. 6. *If any goe after wizards, I will set my face against him, and cut him off*; by *cutting off* here is meant, to be cut off by the Magistrate, why is it not so then to be understood in that place of *Genesis* before mentioned? *Object.*

Maymone answereth to these places, distinguishing betwixt the manifest transgression, and the hidden transgression of the Law, if one did violate the Sabbath with a hie hand, and if there were witnesses, and he were admonished before not to doe so, then he was cut off by the hand of the Magistrate; but if he was not admonished secretly before, and did transgresse, then hee was cut off by the hand of the Lord. But wee must distinguish betwixt these phrases *Levit.* 17. 10. and 21. 6. *I shall cut off that soule*, and *thou shalt cut off that soule*; *Exod.* 22. 18. *thou shalt not suffer a witch to live,* but when hee sayth, *I will set my selfe against that soule which eateth blood, and will cut him off from my people,* then it is meant, that by his owne hand immediately hee will cut him off. *Answ.*

Difference betwixt these two phrases, *I shall cut off* &c. and *thou shalt cut off* &c.

But what sort of cutting off by the hand of God is meant here? *Quest.*

It is not meant of any bodily punishment inflicted upon *Answ.*

upon their bodies, or upon their posteritie, as the *Iewes* interpret it, but of excommunication and secluding them from the Church. So *Calvin, Iunius, Deodati* expound it.

CHAPTER XLII.

Why they gaue wine to those who were going to be executed.

PROV. 31. 6. *Giue wine unto those that be of an heavie heart.*

THey used to doe three things to them who were condemned. First, they gaue them wine to drinke to comfort them. *Amos* 2. 8. *They drunke the wine of the condemned in the house of their God*; that is, they dranke the most excellent wine, for such wine they gaue to the condemned. Secondly, they used to apply ὄισυπον, soft wooll, which the Chirurgians apply to wounds to mitigate their paine, because their death was a lingering death. Thirdly, they used to hold odoriferous canes or reedes to their nose to refresh their braines.

But see what miserable comforters the *Iewes* were to Christ, *Luke* saith ἐξεμυκτήριζον, *they derided him, Luk.* 23. 35. for in stead of wine, they *gaue him vinegar and gall to drinke*, which was a most bitter sort of drinke; and the Lord saith *Ier.* 9. 15. *I will feed this people even with wormwood, and giue them water of gall to drinke.* And for ὀισύπῳ they gaue him ὑσσωπον, hysope tyed about a reed and dipped in vineger, and they gaue it him not to quench his thirst, but to smell it in derision.

They

They gaue him wine to drinke mingled with myrrhe, but he received it not, Mark. 15.23. Christ would not drinke this cup mingled with myrrhe (for it intoxicated the braine) that he might be sensible of the paine which he was to suffer for us. It is a great judgement to be beaten and not to feele it, *Prov.* 23.35. The Lord who went willingly to death, did willingly drinke the cuppe of Gods wrath for us; and therefore he was unwilling to drinke this cuppe, which would haue made him senseleſſe of the paine.

They gaue him hyſſope in ſtead of wooll which ſhould haue mitigated his paine, *the tender mercies of the wicked are cruell. Prov.* 12.10.

Chriſt ſuffered in all his ſenſes, in his taſt, they gaue him veneger mixed with gall; in his feeling, whereas they ſhould haue applied ſoft wooll, and bound up his wounds, & mitigated his paine, they applied but hyſope ſo in his hearing, he heard their bitter mockes and ſcoffing. And as he felt the grievous paine of the croſſe in all his ſenſes, ſo the wicked ſhall ſuffer the paines and torments of hell in all their ſenſes.

The concluſion of this is, ſin is ſweet in the beginning, but bitter in the end; *Adam* did eate aſweet fruit, but here is vineger and gall a bitter potion offered to Chriſt for it; *the lippes of a ſtrange woman drop as an hony combe, and her mouth is ſmoother then oyle, but her end is bitter as wormwood, ſharpe as a two-edged ſword, Pro.* 5.3. *Concluſion.*

They giue him hyſope; hyſope was the laſt purgation and ſprinkling when the leper was brought into the Campe againe: and *David* alludeth to this, *Pſal.* 51. *waſh mee with hyſope.* So Chriſts death muſt purge us from all our ſinnes, and bring us into the ſocietie of the Saints of God, that there we may dwell for ever.

CHAPTER XLIII.

Of their VVarres.

DEVT. 20. 10. *When thou commeſt neare to a Citie to fight againſt it, then proclaime peace vnto it, &c.*

FIrſt let us conſider in their warres, the time when they went to battell; ſecondly, the manner how they pitched about the Tabernacle; thirdly, the manner how they marched when the Camp removed; fourthly, the Proclamation made to them at their removing; fiftly, the conditions of peace offered to the enemie; ſixtly, what they did before they joyned battell; and laſtly, the ſong which they had after the victorie.

The time that they entred to be Souldiers.

Firſt, what time they entred to be Souldiers? the Levites entred to their Miniſtery when they were thirtie yeares, *Num.* 4.42. But the Souldiers entred when they were twentie yeares, and they left off when they were fiftie; none went to the warres but they who payed the halfe ſhekell; the Levites were exempted, becauſe they ſerved the Lord in the Tabernacle, they neither payed this halfe ſhekell, nor yet went to the warres. Women likewiſe were exempted, *She that tarrieth at home, divideth the ſpoyle*, *Pſal.* 63. 12. So were the weake, ſicke, and infirme, the yong, and the old under twentie and aboue fiftie; ſo the captiues, and Idolaters, all theſe were exempted, none of them payed the halfe ſhekell, or went to the warres.

Secondly, when they pitched about the Tabernacle, they pitched their Tents with their faces towards it, *Num.* 2. 2. becauſe of the reſpect that they carried to it.

They

They pitched round about the Tabernacle when they rested in their Tents; and *David* alludeth to this, *Psal.* 76. 11. *Let all that be about him, bring presents unto him that ought to be feared*; there were three Tribes vpon every quarter; *Iuda, Issachar,* and *Zabulon* upon the East; *Ruben, Simeon,* and *Gad* upon the South; *Ephraim, Manasse,* and *Benjamin* upon the West; *Dan, Asher,* and *Nephthali* upon the North, *Num.* 23. 10. *Who can number the fourth part of Israel?* Here is an allusion to the Campe as it was divided in foure quarters.

There were three Tribes on every quarter, and a space betwixt them and the Tabernacle, and *Moses* and *Aaron* and the Priests upon the East; the *Coathites* upon the South; the *Gersonites* upon the West; and the *Merarites* upon the North; these lay betwixt the Tribes and the Tabernacle to watch the holy place; So betwixt Gods throne and the foure and twentie Elders compassing it, *were foure living creatures full of eyes, Rev.* 6. 10.

In the first place *Iudah* pitched and removed first, *Iudah* got the first place, of him the Kings were to come, he marched first, he sacrificed first, *Numb.* 7. 12. *Iudah* gaue a Lyon in his Colours. *Themistocles* said, it was better to haue a Lyon to be a Captaine to a company of Harts, than to haue a company of Lyons and a Hart to be their Captaine: The Lyon is first [*Gur*] *Catulus Leonis*, then he is [*Cephir*] *cum incipit prædari*, when he beginneth to catch the prey, and then he is [*Labbi*] when he groweth old. First, *Iudah* was the Lyons whelpe in *Ioshuah's* time, *Iosh.* 1. when they went out first to Conquer the Land; then he was *Cephir* in *Davids* time; and thirdly, he was [*Labbi*] *Cordatus Leo* in *Salomons* time.

The priviledges of *Iudah.*

גור *Catulus leonis.*

כפיר *Leo juvenis.*

לביא *Leo cordatus.*

When *Iudah* was the Lyons whelpe, the Lyon, and the fierce Lyon.

And in placing of these Tribes, ye shall obserue that alwayes with the feebler Tribes there is a warre-like and a couragious Tribe placed, as with *Issachar* and *Zabulon*

A warrelike Tribe placed with the more feeble.

bulon two feeble Tribes, *Iudah* is placed; *Issachar* was dull like the Asse, and *loved to couch betweene two burdens, Gen.* 49. 14. So *Iudg.* 15. 16. *Why abodest thou amongst the sheep-folds, to heare the bleating of the flockes (or delighting to whistle by the flockes) having no minde to helpe thy brethren in the warres. Zabulon* had no skill in the warres, he dwelt by the Sea-side, and gaue himselfe onely to shipping, therefore *Iudah* was joyned to helpe these two weake Tribes; so in that vision, *Esa.* 21. 7. *The Asse and the Camell are joyned together*; the Camell signifying the *Medes*, the more generous people, and the Asse the *Persians*, the more dull people.

שרק *Sibilare.*

In the second companie was *Ruben, Simeon*, and *Gad*; *Ruben unstable as water, Gen.* 49. 4. So *Simeon* a weake *Tribe divided in Iacob and scattered in Israel, Gen.* 49. 7. now to helpe these they had the warre-like Tribe of *Gad* joyned with them, *Gen.* 49. 19. *Gad jedud jegudennu vehu jagud gnakabh, Gad a troupe shall overcome him, but he shall overcome at the last*: the men of *Gad*, were *mightie men of warre, and had faces like Lyons*, 1 *Chron.* 12. 8.

גד גדוד יגודנו
והוא יגוד עקב
Elegans paranomasia.

In the third companie were *Ephraim*, *Manasse*, and *Benjamin*, and *Ephraim* the most warrelike of the three, *Ephraim had skill to handle the Bow, Psal.* 78. 9. but *Benjamin* was [*Ittor jad*] he could sling with both the hands. 1 *Chron.* 12. 2.

אתור יד *Ambidexter.*

In the fourth companie were *Dan*, *Asser*, and *Nephthali*; and of these three, *Dan* was the most valiant: *Zabulon and Nephthali were a people that jeoparded their liues unto the death, Iudg.* 5. 18. but *Dan* was their Captaine, he came in to saue the taile of the hoast, and he was called the gathering hoast; and the Lord alludeth to this forme, *Esa.* 51. 11. *I will goe before you and gather you in*: they left none of the weake behinde them, *Num.* 12. 15. and *Miriam* was shut out of the Campe seven dayes

dayes for Leproſie, and the people journeyed not, till *Miriam* was brought in againe: *David* alludeth to this, *Pſal.*27. 10. *Though my father and my mother ſhould forſake me, yet thou wilt gather me up: Amalek cut off the taile of the Hoſt,* Deut.25. 17. theſe are called the *hindmoſt of the Hoſt, Ioſh.*10. 19.

Every one of theſe quarters had their Captaine, and he was the wiſeſt and moſt courageous, for *ſtrength and counſell are for the warres, Prov.* 10.5. 2 *Sam.*23. 8. the *Tachmonite*, for his wiſedome is [*Ioſhebeang*] he ſat in the Councell, and for his valour and courage he is called *Hadino* the *Eznite,* that is, who delighted to lift up the ſpeare; young and raſh youths are not fit to be Captaines, ſuch as was *Alexander* the Great, who ran violently rather thorow the world, than by skill or wiſedome, therefore *Dan.* 8. 21. he is called *Hircus caprarum,* that is, *a young Goat.*

Every one of the Quarters had their Captaine

Quando animali additur genetivus fœmininus pluralis, tunc ſignificatur animal illud teneræ ætatis, Gen. 38. 7.

There were foure memorable things to be obſerved in this Campe; firſt, their order; ſecondly, their cleanlineſſe; thirdly, *Salus caſtrametantium*; and laſtly, how the Lord provided meat and cloath for them.

Firſt, the order that was in this Campe; this was *Acies benè ordinata,* and God who is the God of order and not of confuſion ſet them in this order. *Balaam* ſaw this when he ſaid, *Num.*24.5. *How goodly are thy Tents, O Iacob, and thy Tabernacles O Iſrael. As the vallies are they ſpread forth, as Gardens by the River ſide, as the trees of Lign-aloes, which the Lord hath planted, and as Cedar trees beſide the waters.*

The order of this Campe.

Secondly, *Mundities,* the cleaneneſſe and neatneſſe of this Campe, for the Lord commanded them when they were to eaſe nature to goe without the Campe, and to take a padle with them, and dig in the ground to cover their excrements. *Deut.* 23. 12.

Thirdly,

Thirdly, *Salus castrametantium, there was none feeble in their Tribes*, Psal. 105. 37. and *pes tuus non fuit fermentatus*, thy *foote did not swell these fortie yeares*, *Deut.* 8. 4.

The Lord provided meat and cloths for this Campe.

Fourthly, the Lord provided well for this Campe, both meat and cloths; meat, *He rained downe Manna from the heavens, and fed them with the bread of Angels*, and for their *clothes they waxed not old*, *Deut.* 8. 4. And it is most probable that their cloaths did grow with them as they grew, & their *shoes waxed not old upon their feete*, *Deut.* 29. 5. Their shoes did grow with their feet, and it seemeth that the childrens clothes were made of the clothes of them who died.

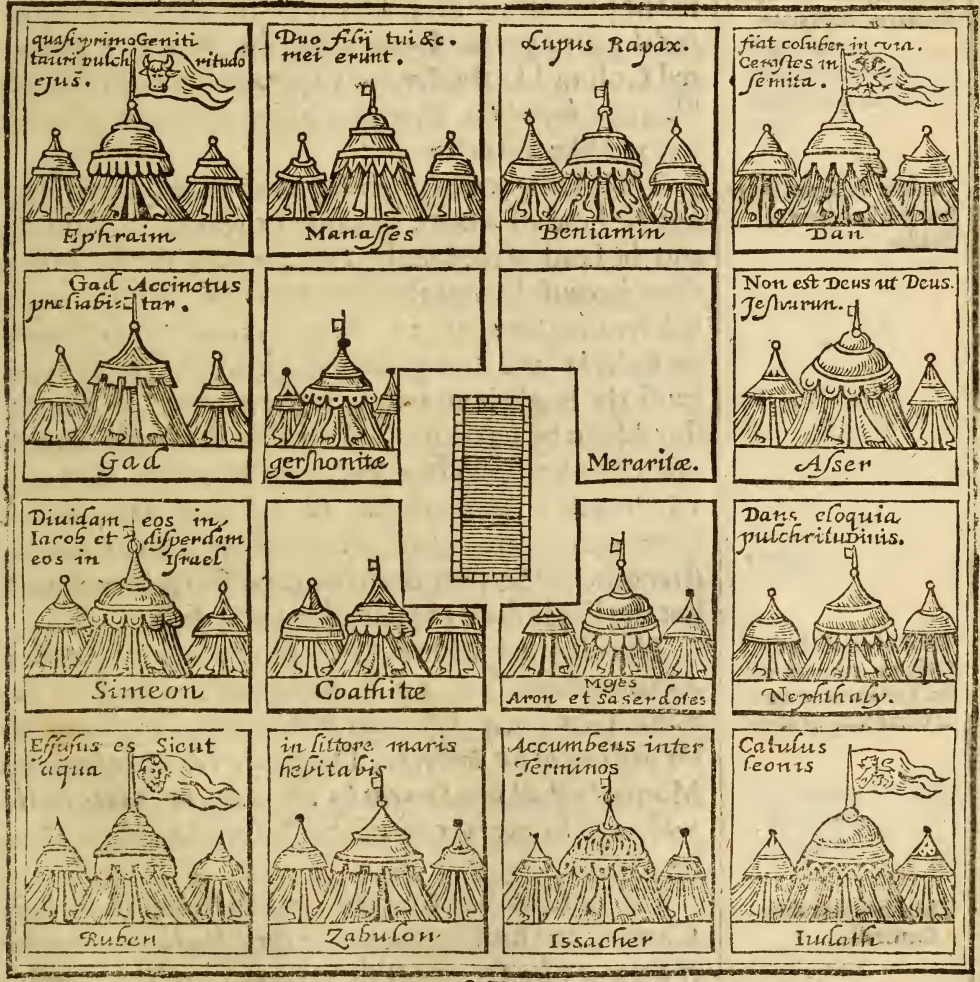
לא יחפה *non inveterârunt.*

The foure Captaines pitched their Tents at the foure corners of the Campe, *Iudah* pitched in the Northeast corner; *Ruben* in the Southeast; *Ephraim* on the Southwest; and *Dan* on the Northwest corner. *Num.* 2. 2. *Every man of the children of Israel shall pitch by his own standard, with the Ensigne of their fathers house, farre off about the Tabernacle of the Congregation shall they pitch.*

A figure to shew the Ensignes, Motto's, and order of the Tribes pitching about the Tabernacle.

Returne, O Lord, unto the many thousands of Israel. Num. 10. 36.

WEST.



SOUTH. NORTH.

EAST.

Rise up, O Lord, and let thine enemies be scattered, Num. 10. 35.

בשם אלהינו נדגל

Vexillis utamur in nomine Dei noſtri.

When they aroſe to march they ſpread their Colours, and they ſaid, *Vexillabimur in nomine Dei noſtri, in the name of our God we will ſet up our Banners*, Pſal. 20. 5.

They had their Colours, their Enſignes, and their Motto's.

Their Colours were anſwerable to the ſtones in *Aarons* breſtplate.

Firſt, their Colours; their Colours were according to the Colours of the ſtones in the breaſtplate of *Aaron*: *Iudah* gaue a greene Colour like the *Smarag*: *Ruben* a red Colour like the *Sardius*; *Ephraim* a golden Colour like the *Chryſolite*; *Dan* gaue partie coloured of white and red like the *Iaſper*.

In their Enſignes they had the Emblems of Beaſts.

Their Enſignes were; firſt, *Iudah* gaue a Lyon; *Ruben* the head of a man, becauſe he was the firſt borne, and the head of the familie; *Ephraim* gaue the head of an Oxe, becauſe he was the ſonne of *Ioſeph*, who was called *Bos Dei, Deut.* 33. 17. *His glory is like the firſtling of his Bullocke*: and *Dan* gaue an Eagle in his Colours, becauſe the Eagle is an enemy to Serpents, the Serpent ſhould not be put in his Colours but the Eagle, an enemy to the Serpent; *Dan ſhall judge his people*, Gen. 49. 16. *Dan is a Lyons whelpe, he ſhall leape from Baſhan.* Here he is commended both for his wiſedome and his ſtrength, the Serpent doth not expreſſe theſe two well, but the Eagle doth expreſſe them very fitly.

Their Motto's in their Enſignes were out of the Teſtament of *Iacob*, or of the ſong of *Moſes*.

Thirdly, their Motto, *Iuda's* Motto was this; *Iuda is a Lyons whelpe*, Gen. 49. 8. *Ruben* had this, *Vnſtable like water*, Gen. 49. 4. *Ephraims* Motto was, *his glorie is like the firſtling of his Bullocke*, Deut. 33. 16. *Dan* had this Motto, *he ſhall be a Serpent by the way, an Adder in the path*, and ſo every one of the Tribes had their Motto.

The Lord was their Generall.

The Lord as their *Generall* dwelt in the midſt of their Campe, and his Enſignes were the *Cloud* and the *pillar of fire*; the *Cloud* to direct them by day, and the *pillar* by night, then he was the guide of their youth, *Iere.* 3. 4.

The

The motto which they gaue him was this, *Mi camocha baelohim Iehova, quis ſicut tu Iehova inter Deos*; and hence they made the name of the *Macchabees, Mem, Caph, Beth, Iod*: and they were called *Machei* at the firſt, and afterward *Macchabæi*: and like unto this was that abbreviation, *Agla, atta gnebher legnolam adonai, Tu fortis in æternum Domine*.

מי כמכה באלהים יהוה

מ כ ב י

When they marched, they kept not the ſame order as when they pitched about the Tabernacle, for when they marched, *Iuda, Iſſachar*, and *Zabulon* went before; and the *Gerſonites* and the *Merarites* next them ſet forward, bearing the Tabernacle, *Num.* 10. 17. In the ſecond place came *Ruben, Simeon*, and *Gad*, who lay upon the South; and next them came the *Cohathites* with the Arke, *Num.* 10. 21. After them *Ephraim, Benjamin*, and *Manaſſe*; and *David* alludeth to this, *Pſal.* 80. 2. *Before Ephraim and Benjamin and Manaſſeh, ſtirre up thy ſtrength, and come and ſaue us*; he ſaith, *before Ephraim*, for when they carried the Arke *Ephraim* came behinde the Arke, and the Arke was before him, and when they reſted, *Ephraim* was upon the Weſt ſide of the Arke, which *Num.* 2. 18. is called [*jammah*] *the Sea-ward*, becauſe the Sea lay towards the Weſt, ſo that the Arke both when they pitched and when they marched was ever before *Benjamin, Ephraim*, & *Manaſſeh*. In the laſt place came *Dan, Aſſer*, and *Nephthali*; *Dan* was in the Reareward of all their Camps throughout their Hoſts, *Num.* 10. 25.

Their marching was different from their pitching about the Tabernacle.

ומר

When they marched *Aſcendebant Chamuſſhim*, *Exod.* 13. 18. *Aquila & Symmachus*, κεκαπλασμένοι, *qui quintam coſtam habebant cinctam*, becauſe they carried their ſword at the fift rib, but *Theodoſion* tranſlateth it πεμπαζόντες, they went fiue in rankes, when they marched they were ſaid to be *Accincti*, *Gen.* 49. 19. *Num.* 32. 17. 1 *King.* 10. 11. And *Salomon* alludeth to this *Prov.* 30.

The manner of their Marching.

חמשים

31. speaking of the horse girt in his loines, a warlike beast, fit for the battell, and contrary to this is *discinctus* when they lay aside their armour.

In their marching they made a Proclamation for foure sorts of people.

Thirdly, they made a Proclamation in the Campe, that he who had built a new house, and had not dedicated it, should goe backe: Secondly, if he had planted a Vineyard, and had not made it common, he should goe backe: thirdly, if he had betrothed a wife, and had not lien with her, he should goe backe: and fourthly, they cryed that all those who were fearfull and faint hearted should returne.

What new house was meant in this Proclamation.

He who built a new house, and had not dedicated it, he should goe backe, which they expounded thus, if he had built a new house, either for his dwelling, or for his Cattell, or his Corne, then he was to goe backe to it, but if he had built a new house for pleasure, and let it and taken hyre for it, then he was not to goe backe.

Secondly, if he had planted a Vineyard and had not made it common, then he was to goe backe; where there is an Allusion to that forme set downe in the Law, that the first three years after that a man had planted a Vineyard, he might not eat of the fruits thereof, then the fourth yeare they were the Lords, and in the fift yeare they were made common, and then turned to the planters owne use, and it was all one whether he planted the Vineyard, bought the Vineyard, or had gotten it by inheritance or by gift.

Thirdly, if he had betrothed a wife, and had not lien with her, whether shee had beene a maide or a widow, he was to returne home: and this Immunitie from the warres lasted for a whole yeare to those who were new married; but they say, if the high Priest had married a widow he was not exempted, so if an inferiour Priest had married a repudiate woman, or a common *Israelite* if he had married a bastard, then he was not exempted.

Fourthly

Fourthly, all those who were fearfull and faint-hearted, *Qui mollis est corde, Hebraicè*, he should returne, *lest he make his brethrens heart faint also, Deut.* 20. So all those who were guiltie of any crime were sent away, for sinne alwayes makes a trembling and a faint heart, but the misery is now that the most lewd take themselues to this calling, *Psal.*68. 30. *Rebuke the company of the spearemen, Hebraicè, rebuke the beasts of the reedes*; the Lord accounteth those profane Souldiers for all their speares but like beasts amongst the reeds, there are few like unto the *Centurion*, or *Cornelius*, who haue good Souldiers.

All that were knowne for notorious sinners, were discharged from the warres.

Gideon made a Proclamation, *Iudg. 6. Whosoever is fearefull, let him returne, and so there remained but ten thousand*; and he tryed his Souldiers againe, and all that bowed downe to drinke he sent them away, & he tooke with him onely those who lapped like dogges, which were but three hundred.

Gideons Proclamation.

Whether made he choise of these as the most cowardly, or the most couragious?

Quest.

It is commonly holden that they were the most couragious who lapped like dogges, and lay not downe to glut themselues; but if we will looke to the Lords intention here, we shall see that the most feeble were kept here, and not the most couragious, for the Lord would not haue *Israel* to bragge here, and to say, *Mine owne hand hath saved me, Iudg.* 7. 2. The Lord would onely haue the whole prayse of the Victory. Now whether made it more for the praise of God, when he overcame with a few cowards, than if he had overcome with a number of valiant Souldiers: were not they most cowardly, who durst not lie downe to take leasure to drinke? But ran and lapped as the dogs doe about *Nilus*; the Lord made choise of the most fearefull and cowardly for his glorie; But *Marcus Crassus* amongst the

Answ.

Romans, cauſed to let bloud of the cowards, & he giues this to be the reaſon, that that bloud which they would not ſhed in defence of their Countrey, ſhould now be ſhed to their diſgrace and ſhame.

There are two ſorts of warres.

They had two ſorts of warres; the firſt were *bella ſpontanea*, and the ſecond was *bella præcepti*, new married men and thoſe who planted a vineyard were exempted from the firſt warre, but not from the ſecond warre which was againſt the *Canaanits*, the Bridegroome was not exempted from this neither.

Fourthly, before they joyned battle with the enemy to deſtroy them or to ſacke their Citie, they offered conditions of peace to the enemies that were not to be deſtroyed, if they ſought peace of them; we haue one example, in the *Cherethites*, that were *Davids* guard; they were called *Cretæ* by *Virgil*, *Cretum allabimur oras*: So they were called *Cretenſes*, theſe came of the *Phenicians* or *Philiſtins*; *Creta* was a *Colonie* belonging to them, ſee *Act.* 27. 12. *Phenice* which is a haven of *Creet*. *Deut.* 20. 10. And the conditions were three eſpecially. Firſt, that they ſhould receiue the ſeven precepts of *Noah*: Secondly, that they ſhould be tributaries to them; And thirdly, that they ſhould bee ſervants to them.

Obiect.

The *Moabites* and *Ammonites* were ſtill excepted *Deut.* 3. 3. but *Deut.* 2. 9. *diſtreſſe not the Moabites neither contend with them in battle*, how then ſhall wee reconcile theſe two places, when hee bids them not to ſeeke the peace of the *Ammonite*.

Anſw.

The reconciliation is this, thou ſhalt not ſeeke the peace of the *Moabite* or *Ammonite*, but if they ſeeke it of thee, then thou ſhalt not diſtreſſe them, nor contend with them in battell.

מי שרוצה לברוח יברח

Let him flie that will flie.

If they would not receiue the peace offered, then they cryed, *dedat ſe qui vult, fugiat qui vult, pugnet qui vult.*

Be-

Before they joyned battell they comforted the Souldiers after this manner, *trust in him who is the Saviour of Israel in affliction, Ier.* 14. 8. this day thou fightest, *pro confessione unitatis divinæ, quòd deus unus est*, that thy God is one, therefore, *thou mayest carrie thy life in thy hand securely, Iob.* 13. 4. and thinke neither upon thy wife nor thy children, but put the care of them out of thy heart. And the Apostle alludeth to this, 2 *Tim.* 2. 4. *that he who goeth to the warres, entangleth not himselfe with the cares of this world.* And they exhorted them to cast the care of their houses, wiues, children, and familie upon the Lord, who will provide for them: 1 *Sam.* 25. 28. 29. *The Lord will provide a sure house for my Lord the King, because he fights the battles of the Lord, and his soule shall be bound up in the bundle of life.*

When they marched neerer their enemie, they raised the dust with their feete which was the neerest signe of warre: and Christ alludeth to this forme *Mat.* 10. *When you come into a house offer your peace, and if they refuse it, shake off the dust of your feete, and let your peace returne to your selfe*: when the enemies were overcome, they fell downe at the Conquerours feete, and seemed *to licke the dust under his feete, Psal.* 18.

And so they used to cast a fire-brand within the enemies land, and the Prophet *Obadiah* alludeth to this, *vers.* 18. *there shall not one be left aliue in the house of Esau*, the *Seventie* translate it πύρφορον, that shall carrie a fire-brand. Such were those *fæciales* amongst the *Romanes*, who threw a speare into the enemies land in defiance of the enemie.

After the victory they divided the spoile, and then they sung ἐπινίκειον, or *carmen triumphale*.

It was their manner after the victory to sing a song of praise, as *Moses* and *Miriam* did, *Exod.* 15. so *Barak* and *Deborah, Iudg.* 5. so *David* after he had conquered all his

מי שרוצה להשלם ישלים
he that will haue peace, let him haue peace.
מי שרוצה לעשות מלחמה יעשה
He that will make warre let him make warre.

Lam. 5. 9 *in anima nostra ferimus panem, id est, in periculo animæ.* so Psal. 119. *anima mea in manu mea.*

What they did when they were at the shocke of the battell.

When the song of tryumph was sung.

his enemies ſang the *eighteenth Pſalme*, ſo *Revelation* 19. when all the enemies of the Church ſhall bee ſubdued, *they ſhall ſing a ſong of praiſe to the Lambe who ſitteth upon the throne.*

The women did ſing the ſong of victorie.

המבשרות

The women eſpecially did ſing this ſong, and therefore *Pſal.*68.11. it is ſaid, *great were the company,* [*hammebhaſſheroth,*] *of thoſe that publiſhed it,* in the fæminine gender, of the women that publiſhed it.

In this ſong of victory the King is commended, that *he aſcended on high, and led captivitie captiue, and received gifts or ranſomes from the captiues*, *Verſ.* 18. And the Apoſtle applieth this to Chriſts victory over all his enemies, *he aſcended on high, and gaue gifts to men, Ephe.*4.8. And in this ſong of victory, they ſung this *Carmen amabæum*, a ſong by intercourſe, *I will bring againe from Baſan, I will bring my people againe from the depths of the Sea, Verſ.*22. They remembered theſe two deliverances in all their ſongs of thankeſgiving for deliverance: firſt, how the Lord delivered them out of the red Sea; and ſecondly, that deliverance from *Og* King of *Baſhan* when he came againſt them.

The ſubject of *Deborahs* ſong.

That ſong of *Deborah, Iudg.*5. firſt, containeth a praiſe to God, who gaue the victory. Secondly, it maketh mention of the inſtruments which he uſed in this victory, as the ſtarres. Thirdly, it condemneth thoſe who would not come, as *Meroſh*: and fourthly, it commendeth thoſe who came willingly. And laſtly, a prayer againſt the enemies of the Church, *Verſ.* 28.

CHAP.

CHAPTER XLIIII.

Of their Burials.

GEN.49.29. *And he charged them and said unto them, I am to be gathered to my people, burie me with my Fathers.*

The circumstances that were used in Buriall.

IN their burials, first, we are to consider the place where they buried them; secondly, the ceremonies which they used at their Burials; thirdly, the forme of their Tombes; fourthly, the great charges that they were at in their burials; and lastly, how they comforted the living after the dead were buried.

The place where they used to bury.

First, the place where they buried them, it was commonly without the Citie; In *Ierusalem* they were buried without the Citie neare the brooke *Kedron*, *Mat.*27. 53. *And many arose, and came out of the graues, and went into the holy Citie, and appeared there:* so the widowes sonne of *Naim* was buried without the Citie, *Luk.*7.12. so the possessed men walked amongst the graues in solitarie places, *Mark.* 4.37. And Christ was buried in a Garden without the Citie.

With whom they were buried.

They buried all of one familie together, 1*Sam.*3.1. *they buried the bones of Saul and Ionathan in the buriall of their Fathers:* so *Gen.*33.2. therefore they were said to be gathered to their fathers; and *David* alludeth to this forme when he saith, *gather me not with the wicked. Psal.* 30. For all the bodies of the faithfull were laid together, so are their soules gathered together, & this is called, *the bundle of life*, 1*Sam.*25. The *Greeks* called those who were not buried with their Fathers, ἀποἀφους, outburied.

The faithfull were buried together.

They buried the man and the wife together, as *Abraham* and *Sara* in the field of *Ephron*, *Gen.* 25. so *Iacob* and *Leah*, *Isaac* and *Rebecca*, so *Tobias* and his wife were buried together, *Tob.* 4.4. And hereby they signified the constancie and loue which should be betwixt the man and the wife, and that they died in the same faith, therefore the Orthodoxe Church when they died they would not be buried besides Heretickes; *Sophronius* said, *Noli me tangere hæretice neque vivum neque mortuum.*

The strangers converted, desired to be buried with the faithfull.

They buried strangers in a part by themselues, *Act.* 1. 18. this place they called it *Kebber galaja, sepulchrum exterorum:* when the strangers were converted to the faith, they desired to be buried with the faithfull; as *Ruth* said to *Naomi*, *where thou diest there will I die and be buried*, *Ruth* 1.17.

The Ceremonies in buriall.

Secondly, they used many Ceremonies in their buriall, first, they *fasted*, 1 *Sam.* 31.13. 2 *Sam.* 1.12. *and they mourned and wept and fasted while even*; so 2 *Sam.* 3.34. *David* fasted for *Abner till the Sunne was set.*

Secondly, they *wept*, as for *Aaron* thirtie dayes, *Num.* 20.29. so for *Moses*, *Deut.* 34.8. so for *Saul* and *Ionathan*, 2 *Sam* 1.12. so for *Iosia* did all *Israel* mourne, 2 *Chron.* 35.24. *Families lamented, the men by themselues and the women by themselues*, Zach. 12.12. so *Luk.* 23. *and the women followed after weeping.* They mourned and lamented chiefly for their Kings, *Iere.* 34.5. *and they will lament thee, saying ah Lord*; they lamented for their King as the widow doth for her husband, for the King is the husband of the Common-wealth, and when shee wanteth him she is a widow, *Lament.* 1.

How these words are to be understood, *he taught them the use of the Bow.*

Such was the lamentation which *David* made for *Saul* and *Ionathan*, 2 *Sam.* 1.18. it is called there the lamentation of the *Bow*, he commanded to *teach the children of Israel the Bow*, it is commonly translated; he

taught

taught them the use of the bow, or to shoot with the bow, but this is impertinently cast in, in the midst of *Davids* lamentations, that he taught them the use of the *bow*, but it should be this way translated, he taught them this lamentation, intituled *the Bow*, for it was the manner in old times to giue sundry titles to these lamentations, as, *Fistula, Scutum, Ovum, Ala, Securis*; so *Psal.* 45. *to the chiefe Musitian upon Shonannim*, as yee would say upon *the lillies*, the song of the marriage is intituled *the lillie*. Christ is, *the lillie of the valleyes*, and his Church is as *the lillie among thornes*, therefore this marriage-*Psalme* is intituled *the lillie*; so the title of this lamentation was *Arcus*, the *Seventie* translated it well *David edidit threnum hunc*, & it is subjoyned that he made this lamentation, that he might teach it the children of *Israel*; and *Iosephus* addeth, that the *Iewes* did diligently learne these Lamentations even unto his time, the rest of this Lamentation is set downe *in the Booke of the just, vers.* 18. and to translate it he taught them to shoot with the bow, were not pertinent, for they had skill in the use of the bow alreadie, 1 *Par.* 12. and it was not for vnskilfulnesse in the use of the *Bow* that the *Philistims* overcame them. When *Iosias* was killed in the battaile, *Ieremie* made his Lamentations or θρήνους for him. When they buried their dead they had Minstrels, *Mat.* 9. 23. who sang the praises of the dead, this the *Greekes* called ἰάλεμον, and when the corps were to be carried out, they cryed *Conclamatum est*; and they hyred *Præficas, mourning women*. *Iere.* 9. 17. and when these women did sing the dolefull song, she that was the chiefe mourner sung over *carmen* ἀμαβοῖον at every rest; the like wee see in *Psal.* 136. *for his mercie endureth for ever*: so *Iere.* 9. 18. the chiefe mourner repeated these words in the Lamentation, *that our eyes may run downe with teares, and our eyelids gush out with waters*: so *Ezek.* 26. 7. *how art thou de-*

Eustatius lib. 4.

Alexander ab Alexandro lib. 3. *Genialium.*

stroyed that wast inhabited of Sea-faring men.

They lamented not for their wicked Kings when they died; *Herod* fearing that he should not haue this honour done to him when he died, commanded when he was about to giue up the Ghost, that a number of his wisest Counsellours should be gathered together, and that his Guard should inviron him about, and put them all to the sword, that there might be a lamentatiō at his death, which they were purposed to haue done, unlesse that *Salome* the sister of *Herod* had prevented it, and discovered to them the plot, and then they kept a feast of joy in remembrance of that deliverance, as they did at *Hamans* death.

Iosephus: The stratageme that *Herod* used that men might lament for his death.

Thirdly, they used to wash the bodies of the dead, this was called βαπτισμὸς τῶν νέκρων, and so they washed the body of *Dorcas* and laid it in an upper chamber, there was also βαπτισμὸς ἀπὸ τῶν νέκρων, *Ecclus* 31. 25. that is, a washing of themselues for touching of the dead; and the third was βαπτισμὸς ὑπερ τῶν νεκρων, baptized for the dead, that is, counted as dead men, 1 *Cor.* 15. 29. for when they were baptized they went downe into the water, and were baptized all over the body.

Βαπτισμὸς { τῶν νέκρων. ἀπὸ τῶν νέκρων ὑπερ τῶν νέκρων

They embalmed the dead.

They embalmed the bodies θάπτειν & ἐνταφιάζειν differ. ἐνταφιάζειν is to prepare all those things which serue for the embalming of the body, and this was called a burying among the *Iewes*, they used much this embalming of the bodies before they buried them, but now because the doctrine of the Resurrection is so cleare, this ceremony of embalming should not be used.

They burned sweet Odours for them.

When they embalmed the bodies of their Kings, they burnt sweet odours for them, as for *Asa* and for *Zedekiah*, *Iere.* 34. 5. *Thou shalt die in peace, and with the burnings of thy fathers the former Kings, so shall they burne Odours for thee*; Although *Zedekiahs* eyes were pulled out of his head, and carried captiue to *Babylon*; yet he is

is ſaid to die in peace, becauſe he had all theſe ſolemnities performed to him in his funerals. Thoſe of *Iabeſh Gilead* tooke the bodies of *Saul* & his ſonnes and burnt them, and buried their bones under a tree, 1 *Sam.* 31. 13. To burne their bodies here is not meant, that they burnt them to aſhes, and then buried their bones, but they burnt odours upon their bodies untill they were buried; for theſe ſpeeches are all one, *comburent te*, as the Latines ſay, *comburent tibi*, as the Hebrewes ſay, χλαιόνλοη σε, as the *Greekes* ſay, *et aromatizare*, as the Evangeliſts ſay, for every one of theſe phraſes ſignifie the great pompe which was uſed at their burials. And where it is ſaid, *they buried their bones*, it is to be underſtood by the figure *Synecdoche*, their bodies, 2 *Sam.* 1. *Are we not all of his bone:* ſo *Gen.* 2. *She is fleſh of my fleſh, and bone of my bone*, and this laſt part here is but an explanation of the firſt. *Iechonias* wanted this honorable buriall, and therefore is ſaid, *to be buried with the buriall of an Aſſe, Iere.* 22. which was, *inſepulta ſepultura.*

How theſe phraſes are to be underſtood, *Comburent te & comburent tibi.*

The heathen burnt the bodies to aſhes before they buried them, becauſe that they thought, that the fire purged the bodie, but the greateſt abuſe of all in burning of the dead, was when the King of *Moab* tooke the King of *Ammons* ſonne, and burnt him to Lyme, and then, (as the *Iewes* ſay) with that *incruſtârunt muros*, they plaiſterd their wals.

The Heathen burned them to aſhes.

By this we may underſtand why the Scripture bringeth in *Og* the King of *Baſhans* bed, ſaying, *is it not in Rabbath of Ammon unto this day? Deut.* 3. 11. this was not his ſleeping bed, but his funerall bed, for when they were dead, they laid them upon a rich bed, and burnt odours over them, untill their friends carried them to the graue, and then they came home and burnt the bed and things belonging unto it. Now the reaſon why this bed of *Og* burnt not, was becauſe it was made of yron,

so say *Rabbi Isaac Abrabaneel*, and *Arrias Montanus*.

Of the feasts at their Burials.

They had funerall feasts called περιδειπνια, therefore *Ezek.*24.17. when his wife died he was forbidden to eat of that bread, *eat not the bread of men*; *Enoshim*, that is, the bread of *mourning men*; these feasts they called afterwards, *feralia & silicernia*, and they used to set the meat upon the graues of the dead, *Iob.*4.17. *poure out thy bread upon the buriall of the just*: so *Eccles.*30.18 *as messes of meat set upon the graue.*

The third thing to be considered in their burials, is the forme of their Tombes, the Kings were buried in stately Tombes together in the Citie of *David*, and those Kings who were not buried there, were thought to be basely buried, if they were not buried in the buriall of *David*, or in the buriall of the Kings in Mount *Sion*.

Their burials were hewed out of a rocke.

The nobler sort some of them had Caues hewed out of a rocke, which had severall burials within them, and Christ was buried in such a buriall, *Esa.* 53.9. *He made his graue with the wicked, and with the rich,* [*Bamathau*] *in excelsis*, that is, although he was crucified with the wicked, yet he was buried in the Tombe of *Ioseph*, not in a base buriall but an honourable buriall, which was *Iosephs* owne buriall, who was an honorable man.

במותיו *Excelsa eius.*

The Prophets were also buried in stately burials.

The Prophets were usually buried in stately Tombes, *Iere.*26.23. *And Iehojakim sent for Vrias the Prophet out of Egypt, and caused to slay him with the sword, and cast his dead bodie in the graues of the common people*: the Prophets were not usually buried in the burials of the common people; so *Mat.* 23.29. *Woe be to you, because yee build the Tombes of the Prophets, and garnish the sepulchres of the righteous.*

For the common people they were but laid in the ground, without any Tombe, *Luk.* 11.4. *Yee are like graues which appeare not, and the men that walke over them are not aware of them.*

They

They had ſome markes of diſtinction to diſcerne the Tombes of the better ſort; example we haue of this in *Ioſhua* 24.30. it is ſaid there, that *they buried him in Timnath-herah*, but *Iudg.* 2.9. *they buried him in Timnath-heres*; *Heres* is called the Citie of the Sunne, and they changed the name of the Towne, becauſe *Ioſhua* was buried there, whoſe ſepulchre had the picture of the Sun drawne upon it, as the *Iewes* write, and the ſepulchre of *Eliſha* was knowne by it ſelfe in the fields, 2 *King.* 13. 21.

חרש *Sol.*

Fourthly, they were at great charges in burying of their dead, it was ſo great that many times their friends refuſed to bury them, therefore *Gamaliel* who was a man of power and credit amongſt them, reſtrained this. *Nicodemus* ſent for an hũdreth pound weight of *Myrrhe* and *Aloes*, to embalme Chriſt, *Iob.* 19. 39. and Chriſt alloweth the fact of *Marie*, *Mat.* 26. 10. when ſhe poured the boxe of precious oyntment upon his head, *Why trouble ye the woman, for ſhe hath wrought a good worke upon me:* and *Gamaliel* ordained that none ſhould be wrapped in ſilke, but all in linnen, and no gold put upon them. So amongſt the *Romans* they were glad to diminiſh theſe charges, *tria ſi velit recinia & vincula purpurea, & decem tibicines plus ne adhibeto.*

Cicero lib. 2. *de ll.*

Laſtly, after the buriall was ended they uſed to comfort the living after this manner; firſt, *ſit conſolatio tua in Cælis*; ſecondly, *quis audet deo dicere, quid feciſti?* thirdly, they repeated theſe words of *Eſay*, *chap.* 25. 8. *he will ſwallow up death in victorie, and wipe away all teares from their faces*; and *Pſal.* 72. 16 *they ſhall flouriſh and ſpring againe as the graſſe on the earth:* they beleeved the reſurrection of the bodie, therefore they called the Church-yard [*Beth chaiym,*] *domus viventium*, and as our ſoules lodge but a while in the bodie as in a tabernacle, 2 *Cor.* 5. 1. ſo our bodies lodge but a while in the graue

They comforted the living after the dead were buried.

בית החיים *Domus viventium.*

κατασκηνώσει.

זכור כי עפר אנחנו
ימלא יהוה
המקום סרונך
Dominus penset jacturam tuam.

graue as in a tabernacle, *Act.* 2. 26. κατασκηνώσει, my flesh resteth in hope as in a tabernacle, and then they cryed, *Zacor ki gnapher anachnu, remember that we are but dust,* and they conclude with this of *Iob* 1. *the Lord hath given & the Lord hath taken, blessed be the name of the Lord.* When their little children died, they used not many speeches of consolation, but onely said, *the Lord recompence thy losse*; *Iob* hath a notable saying, *I came naked out of my mothers wombe, and I shall goe naked thither againe*; How shall I goe thither againe? it is not taken for the same place, but for the same condition; hence it is that the inferior parts of the earth are called both the mothers wombe and the graue, *Psal.* 139. 15. *I was curiously wrought in the lower parts of the earth*; that is, in my mothers wombe, *Ephes.* 4. 9. Christ is said to descend into the lower parts of the earth, that is, into his mothers wombe, and see the affinitie betwixt the belly and the graue, Christ joyneth them together, *Mat.* 12. *As Ionas was three dayes and three nights in the belly of the Whale, so shall the sonne of man be in the heart of the earth*: and *Salomon, Prov.* 30. joyneth them together, *there are three things that are not satisfied, the graue, and the barren wombe, &c.*

Conclusion.

The conclusion of this is, let us remember, *Iob* 30. 23. that the graue is, *domus constitutionis omni vivo*, that is, the house in which we are all appointed to meet, and it is *domus sæculi*, the house of our age in which we dwell a long time, therefore we should often thinke of it, and not put the evill day farre from us, and make a covenant with death.

Of

Of the IEVVES Oeconomicks.

Of the time of their Repast.

THey had but two times of their Repaſt, Dinner and Supper, they had no breakfaſt; *Peter* had eaten nothing *at the ſixt houre*, *Act.* 10. 10. and *Act.* 2. 15. *thoſe are not drunke as yee ſuppoſe, ſeeing it is but the third houre of the day.*

But it may ſeeme, that they uſed to breake their faſt in the morning; for *Ioh.* 21. 4. it is ſaid, that *when the morning was come, Ieſus ſtood on the ſhoare and ſaid, children haue yee any meat?* *Obiect.*

The reaſon of this was, becauſe they had fiſhed all the night, and being wearie they refreſhed themſelues in the morning; but we reade not that they uſed ordinarily to breake their faſt in the morning. *Eccleſ.* 10. 16. *Woe to thee O land, when thy Princes eate in the morning:* they did not eat in the morning, becauſe it was the fitteſt time for judging and deciding Controverſies; and therefore the Whores of old were called *Nonariæ*, becauſe they came not out to commit their villany till after the ninth houre, when men had ended their buſineſſes; and the Lord biddeth them *execute judgement in the morning*, *Iere.* 21. 12. *Anſw.* *Perſius Satyr.* 1.

The time of Dinner was the time when they refreſhed themſelues firſt. *Ioh.* 21. 12. *Ieſus ſaid unto them,*

come and dine: so *Luk.*11.37. *And as he spake a certaine Pharisie besought him to dine with him:* and the second refreshment was at the time of Supper; this was called δεῖπνον; they spent a longer time at Supper than at Dinner, and therefore afterward they put δεῖπνον for ἄριστον, Dinner, and they called all Banquets, Suppers, in what time soever of the day they were, although they were not in the Evening, and δεῖπνον & ἄριστον, *permutantur*, the one is put for the other, as that which *Matthew* calleth a *Dinner*, cap.22.4. *Luke* calleth a *Supper*, 14. 16.

All Banquets called Suppers sometimes.

The *Greekes* had μεσημβρίαν, *prandium*; secondly, they had δειλινὸν, a refreshment betwixt Dinner and Supper, which is called *Merenda*, a beaver or afternoons drinke; and they called this Cœnæ πρόδρομον; thirdly, they had their Supper, and then they had Banquets after Supper; and this the *Greekes* called ἐπιδόρπισμα, *Latinè comessatio*, ἀπὸ τῦ κωμάζειν, to keepe a Banquet with whores; and *Paul* alludeth to this word, *Rom.*13.13. *Let us walke honestly as in the day.* μὴ ἐν κωμοῖς, *not in rioting and drunkennesse, not in chambering and wantonnesse.* And because the *Iewes* used to travaile so farre before the heat of the day, therefore they called this space which they travailed *diætam terræ*, *Gen.*35. 16. This sheweth their moderate dyet.

The *Greekes* fed more sumptuously.

Deus Meabitarum. אֱלֹהֵי מוֹשִׁי

They were sparing at Dinner, and they fed more freely at Supper; the Lord gaue them bread in the morning, and but Quailes at night, *Exod.*16. 12.

They went to Supper at the ninth houre, after the Evening Sacrifice, and before the setting of the Sunne they ended it; this was called *Hesperismus*; the ancient *Greekes* called this στοιχεῖον δεκαπῆχυ, that is, the time when a mans shadow was ten foot in length, for they measured the houres by their shadow, when the shadow was of such a length, then it was such an houre; when their shadow was six foot long, then they used to wash themselues,

They measured the houres by their shadow.

selues, and when it was ten foote long, then they went to Supper.

The meat upon which they fed at Dinner and Supper was called [*Sagnadah*] their sustentation, and [*Tereph*] *victus* their foode, which commeth from the roote *Taraph*, to take by rapine, or hunt for the prey; because of old they hunted for their meat, *Gen.* 27.3. *Take thy weapons, thy Quiver, and thy Bow, and goe out to the field, and take* [*hunt*] *me some Venison.*

סערה *Fulcrum.*
סער *Fulcire.*
טרף *Esca* טרף *rapere.*

Things set before them upon the Table were *Esculenta, poculenta, & condimenta*, the first for meat, the second for drinke, and the third for sauce to relish their meat; Meat and drinke the Scriptures oftentimes expresse by bread and water, 2 *King.* 6. 22. *set bread and water before them, that they may eat and drinke:* then it is added in the next verse, *he prepared great provision for them.*

What things were set upon the Table.

Their bread was of Wheat, Barley, Lentils, & Beanes, Wheat was the most excellent bread, *Deut.* 32.14. *I fed thee with fat of the kidnies of Wheate*; this bread when it was not fermented, was called the *poores bread, Deut.* 16 3. because the poore had not leasure to ferment it.

Of their bread.

The second sort of bread was of Barley, which was a base sort of bread, used onely in time of scarcitie, *Revel.* 6. 6. And for the baseness of it *Gideon* is compared to a *Barley Cake, Iudg.* 7. 13. those were called by the *Greekes* κριθοφάγοι, eaters of Barley; this Barley-bread is a bread which nourisheth little, therefore it was a great blessing of Christ, when he fed five thousand with five barley loaues, *Ioh.* 6. 9.

Barley a base bread.

They had a more base sort of bread made of Lentils, Millet, and Fitches. *Ezek.* 4. 9. *Daniel* and his companions eat of the Lentils, *Dan.* 1. 12. And the reason seemeth to be this why they eat Lentils and refused the Kings meat, because they used not these Lentils in their Sacrifices to their Idols. The *Romans* of old tooke their

Why *Daniel* eat Lentiles.

name from thoſe, and they were called *Lenticuli & Fabij.*

They uſed alſo to eat herbes, *Prov.* 15. 17. *Better is a dinner of herbes where loue is, than a ſtalled Oxe and hatred therewith:* and *Rom.* 14. 2. *another who is weake eateth herbes:* and the reaſon why they would eat herbes ſeemeth to be this, becauſe men before the Flood eat herbes onely.

Their other meats were called *Opſonia,* and their courſeſt ſort of meat was Locuſts and wilde honey, *Mat.* 3. 4. there were ſundry ſorts of Locuſts, of which, foure ſorts were cleane, *Levit.* 11. the reſt they might not eat of them.

Of their drinke.

Their drinke was water, *Sicera* a compoſed ſtrong drinke, and wine mixed, or ἄκρατον not mixed; if they mixed it with water, then they were ſaid κεκραλέυειν, and when it was mixed with ſpices, it was called [*Mimſach*] *Libamen, muſtum.*

מִמְסָךְ *vinum mixtum*
מָסַךְ *miſcuit.*

Their *Condimenta,* the ſauces which made their meats to reliſh, were Salt and Vineger onely. *Ruth* 2. 14. *Dip thy morſell in the Vineger.*

The ſpare dyet of *Gods* people.

By this which hath beene ſaid, we may perceiue what was the ſober dyet of the people of God in old times, they uſed but a ſpare dyet; this was called by the Latines, *Menſa neceſſaria, & Seneca hanc menſam produxit ad aquam & panem.*

Three ſorts of dyet.

There are three ſorts of dyets ſet downe in the Scripture; *Iohn* Baptiſts dyet, Chriſts dyet, and the Epicures dyet: *Iohn* the Baptiſt *came neither eating nor drinking,* *Mat.* 11. 18. That is, he eat wilde honey, and the courſeſt things; Our Lord dranke Wine, but yet very moderately: the Epicures dyet is, *Let us eat, let us drinke, for to morrow we ſhall die,* 1 *Cor.* 15. 32. *Iohn* the Baptiſts dyet and Chriſts dyet are not the two extreames, but they are both vertues, the two extreames are the Epicures dyet,

dyet, *Let us eat, let us drinke*; and the dyet of the ſcrupulous man who eateth onely herbes, *Rom.* 14. 2. the Epicure taketh God to be an indulgent father to him, in giving him the creatures to eat of them at his pleaſure; and the other taketh God to be a niggard, who granteth not the liberall uſe of the creatures to his children.

Of the manner how they ſat at Table.

AT the firſt in the daies of the Patriarches they ſat ſtreight up as we doe now, and afterwards they ſat in beds; and ſome hold that they learned this cuſtome from the *Perſians*, but this cuſtome was more ancient than the *Perſians*, for it was in the dayes of *Samuel*, 1 *Sam.* 9. 22. *And he brought them into the Parlor, and made them ſit in the chiefeſt place.* *Ezek.* 23. 41. 2 *Sam.* 4. 5.

Sometimes they had *triclinia*, when three ſat in a bed, or *biclinia*, when two ſat in a bed, and they had τριχοτα-χλίνους, when they did *Luxuriare*.

Chriſt and his Diſciples when they eat the Sacrament, they ſat in beds, therefore when the Church of *Corinth* received the Sacrament together, we muſt not thinke that they ſat in beds as Chriſt and his Apoſtles did, for then they ſhould haue had too many beds, which had beene exceſſiue, and contrary to the more modeſt cuſtome of the *Greekes*.

This kinde of ſitting was halfe ſitting and halfe leaning, which the Evangeliſt calleth ἀναχλίνειν, yet becauſe it was uſuall Table-geſture, they call it ſitting. *Ezek.* 23. 41. and the Hebrewes call their Chambers *Meſubboth*, and their ſitters *Meſubbim*.

To leane in the bosome a token of loue.

If three sat in a bed, then the midst was the chiefest place, and he that lay in his bosome *erat secundus a primo*, he was in the second place, and he that sat next unto him, was in the third place; he that was best beloved leaned in the bosome of the Master of the feast; from this custome is that speech borrowed, to be in *Abrahams* bosome, to signifie that familiaritie and societie, which the Saints of God shall haue with the Father of the faithfull in the Heaven, and also to signifie the unitie of essence in the Father and the Sonne, he is said to *come out of the bosome of the Father*, Ioh. 1. 18.

Of their Feasts.

OF their sundry sorts of feasts, of those who were invited to their feasts, of the number of those who sat at their feasts, the end wherefore they made feasts, and more particularly, of their excesse and pompe in their feasting compared with the *Greekes*.

They had feasts at their marriage.

First, they had feasts before their marriages, in their marriages, and after their marriages; before their marriage, and these feasts were called *Keduſhim*, *ſponſalia*; and the *Greekes* called them προγάμεια and προαύλια. Secondly, they had a feast at the day of their marriage, *Gen.* 29. 22. *And Laban gathered together all the men of the place and made a feast*; and *Ioh.* 2. Christ was present at a marriage feast in *Cana* of *Galile*: and Christ alludeth to this forme, *Luk.* 14. 8. *When thou art bidden to a wedding*, that is, to the feast at the wedding; so *Rev.* 19. 9. And so they had a feast after the marriage; and the *Greekes* called these ἐπαύλια, and the gifts which were brought to the bride after she was married were called ἀναχαλυπτήρια, because the vaile was taken off her face then, and these things which were offered to her after she was unvailed, were called ὀπλήρια. Se-

Secondly, the *Iewes* had feasts at the weaning of their children, and not at the day of their birth, *Gen.* 21. 8. but the Heathen had feasts at the day of their birth, as *Pharaoh*, *Gen.* 40. 20. and *Herod*, *Mat.* 14. 16. and this was called γενεθλιακὸς.

Feasts at the weaning of their children.

Thirdly, they had feasts at the day of their death, *Iere.* 16. 7. *Neither shall men teare themselues for them in mourning, to comfort them for the dead, neither shall men giue them the cup of consolation to drinke for their father, or for their mother; thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke:* the *Greekes* called these περιδεῖπνια, and δαὶς ἐπιτάφιος was *Epulum sepulchrale*: & afterwards this feasting degenerated much, for they used to set meat upon the graues of the dead; and *Syracides* alludeth to these *delicates poured upon a mouth shut up, are as messes of meat set upon a graue*, *Ecclus* 30. 18. So afterwards in the primitiue Church they had *Cœnam novendinalem* for the soules departed, they feasted the poore for the space of nine dayes, and they prayed, that the soules might haue a refreshment in that time; and this was discharged in the Councell of *Carthage*.

Feasts at their death and buriall.

So they had a feast when they made a Covenant, as *Iacob and Laban*, *Gen.* 31. 54. so *Ioshua* and the *Gibeonites*, *Ioſh.* 9. 14. And the *Greekes* called these feasts σπονδὰς, from σπένδω *libo*. The *Scythians* in their Covenants and feasts did drinke others bloud, these the *Greekes* called ἁιμαλοπότας, *sanguinipotas*, drinkers of bloud.

Feasts at their Covenants.

So they made feasts when they departed from others at their farewell, *Gen.* 31. 27. and these the *Greekes* called διαβαλήρια.

διαβαλήρια, *sacrificia ante expeditionem*.

So they made feasts at the returning of their friends to welcome them home, as the father of the forlorne sonne killed the fed Calfe when his sonne came home; and these feasts the *Greekes* called ὑποδεκτικὰ; so *Ioseph* made

made a feaſt when his brethren returned to him, *Gen.* 49.16.

Who were invited and who not?

Thoſe who were invited to their feaſts were called κλητοὶ, and they who were not invited were called ἐπικλητοὶ *adſcititij*, and they were called σκιαὶ, *umbræ, et muſcæ advolantes*, and ἐγγλωλογάσορες *qui lingua ſua ſe nutriunt*; and they were ſaid κερκοπίζειν, a metaphor borrowed from the dogges who fanne with their tailes when men feede them.

The number at their feaſt.

The number which they invited were not many; in that feaſt of *Iobs* children were his ſeven ſonnes and three daughters; and Chriſt and his twelue Diſciples, and therefore that is falſe, *ſeptem convivium, & novem convitium*: the *Greekes* ſaid, *incipere debet a Gratiarum numero, & progredi ad Muſarum*, that is, they would haue no fewer than three at a feaſt, and no more than nine.

What perſons were to be invited.

The perſons invited ſhould be the poore eſpecially; *when thou makeſt a feaſt, bid not the rich but the poore*, that is, the poore rather than the rich, men ſhould not invite to be invited againe. *Luk.*6. 12. men ſhould not invite φιλοδείπνους or ἀλλοθριφάγους, *whoſe God is their belly*. *Heliogabalus* invited to his feaſt, eight black, eight blind, eight lame, eight hoarſe; he made no choiſe of his gueſts, but he made a mocke of it.

The end of their feaſts.

The end wherefore they made feaſts, was the glorie of God, 1*Cor.*10.31. *Whether therefore yee eat or drinke, or whatſoever yee doe, doe all to the glorie of God*: *Aſſhuerus* feaſt was onely to ſhew his magnificence and pride, but *Eſthers* feaſt was for the glorie of God, and for the ſafetie of the Church.

Breaking of bread a token of loue.

The ſecond end of their feaſts, was to expreſſe their heartie loue and friendſhip, for to eat and drinke together, was the greateſt token of loue and friendſhip, 2 *Sam.* 12. 3. *He had an Ewe-lambe &c. which did eat of his*

his owne meat, and dranke of his owne cup, & lay in his owne bosome: so *Psal.* 41. 9. *Yea mine owne familiar friend in whom I trusted, which did eat of my bread:* and so the communion in the life to come is expressed by eating of bread, *Luk.* 14. 15. *Blessed is he that shall eat bread in the Kingdome of God:* and *Obadiah* 7. these three are joyned together, *viri fœderis, pacis, & panis,* that is, that makes a Covenant together, that hath peace, and that eat together; but *Absolon* killed *Amnon* at the feast; so *Gedaliah* was killed by *Ismael* at the feast, *Iere.* 40. and *Iohn* the Baptist by *Herod, Mat.* 14.

Of the place where the Romans *used to make their Feast.*

THe place where the *Romans* sat at their meat was called *Cœnaculum,* and where they lay it was called *Cubiculum,* and by the *Greekes Triclinium.*

The ancients at the first sat in the Kitchin, or a place neere to the Kitchin, where they did dine or suppe, and this was called *Atrium,* from the blacknes of the smoke, and the Courts afterward kept this name, & they were called *Atria,* then they changed from this place and removed to an upper chamber, and there they used to dine and suppe, the *Iewes* following the *Roman* custome who had subdued them, sat also in an upper chamber; Christ and his Disciples eat the Passeover in an upper chamber, according to the custome of the *Romans*; these Chambers were called *Conclavia,* closets, or secret places; and Christ saith, *when thou prayest enter into thy Closet, Mat.* 6. 6.

The place where they feasted.

The beds which they had were called *Discubitorij Lecti,* or *Toralia,* and they were covered with herbes

How the beds on which they eat were called.

& ſtraw before they found out Quilts or ſowed Coverings called *ſtragula*, and the *Greekes* called them στρωσόματα & περιπατόσματα, and they differed from the ſleeping beds called μονοκόιτιον, a bed wherein one ſlept, and ſometimes they had three and ſometimes foure of thoſe beds in a Chamber.

The forme of their beds.

For thoſe three beds, the Ancients made one long bed called σιβάδιον, after the forme of the *Greeke* Letter σίγμα, that it might almoſt compaſſe about the round Table, which they called *Semirotundum ſuggeſtum*, an halfe round Table, like the *Greeke* σίγμα, and it was thus painted ⊂

Martial. Accipe lunata ſcriptum teſtudine ſigma.
Octo capit, veniat, quiſquis amicus erit.

And the round Table joyned with it, was called *Antiſigma*, becauſe it made a ſemicircle upon the other part, it was *ſemirotundus ſuggeſtus*, and joyning with the bed, it made the full circle; this great bed ſometimes contained ſeven;

Martial: De Stibadio. Lib. 14.

Septem ſigma capit, ſex ſumus, adde lupum.

Chriſt and his Diſciples ſat not in *Stabidio*, but in ſeverall beds, in *biclinijs*, or *triclinijs*.

He who made thoſe beds was called *Lectiſterniator*, & he who kept the chamber cleane after the beds were made, was called *Mediaſtinus*, the charge of thoſe was to hang the Chamber with Tapeſtry and Curtaines; and Chriſt meaneth of ſuch a Chamber when he ſaith, *he will ſhew you a large upper roome, furniſhed and prepared, there make readie for us*, *Mark.* 14. 15.

The decking of their beds and chambers.

The Tables which they had, either ſtood upon one foot, and they were called μονοπόδια, or upon two, and they were called *bipedes*, or upon three, and they were called *tripodes*.

At

At the first, their Tables were not covered with linnen, but after Supper they tooke a Brush or Sponge & swept the Table. How their Tables were covered.

Martial: Hæc tibi sorte datur tergendis spongia mensis.

Afterwards they used to cover their Tables *Gausapo villoso*, with a cloath made of rough Cotton, and afterward with linnen, and they had Napkins with which they wiped their hands called χειρομακλεῖα.

They had *mensam urnariam* a Table upon which their vessels stood; by *Varro* called *Cylibantum* ἀπὸ τῦ κύλικος, because it kept the Cups, and it was called *Gartibulum* or *Gertibulum, a gerendis vasibus*; this *mensa urnaria* stood but in the Kitchin, but the other stood in *triclinijs*, in their upper chambers. Of their Tables.

When the Chamber and the Table were thus prepared, the guests were washed in baths, and then they were anointed; the servants who anointed them were called *Vnctores* or ἀλειπλαὶ, & the place where they were anointed was called ἀλειπλήριον, they washed their feete, and the vessell in which they washed their feete was called *Pelluvium*, & that in which they washed their hands was called *Malluvium*; when they washed before the dinner, it was called χεραχείρος, and after dinner ἀπονιπτόδαμ. Of their washing before meat.

They were curious in anointing of their bodies; for every part of the bodie they had a severall ointment; they anointed the feete with *Egyptian* ointment, the cheekes and the breast with the *Phœnician*, but the armes with the *Sisymbrian*, the necke and the cheekes with the ointment made of the herbe *Serpillum*. Of their anointing.

Chiefly they anointed their head and their feete with *Nardus*, and this by *Marke, cap.* 14. 3. is called νάρδος πιστικὴ, upright *Nard*, and the box in which it was kept, was called *Alabastris*, a box cut out of a precious stone in *Egypt*.

When they sat at these costly Tables, they had great banquets and feasts; this was called *Cæna dubia, cæna opipara, cæna ebria*, by *Plautus, cæna triumphalis*, by *Plinius, cæna dapsilis*; Opposit to these was *cæna pura, cæna sine sanguine, & cæna terrestris*, in which they eat onely herbes.

Of their manner of drinking.

THey measured their drinke by a cup called *Cyathus*, and some were said *potare sextantes, quadrantes, trientes*; He that dranke *Sextans* was of a weake bodie; he that dranke *Deunx* was a drunkard, he that dranke *triens* was one of the middle sort; they used to drinke *harmonicè*, there were three sorts of mixtures like three harmonies in musicke, the first was ἡμιόλιον, three parts of water and two of wine; secondly, διατέσσαρον, when they mixed three of water and one of wine; thirdly, διὰ πασῶν, when one part of wine, and two of water were mixed.

They dranke sometimes nine cups for the nine *Muses*, and three for the three fatall sisters.

Ausonius, Ter bibe, vel toties ternos, sic mystica lex est:
Vel tria potandi, vel ter tria multiplicandi.

And sometimes they dranke as many cups as there were letters in their friends name, to whom they dranke.

Martial. Nevia sex Cyathis, septem Iustina bibatur.

And sometimes amongst the *Romans*, they dranke as many cups as they wished years to him for whom they dranke, and they used to coole their wine in snow water; so they had a vessell in *quo solebant aquam colare*, in which they used to straine the water. *Mar-*

Martial. Attenuare nives nôrunt, & Lintea noſtra,
Frigidior cælo non ſalit unda tua.

They had a Maſter of the feaſt, called *Pater diſcubitus*, and by *Tacitus*, *Rex convivij*, and the *Greekes* called him συμποσιαρχας & ὀνοματαχλήτωρ, who aſſigned to every man his place where he ſhould ſit, and προγυσὰς, who taſted the wine before others dranke.

When they were at Supper, they had all ſort of muſicke and perfumes, and when they departed the Maſter of the feaſt gaue them ἀποφόρητα, gifts; ſo our Lord in his great and laſt feaſt, had his perfumes, his prayers ſweetning the prayers of the Saints, they had their hymne, and he had ἀποφόρητα, he gaue them his fleſh and his bloud.

Of their Apparell.

THe matter of their Apparell was Wooll, Linnen, and Silke, and *Xylinum*, which was a middle betwixt Wollen and Linnen.

Silke was called *Meſhi*, *Ezek.* 16. 10. 13. *Aquila* tranſlateth it ἁπλον σηλάφητον, becauſe it was ſoft and ſmooth, and eaſie to be handled, or it was called ſo, from [*Maſhah*] *extrahere*, becauſe it was eaſily drawne out; ſilke is not a new invention, as ſome take it to be, for it was in uſe amongſt the Hebrewes and Greekes, and it was called *Serica Medica*, becauſe the *Medes* brought it upõ Camels from *Bactria*.

משי *Sericum.*

משה *extrahere.*

Secondly, they had Wooll; and thirdly, *Byſſus*, white Linnen, which groweth in *Egypt* and *Paleſtina*, like to the leaues of the Poppie; and this is called *Sheſh*; *ſheſh* is not rightly tranſlated *Linnen*, but it ſhould be tranſlated *Xylinum* or *Cotton*, and the reaſons are theſe,

שש *Xylinum.*

the Lord forbiddeth to make a garment of linnen and woollen, therefore the Curtaines could not be made of linnen and woollen, but of [*Sheſh*] *byſſus*, or Cotton; ſecondly, Linnen doth not receiue the ſcarlet dye, as this *Xylinum* or *Byſſus* doth; their courſer cloaths were of Camels haire, ſuch as *Iohn* the Baptiſt wore.

Of the colour of their cloaths.

The colour of their cloaths, firſt white, *Eccleſ.* 9. 8. *Let thy garments be alwayes white*; thoſe the Hebrewes called [*Hhorim*] *Candidi*. They uſed this white as a ſigne of proſperitie, victorie, felicitie, joy and gladneſſe. Chriſt himſelfe upon the Mount appeared cloathed in white, ſo he appeared to *Iohn* in white, *Revel.* 1. 13. ſo the white robes given to the Martyrs in ſigne of victorie, *Revel.* 7. 14. and white horſes, *Zach.* 6. and *Rev.* 7. 9. the Saints are brought in cloathed in white, bearing Palmes in their hands.

White cloaths a ſigne of proſperitie.

Secondly, they had cloaths of ſcarlet colour, this was called κόκκος, which commeth of a worme bred in the ſtalke of a certaine herb, and it hath *Shani* joyned with it, becauſe the cloath was twice dyed in it, and this was celled δίβαφον; *Matthew* ſaith that they put Chriſt in *Coccinea tunica*, in a ſcarlet coat; the other Evangeliſts ſay, in purple, that is, in ſcarlet tending more to purple, it was not bright ſcarlet; and the whore is called the ſcarlet whore, becauſe ſhe was dyed with the bloud of the Saints, *Revel.* 17. 4. So there was *hyacinthinus color*, a violet or purple colour.

Of the divers names of their ſtuffes, whereof their cloathes were made.

FIrſt, the *Babylonians* cauſed to weaue in divers colours and pictures in their cloath, and this was called *veſtis babylonica:* ſuch was that which *Achan* ſtole, *Ioſh.* 7. 21. The

The second was the *Phrygian* cloath, sowed with needle worke, and this was called *opus Phrygionicum*, the *Hebrewes* call it *rokem*. The hangings of the Tabernacle were such; The Queenes vesture was such, *Psal.* 45. This the *Seventie* call βελονοποικίλον, from βελὸν a needle, and ποικίλον sowed with a needle. רקם

Thirdly, *Alexandrinum*, the *Alexandrian*; This was when threeds of divers colours were woven together, and this was called πολυμίτριον, *multilicium*, or *variegatum*: such was *Iosephs* partie coloured coate, and the Queenes daughters in those dayes wore a partie coloured gowne. 2 *Sam.* 13. 18. This was also called *Plumarium*, which shined like the Doves necke, *Psal.* 68. 13.

The *Assyrians* and *Canaanites* made *opus barbaricum*, woven in both the sides, or ἀμφίπατα, such was the veile of the Tabernacle, both woven on the one side, and on the other.

So they had *opus plectile*, as *Aarons* girdle; *opus interrasile*, imbossed worke; so they had *vestes undulatas, vel scutulatas*, water chamlet.

Of their husbandrie.

First, they plowed the ground, this was called [*Hharash*] Then they plowed it the next yeare, and this was called [*nir*] *novellare*: and *Ieremiah* alludeth to this 4. 3. *Plow up your fallow ground*, then he harroweth the ground, breaketh the clods and maketh it smooth, *Esay* 28. 24. and prepareth it for the seed: This was called *occare*. חרש *arare.* ניר *Novellare.*

The Oxe when hee plowed the ground hee eare cleane provender, so the asse: and *Esay* alludeth to this *Esay* 30. 24. *The Oxen likewise and the young asses that eare*

eare the ground, shall eate cleane provender, which hath bin winnowed with the shovell, and with the fanne. Their other herds they fed them with Sycamores or wilde figges, *Amos* 7. 14. *I was a herdman and a gatherer of Sycamore fruit.*

They sowed divers sorts of graine, *Esay* 28. 25. as fitches, cummin, wheat, barley, and rie.

The barley and the flaxe were smitten with the thunder, but the wheat and the rie were not smitten, because they were hid in the darke, *Exod.* 9. 31. 32. There was not such difference betwixt the barley and the wheat, that the one was hid in the ground, when the other was shot up; therefore it is not rightly translated hidden in the darke, but *erant serotina,* or somewhat latter.

There were three moneths betwixt their sowing and their first reaping, and foure moneths to the full harvest, *Ioh.* 4. 35. *Say not yee, there are yet foure moneths, and then commeth harvest?* their barley harvest was at the *Passover,* and their wheat harvest was at the *Pentecost.*

Of the manner how they threshed their corne.

THey had sundry formes in threshing of their corne; First, they beat out their weaker graine with a staffe, as their fitches, and cummin, *Esay* 28. 27. And this staffe was not unlike to our flailes.

Againe, some of their graine was trodden out with the feete of Oxen or Horses; with Oxen *Deut.* 25. 4. *Thou shalt not muzzle the mouth of the Oxe, that treadeth out the corne.* And *Hosea* alludeth to this forme, *Ephraim is an heifer that is taught, and loveth to tread out the corne,* *Hos.* 10. 11. So with the feete of horses, *Esay* 28. 28.

nor

nor bruise it with his horsemen; or else it was bruised out with an instrument of wood, which was either a plaine peice of wood set with teeth of yron, to cut the straw and bruise out the corne; This was called *hharatz*, for the sharpnesse of it. Or else they used a wheele to bruise it out, and this was called *gneglah*, as the first was called *trahea*. חרוץ עגלה

A comparison taken from the ripe figges.

HOSEA 9. 10. *I found Israel like grapes in the wildernes, I saw your fathers as the first ripe in the figge tree at her first time*, *Cant.* 2. 13. *the figge tree putteth forth her greene figges*; the greene figge was called *grossus*, and the ripe figge was called *carica, matura ficus*. When it is said, that *Christ came to the figge tree, and found nothing but leaues, for the time of figges were not as yet*, *Mark.* 11. 13. it is meant of those first ripe figges, these are called greene, *or untimely figges*, *Revel.* 6. 13.

The first ripe figges are easily shaken off and fall away. And *Nahum* alludeth to this, *Nahum* 3. 12. *All thy strong holds shall be like figge-trees with the first ripe figges, if they be shaken, they shall fall into the mouth of the eater.* And as men long most for the first ripe figs, so did the enemies for *Nineve*, and one shaking of the enemie should make them fall like the first ripe figges into their mouth.

A comparison taken from their shepherds.

THe shepherd in cold weather keepeth his cloake close about him, and the Lord alludeth to this forme, *Ier.* 43. 12. *He shall aray himselfe with the*

Land of Egypt, as a ſhepheard putteth on his garment, that is, hee ſhall take away the ſpoiles of *Egypt*, and keepe them as ſure as the ſhepheard keepeth his cloake about him.

The ſhepheards in the Eaſt went out and in before their ſheepe, and their ſheepe followed them, and *Chriſt* ſheweth this, *Ioh.* 10. 3. *The ſhepheard calleth his ſheepe by name, and leadeth them out.*

The ſhepheard hath his call, whereby he calleth his ſheepe, *and they know his voice, Ioh.* 10. 3. Hee hath his ſhepheards crooke, and his rodde; the one to catch them, the other to driue them: and *David* alludeth to theſe, *Pſal.* 23. 4. *Thou art with me, thy rodde and thy ſtaffe they comfort me.*

The ſhepheard hath his whisſle, and his pipe wherewith he delighteth himſelfe when he feedeth his ſheepe *Iudg.* 5. 16. *Why abod'ſt thou among the ſheepfolds to heare* [*ſharikoth gadarim*] it ſhould not be tranſlated, the *bleating of the flocke*, but *why abodeſt thou amongſt the ſheepfolds, delighting to heare the whisſle.*

שְׁרִיקוֹת עֲדָרִים

מִשְׁרְקִיתָא

Fiſtula.

Of

Of the miseries of the Children of GOD in this life, and their happie estate in the life to come.

LVK. 16. 19 *Then there was a certaine rich man which was cloathed in purple and fine linnen, and fared sumptuously every day, and there was a certaine begger named* Lazarus *which was laid at his gate full of sores, &c.*

IN this Parable are brought in to us the condition of a rich Glutton and a poore begger; they are described by their life, and by their death; in their life, the rich man is described by his great wealth, by his daily fare, and by his apparell; the begger by his povertie, and by his disease; by his povertie, that he lay at the rich mans gate, and begged but the crummes which fell from his Table, and yet could not get them, and thirdly by his companions, the dogges who licked his sores; then they are described by their death, he was carried to heaven by the Angels to *Abrahams* bosome, and the rich man to hell by the Devils; and the Parable setteth down to us the petition of him who was in hell, and the occasion of it, because he saw *Lazarus* a-far off in *Abrahams* bosome; his petition was, that *Abraham* would send *Lazarus* with one drop of water to coole

his tongue, that is refused to him, and the reason set downe; then he putteth up a second petition, that *Abraham* would send *Lazarus* to his brethren to testifie unto them of the paines & torment which he endured, but this is also denied, and the reason is subjoyned.

How to know a Parable from a History.

It may be asked first here, whether this be an History or a Parable? It may seeme to be an Historie and not a Parable; for the Fathers make this difference betwixt an Historie and a Parable, they say, that is an Historie when the proper names of men are set downe, as they say, *Iob* is not a Parable but a History, because proper names are set downe in it; so *Lazarus* proper name is set downe here, then it may seeme not to be a Parable but an History. But we are to answere, that *Lazarus* is not a proper name here, but an appellatiue common to all miserable, wretched, and poore creatures; for in the *Syrian* Language which Christ spake, *Lagnazar, est is qui auxilio destitutus est,* he that wanteth all helpe; it is not rightly translated *Eleazer,* as if it were a proper name, but an appellatiue *Lagnazar,* that hath no helpe, therefore that collection of some who thinke, that the rich mans name is omitted here for disgrace, is not so materiall, it being a Parable and not an History.

לעזר *Vir cui ferri oportet adjumentum.*

He was a rich man, and he is described by his cloathing, *he was cloathed in purple and fine Linnen.* He was cloathed in purple, this purple was the dye that was gotten from a shel-fish, and it is not knowne now in those parts of the world.

Purple a costly dye.

Man hath little cause to glory in his apparell, he borroweth it from the fish and from the Worme; the *Iewes* when they describe a man, they say, that man is a worm, cloathed with the excrements of the worme, the expectation of the wormes, and to be consumed with the wormes; the first clothing that ever God made to man, was of the skins of beasts, and that man should not be proud

Man should not glorie in his apparell.

proud of his apparell, ſee what Chriſt ſaith, *Mat.6.29. I ſay unto you, that even Salomon in all his glorie was not arayed like one of the Lillies:* this might ſeeme ſtrange at the firſt, but if we will conſider it rightly, we ſhall finde it to be moſt true;

How the Lillie exceeded *Salomon* in his glorie.

Firſt, *Salomon* in all his glorie, his ornaments were but artificiall, but the cloathing of the Lillies are naturall; and looke how farre nature exceedeth art, (for art is but an imitatrix of nature, and her perfection is to imitate nature) therefore the Lillie exceeded *Salomon* in all his glorie.

Secondly, *Salomon* when he was ſo glorioufly decked, he was beholden to many creatures, he was beholden to *Egypt* for his linnen, to the earth for his gold, to the ſilk-worme for his ſilke, to the ſhel-fiſh for his purple, and had nothing of his owne; ſo that if every one of thoſe ſhould haue claimed their own, he ſhould haue ſtood up like *Æſops* Crow ſtript of all, when every one of the foules craved their own feathers which they had lent her; but looke to the Lillie which is beholden to no other for its beautie, doth not the Lillie then exceed *Salomon* in all his glorie?

Mans cloaths a note of his ſhame.

Thirdly, when *Salomon* was cloathed thus, it was but a remembrance to him of his fall, and he had as little cauſe to glory in theſe ornaments, as a theefe hath to glory in a ſilken rope in which he is to be hanged, or if a man ſhould glorie in the plaiſter that covereth his wound; but the beautie of the Lillie is naturall, it covereth not the ſhame of it, therefore the Lillie exceeded *Salomon* in all his glorie.

Fourthly, *Salomon* in all his glorie was but one, and how much adoe was there to get one *Salomon* ſo decked and cloathed? But all the Lillies of the field are ſo clothed, therefore the Lillie exceeded *Salomon* in all his glorie; this ſhould teach us to make but little reckoning

ning of our apparell, becauſe when we haue done our beſt, and ſpent all that we haue gotten upon apparell, yet the ſillie Gilly-floure or a Daſie, ſhall exceed us in all our glorie; make but ſmall reckoning then of this cloathing; labour to put on the Lord Ieſus Chriſt, that clothing of needle-worke, with which the Church is decked, *Pſal.* 45. put on Chriſts righteouſneſſe, and then thou wilt exceede all the Lillies of the field in glorie.

And fared ſumptuouſly every day.

Why this rich man is called a Glutton.

Becauſe he fared ſo ſumptuouſly every day, therefore he is commonly called the rich Glutton, *Deut.* 20. 21. the diſobedient ſonne is called a *drunkard and glutton*; what man is to be eſteemed a glutton? the Hebrewes upon this place ſay, that he who eateth, *tartemar carnis*, a pound of fleſh is a glutton, and he who drinketh *logum vini*, an Engliſh quart of wine is a drunkard; but we muſt not reſtraine it ſo here, for *Iudea* being a hot Countrey, a little fleſh ſerved them, but in thoſe cold Countries, where the cold driveth in the heat, mens ſtomackes digeſt the meat better, and therefore a man cannot be accounted a glutton, although he exceed this meaſure; but he is called a glutton, who delighteth in nothing but in eating and drinking. *Seneca* ſaith, *turpe eſt menſuram ſtomachi ſui non noſſe*.

The Glutton made a god of his backe and his bellie.

He fared ſumptuouſly every day.] He ſacrificed to his backe and his belly, to make a god of the belly, what a baſe god is that? the belly of the beaſt was not ſacrificed but caſt out: Some make a god of their braine and ſacrifice to *their owne net* or *yarne*, as *Habakuk* ſaith, *cap.* 1. 16. as *Ahitophel*: Some make a god of their armes and ſtrength, as *Goliah*; and ſome of their feete, as *Haſael* truſted in his feet; but the moſt baſe and filthy god of all is to make a god of their panch; the Lord calleth Idols *Deos ſtercoreos*, gods of dung; to make a god of

The bellie a baſe god.

the

the belly, is *Deus ſtercoreus*, a god of dung: if the Lord ſhould bring in man, and let him ſee the Idolatry of his heart, as he let *Ezechiel* ſee what vile Idolatry the *Iewes* were committing in the Temple, *Ezech.* 8 he ſhould ſee more vile abhomination and Idolatry in his heart, than ever *Ezechiel* ſaw; ſome ſacrificing to this beaſtly luſt or that, ſome making a god of their wealth, and ſome making a god of their belly, but *God will deſtroy both the meat and the belly*, 1 *Cor.* 6. 13. Let us be content then with ſober fare, *all a mans travaile is for his mouth*, *Eccleſ.* 6. 7. the mouth is but a little hole, & it ſhould teach us to be contented with little; but the gluttons appetite is ſuch, that he thinketh he could ſwallow up *Iordan*; nature is content with little, but grace will be content with leſſe. The *Iſraelites* when they gaue way unto their appetite, they cryed for fleſh, for Garlicke, Onyons, and for Pepons, nothing would content them.

Man ſhould learne to be content with little.

Lazarus could not get the crummes that fell from his Table; a man hath a double uſe of his riches, a naturall uſe and a ſpirituall uſe, there is *a ſowing to the fleſh*, and *a ſowing to the ſpirit*, *Gal.* 6. 8. the naturall uſe is to maintaine our ſelues and our families, the ſpirituall uſe is, to giue to the poore; *Nabal* knew not this uſe, 1 *Sam.* 25. 11. *Shall I take my bread, and my water, and my fleſh, which I haue killed for my ſhearers, and giue it to men whom I know not whence they be?* Here he knew the naturall uſe how to provide for himſelfe and his familie, his ſhearers, but he knew not the ſpirituall uſe, to giue to *David* and his men in their neceſſitie. So the rich glutton here knew not the ſpirituall uſe of his riches, to feede poore *Lazarus* with them, it is this which the Lord will lay to the charge of the wicked at the laſt day, *I was an hungred, and yee gaue me no meat*, *Mat.* 25. 42. The poore in their neceſſitie are Lords of the rich mens goods, *Prov.* 3. 27. and the rich men are but Stewards and

A double uſe of a mans goods.

The poore in neceſſitie are Lords of the rich mens goods.

and dispensators to them in that case; the Fathers call the money given to the poore, *Trajectitiam pecuniam*, for as he that goeth a farre journey, taketh a bill of exchange with him, and carrieth not his money along with him, for feare of robbing; so the children of God, they lay out their money to the poore, they take Gods bill of exchange for it, and then it meeteth them in the world to come; and so their money receiveth them into eternall tabernacles, that is, it testifieth that they are to be received into eternall tabernacles.

The miseries of *Lazarus*.

Let us consider *Lazarus* his miseries; first, hee was poore, then he was sore, he had none in the same case with him, he seeth the rich glutton that Epicure to prosper, and himselfe in such a hard case: hee might haue beene here overtaken with *Davids* temptation, *Psal:73. 13. Verily I haue cleansed my heart in vaine, and washed mine hands in innocencie, for all the day I am plagued, and chastened every morning.*

A comparison betwixt *Iob* and *Lazarus*.

Let us compare *Iob* and *Lazarus* together; *Lazarus* lay at the gate, *Iob* on the dunghill; *Lazarus* had no friends but the dogges, but *Iob* was in a worse case, for his friends vexed him, and were *miserable comforters* to him, *Iob 16. 2. Iob* was once rich, and then poore, *Lazarus* was ever poore, *solatium aliquando nunquam fuisse fœlicem.*

A comparison betwixt the rich glutton and *Lazarus*.

Compare the rich glutton with poore *Lazarus*; *Lazarus* full of sores, the glutton sound and whole; *Lazarus* was hungry, he was full and fared sumptuously every day; *Lazarus* was cloathed in ragges, the glutton in purple and fine linnen; *Lazarus* lay at the gate, but he sate in his Palace; *Lazarus* could not get the crums that fell from his table, but he had good store of dainties: *Lazarus* had no others to attend him, but the dogs onely, but hee had many gallant men to wait upon him.

More-

Moreover the dogs came and licked his ſores, all the creatures are in league with the children of God, but they are enemies to the wicked: The Ravens that fed *Eliah*, pull out the eyes of thoſe that are diſobedient to their parents, *Prov.* 30.17. The Serpents ſtung the rebellious *Iſraelites* in the wilderneſſe, yet the Viper upon *Pauls* hand hurt him not, *Act.* 28. 5. The Lyons that touched not *Daniel*, devoured his accuſers, *Dan.* 6. 24. And the dogges that licked *Lazarus* ſores, eate the fleſh of *Iezabel*; And the reaſon of this is, the dominion which the Lord gaue to man over the creatures at the beginning, and the image of God in man maketh them to acknowledge him as their Lord.

The creatures are in league with the children of God.

Obiect.

But yee will ſay, may not a beaſt hurt a child of God now?

Anſw.

They may: and the reaſon is, becauſe this Image of God is not fully repaired in them againe. When *Adam* was in his innocencie, he was like unto a Herauld that hath his coat of Armes upon him, all ſtand in feare of him, becauſe he carrieth the Kings coat of Armes, but pull this coat off him, no man reſpecteth him; ſo man when he was cloathed with this Image of God, the beaſts ſtood in awe of him. *Euſebius* in his *Eccleſiaſticall* Hiſtorie recordeth, that the Perſecutors tooke the Chriſtians, and ſet them naked before the Lyons, yet the Lyons durſt not touch them, they ſtood foaming and roaring before them, but hurt them not, and therfore they were glad to put the skinnes of wild beaſts upon them, to make the Lyons runne upon them and teare them; Thou that art a wicked man, and haſt no part of this Image of God to defend thee, no marvaile if thy dogge bite thee, thy horſe braine thee, or thy oxe gore thee: Let us ſtudie then for to haue this Image repaired in us, if we would be in league with the beaſts of the field.

Why the beaſts ſtand in awe of the children of God.

Beasts surpasse man in many duties.

The dogges came and licked his sores; The beasts many times out-strip man in many duties: The Kine of *Bethshemesh* went streight forward with the Arke and declined neither to the right hand nor to the left, but man many times declineth either to the right hand or to the left, and he keepeth not this midst: *The Oxe knoweth his owner, and the Asse his Masters crib, but Israel doth not know, my people doe not consider. Esay* 1. 3. and *Ier.* 8. 7. *Yea the storke in the heaven knoweth her appointed times, and the turtle and the crane, and the swallow observe the time of their comming, but my people know not the judgement of the Lord.* And the Lord sendeth man to the Ant to learne wisedome, *Prov.* 6. 6. *Goe to the ant thou sluggard, consider her wayes and be wise. Balaams* Asse saw the Angell sooner then *Balaam* himselfe; and therefore is it that the Scripture calleth men beasts, and sendeth them to be taught by beasts, which sheweth how farre man is degenerated from his first estate, and what a low forme hee is in, when the beasts are set to teach him.

Why God gaue his children a small portion in this life.

It may seeme strange why the Lord distributeth things so, that he giveth such plentie and abundance to the rich glutton, and so little to *Lazarus*, seeing *the earth is the Lords and the fulnesse thereof, Psal.* 24. 1. God who doth all things in wisdome, doth not this without good reason: The Lord dealeth with his children in this life, as he did with the *Israelites* when he brought them to *Canaan, Numb.* 13. 17. When he brought them to *Canaan*, he made them to goe *Southward into the Mountaines*, the South was a dry and barren part, *Iudg.* 1. 15. *Thou hast given me a South-land, giue me also springs of water*: so *Psal.* 126. 4. *Turne againe our captivitie O Lord, as the streames in the South*, hee prayeth that the Lord would refresh them now in the midst of bondage as the waters refreshed the dry and barren South. And

Simile.

South a barren Countrey.

Iarchi

Iarchi noteth, that the Lord did with his people here, as Merchants doe who ſhew the worſt cloath firſt, ſo dealeth the Lord with his children, hee ſheweth them the worſt firſt: and as at the wedding in *Cana* of *Galilie*, the laſt wine was the beſt, ſo is it here; the Lord ſheweth his children great affl ctions and troubles, the South part as it were at firſt, but afterwards he bringeth them to the Land that floweth with milke and honey.

Smile.

Secondly, he beſtoweth theſe outward and temporarie things but ſparingly upon his children, that hee may draw their hearts to the conſideration of better things: he giveth the wicked *their portion in this life*, *Pſal.* 17. 14. *Sonne remember that thou in thy life time receiveds thy good things*, *Luke* 16. 25. but he reſerveth the good things for his owne children, that is the holy Ghoſt, the graces of the Spirit, *Luk* 11.9.

Great skill required in diſcerning the gifts of Gods right hand.

It is a matter of great conſequence to diſcerne what are the gifts of Gods favour; many men thinke becauſe they haue wealth and proſperitie, they are the gifts of Gods favour, and they ſeeme to ſtand under the Lords right hand, but they are deceived. When *Ephraim* and *Manaſſeh* were brought before *Iacob*, *Ephraim* was ſet at *Iacobs* left hand, and *Manaſſeh* at his right hand, but *Iacob* croſſed his hands, and laid his right hand upon *Ephraims* head, and his left upon the head of *Manaſſeh*, *Gen.*48. So many men who ſeeme to ſtand at the Lords right hand, ſhall be ſet at his left hand, and many who ſeeme to ſtand at his left hand, ſhall be ſet at his right hand. *Lazarus* ſeemeth to ſtand now at his left hand, but ſtay till you ſee him die, and the Angels carry him to glory, and then yee ſhall ſee him ſtand at the Lords right hand.

Simile.

It is a point of great wiſedome to know the Lords diſpenſing hand; *David* prayeth *Pſal.* 17. 7. *ſepara benignitates*

nignitates tuas, as if he should say, giue us something O Lord, that we may be discerned to be thy children from the wicked, for by these outward favours wee shall never be knowne to be thy children. The Lord careth not to throw a portion of this world to a wicked man, as if one should throw a bone to a dogge; but he will know well to whom hee giveth this rich gift of eternall life.

Death separateth the godly from the wicked.

And it came to passe that the beggar dyed, and the rich man also dyed. Death maketh a full separation betwixt the children of God and the wicked: the sheepe and the goates may feed together for a while, but the shepheard separateth them; the wheat and the chaffe may lie in one floore together, but the fanne separateth them; and the good and the bad fish may be both in one net, untill they be drawne to the land; and the tares and the wheat may grow in one field for a while, until the time of harvest: so may the godly and the wicked liue together here for a while, but death maketh a totall and full separation: *Moses* said to the *Israelites, stand still and see the salvation of the Lord, which hee will shew to you to day: for the Egyptians whom yee haue seene to day, yee shall see them no more for ever Exod.* 14. 13. the red Sea made a separation betwixt the *Israelites* and the *Egyptians* for ever. So death separateth the children of God from the wicked, that they shall never meete againe. *Betwixt us and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot; neither can they passe to us, that would come from thence, Luk.* 16. 26. This should teach the children of God to haue little medling with the wicked, why? becausc one day there shall be a totall and finall separation, and this is a great comfort to his children, oftentimes now they are afraid of the incursions of the wicked, and of their bloodie hands, but then they shall never be afraid of them: *The gates of the*

Simile.

Gods children should haue little medling with the world.

new

new Ieruſalem were not ſhut at all, Revel. 21. 25. to ſignifie that there ſhall be no feare of the enemie there.

And he was carried by the Angels into Abrahams boſome.] Here conſider three things, firſt, how it commeth that the Angels are miniſtring ſpirits to man; ſecondly, what they miniſter to man; thirdly, the comfort that we haue by their miniſterie. Firſt, the ground of their miniſtery is, becauſe we are reconciled to God in Chriſt, when man fell from God, the Angels ſtood with a flaming ſword to hold him out of Paradiſe, *Gen.* 3. 24. When Chriſt reconciled us to God, he reconciled us alſo to the Angels: *Iacob* ſaw in a viſion a Ladder reaching from the earth to the heaven, and the Angels aſcending up and downe upon it, *Gen.* 28. 12. Chriſt is this Ladder, upon which the Angels come downe to miniſter unto us, *Ioh.* 1. 51. *Verily, verily, I ſay unto you, hereafter yee ſhall ſee heaven open, and the Angels of God aſcending and deſcending upon the ſonne of man.*

Why the Angels miniſter to us.

Whether doe the Angels miniſter to wicked men or not?

Queſt.

For outward things they may helpe them, even as the Lord makes his Sunne *to riſe on the evill and on the good, Mat.* 5. 45. We haue examples of this in the Scriptures, when the *Iſraelites* were in the Wilderneſſe, the Angels brought downe *Manna* to them, therefore *David* ſaith, *He fed them with the bread of Angels, Pſal.* 74. 25. It is called the bread of Angels, becauſe it was brought downe by their miniſtery; there were many wicked men amongſt the *Iſraelites* who did eat *Manna*, yet the Angels by their miniſtery brought it downe to them; another example wee haue, the Angels came downe *at certaine times and ſtirred the Poole, Ioh.* 5. 4. and whoſoever ſtepped in firſt, after that the Poole was ſtirred, was healed, whether he were bad or good, the

Anſw.

Whether the Angels doe miniſter to the wicked?

Angels then may minister to wicked men in outward things, but they doe not defend them from spirituall temptations, as they doe the children of God in resisting Satan.

Secondly, when they minister to man, they minister to him in his life time, in his death, in the graue, and at the resurrection. First, they minister to him in his life, and they keepe him that he dash not his foote against a stone; Secondly, in his death they waite about his bed to repell Satan, and when the soule is out of the bodie, they carry it into *Abrahams* bosome; and they attend the bodies of Gods children in the graue, because they are the Temples of the holy Ghost; and so at the resurrection they shall gather them from the foure corners of the earth, and shall attend them to glorie.

עירים *Vigilantes.*
הבירים *Robustissimi*

Thirdly, we haue great comfort by their ministery; first, they are [*Gnirim*] *vigilantes*, the watchfull ones, *Dan.* 4. 13. Secondly, they are [*Habbirim*] *strong ones*, *Psal.* 78. 25. When *Salomon* went to *bed he had threescore valiant men about it of the valiant of Israel to defend him*, *Cant* 3. 7. But what comfort is it to the children of God then to haue so many watchfull and strong Angels attending them?

He was carried by the Angels. What strange change was this, that he who was now lying amongst the dogs is carried by Angels, lying amongst dogs, the most base and uncleane creatures, (therefore they are called *Impuri canes*, *obscæni canes*,) that he should now be carried by Angels the most excellent creatures that GOD made, and not carried by one Angell, but by many Angels, as if they were striving every one to carry him: when a great man dieth all men striue to be about the Coffin, one to carrie a legge, and another to carry an arme; so doe the Angels striue here to carrie *Lazarus* soule; never man in this world rode in such triumph

Simile.

as

as *Lazarus* ſoule did: the *Romans* after their Victories in their triumphs they had their Chariots drawn ſometimes with Elephants, ſometimes with nimble footed Iennets, ſometimes with pyde horſes; and we reade of *Amaſis* King of *Egypt*, who had his Chariot drawn with foure Kings whom he had conquered; but what is this to *Lazarus* Chariot, who is carried here by the Angels of God; he rode here [*Bemirkebbath haſhecinah*] *in curru majeſtatis*: What ſhall be done *to the man whom the King will honour? Eſther* 6. 9. he ſhall not ride upon the Kings beſt horſe, but in the Kings beſt Chariot.

The pompe of the *Romans* in their Chariots.

בְּמִרְכֶּבֶת הַשִּׁכְנָה

Into Abrahams boſome.] This is a ſpeech borrowed from the cuſtome of the *Iewes*, for they that lay in ones boſome were moſt deare and familiar with him, as *Iohn* leaned in Chriſts boſome; therefore it is ſaid that Chriſt *came out of the boſome of the Father, Ioh.* 1. 18.

The fathers were partakers of the ſame ſalvation that we are partakers of, therefore *Lazarus* is in *Abrahams* boſome, they *ſhall ſit downe with Abraham Iſaac and Iacob in the Kingdome of God, Mat.* 8. 11. *And they eat the ſame ſpirituall manna with us*, 1 *Cor.* 10. 3. And our Sacraments haue the names of their Sacramẽts, *we are circumciſed with circumciſion not made with hands*, *Coloſ.* 2. 11. And *Chriſt our Paſſeover is ſacrificed for us*, 1 *Cor.* 5. 7. Thoſe then who thinke that the fathers were but fatted up like hogges with the temporary promiſes of this life, are foully deceived: Paradiſe is called *Abrahams* boſome, becauſe the faithfull as *Abrahams* children are received into that ſame fellowſhip with him; what is then become of this *Limbus Patrum*?

The fathers partakers of the ſame ſalvation that we are of.

Our Sacraments haue the ſame name with the *Iewes* Sacraments.

The rich man alſo died and was buried;] Many were the ſolemnities which were in this funerall, but nothing of the Angels that carried his ſoule to heaven; he carried nothing of all that he had with him, but onely the prickles of an evill conſcience, now he leaveth all his pomp behinde

behinde him. *R. Salomon* obserueth, that *David* sometimes is called *David the King*, and *David King of Israel*, but when the Scripture speaketh of his death, he is called but *David, the dayes of David drew nere that he should die*, 1 *King*. 2. 1. so *vers*. 10. *David slept with his fathers and was buried*. All externall glory and worldly pompe leaveth a man in his death.

How to make use of Parables.

Arguments drawn from the lesse to the more.

To make use of Parables, we are to consider how the spirit of God in a Parable draweth an argument from the lesse to the more, as if the unjust Iudge because of the importunitie of the widow granted her request, how much more will God grant the earnest petitions of his children? so the man instantly seeking bread from his neighbour: the end of these Parables, is to teach us perseverance onely, and no other thing to be gathered out of them.

Secondly, the unjust Steward is commended for providing for himselfe, here we are to follow him in the Parable for his foresight, and not for his deceit, so we commend the Serpent for his craft, but not for his poison.

Nothing to be gathered besides the scope of the Parable.

Thirdly, nothing is to be gathered in a Parable besides the scope, and as we looke not to every particular colour in the picture, but to the whole picture; so wee should not looke in a Parable to every particular circumstance in it, but to the generall scope; example, the rich Glutton lift up his eyes and saw *Lazarus* in heaven, therefore the damned in hell doe see the glorified in heaven; a false collection, and it is besides the intention of the Parable; so the rich Glutton prayed to *Abraham*, therefore we may pray to the Saints departed; or that there is water in heaven to quench the thirst of the damned; or that the soules departed haue fingers or eyes or tongues; or that the damned desire that their brethren come not to those torments, all false collecti-

False Collections from this Parable.

ons;

ons; but if they ſhould gather, that the children of God are in great joy, and the damned in great paine, that were pertinent; Secondly, that there is no redemption out of hell; thirdly, that there is no refreſhment to the wicked in hell; fourthly, that the deſires of the wicked ſhall not be granted to them; fiftly, that thoſe who will not be inſtructed by the Word here, will not beleeue although one ſhould come from the dead to them; and laſtly, that the Word of God, *Moſes*, and the Prophets, are the onely meanes to beget faith in us here. Thus farre we may ſtretch the Parable, and then wee ſhall bring a good ſenſe out of it, but if we ſtretch it farther, then we ſhall bring a wrong ſenſe out of it, *the wringing of the noſe bringeth forth bloud, Prov.* 30. 33.

What may be gathered from this Parable.

How the wicked may be inlightned by the Preaching of the Gospel, and yet become worse after they be illuminated.

MAT. 12. 43. *When the uncleane spirit is gone out of a man, he walketh through drie places seeking rest, and findeth none, then he saith, I will returne unto mine house, &c.*

CHRIST having taught long amongst the *Iewes*, and illuminated their minds by working sundry miracles amongst them, and casting out Devils; but having wrought no sanctification amongst them, he bringeth this Parable of a man dispossessed of a Devill, and being cast out, finding the house emptie and trimmed, returneth with seven spirits worse than himselfe.

The scope of the Parable.

The parts of it.

There is the Parable here, and the application of the Parable; the Parable is set downe at large, and the application in few words, *even so shall it also be with this wicked generation.*

The Parable it selfe hath three parts; first, possession; secondly, dispossession; and thirdly, repossession.

Possession in these words, *when the evill spirit is gone out of a man*: which implieth, that he must first haue possession before he be cast out: secondly, dispossession, and when he is dispossessed, he wandreth in dry places and findeth no rest untill he returne; and thirdly, repossession,

poſſeſſion, *he goeth and taketh with himſelfe ſeven other ſpirits more wicked than himſelfe, and they enter in and dwell there, and the laſt ſtate of that man is worſe than the firſt.*

when the uncleane ſpirit is caſt out.] He is an uncleane ſpirit; firſt, in the manner of his apparition; ſecondly, in the manner of his revelation; and thirdly, in the manner of his operation.

Satan uncleane in the manner of his apparition.

Firſt, in the manner of his apparition, he appeareth in the likeneſſe of a Goat, a ſtinking and a vile creature, therefore the Lord ſaith, *They ſhall no more offer their ſacrifices to Devils, Deut.* 17.7. In the Originall it is [*Leſhegnirim*] to the hayrie ones; they are called the hayrie ones, becauſe they haue appeared in the likeneſſe of Satyres or wilde Goates.

לשעירים

In his revelation. אוב *Pytho.*

Secondly, the Devill is an uncleane ſpirit in the manner of his revelation, *thou ſhalt not ſuffer* [*Obh*] *a Witch to liue, Exod.* 22. 18. *Obh* is called a Bottle or a Bladder, the Witches are ſo called, becauſe Satan gaue his anſwers out of their bellies, and out of the ſecret paſſages of nature, and for this they were called by the Greekes ἐνγαστριμύθοι.

In his operation.

Thirdly, he is an uncleane ſpirit in the manner of his operation, where ever he lodgeth he defileth that ſoule and that bodie, therefore the Scriptures call ſuch ſomtimes *dogges and ſwine, Revel.* 22. 15. and the filthieſt beaſts that are; but the holy Spirit is moſt comely in the manner of his apparition, in his revelation, and operation.

How the Holy Ghoſt appeared.

Firſt, in the manner of his apparition, when he appeared it was either in the likeneſſe of a man or a Doue, or in the likeneſſe of fiery tongues; but he never appeared in the likeneſſe of any filthy beaſt.

Againe, in the manner of his revelation; he revealed himſelfe to his Prophets in a moſt comly manner when

he ſpake in them, he ſpake not out of the ſecret parts of nature, they did not foame at the mouth as thoſe who were blaſted by the Devill, but the holy Ghoſt ſanctified their tongues, and in great modeſtie and comelineſſe they ſpake the truth.

Thirdly, in the manner of his operation he is moſt holy, for where ever he lodgeth, he ſanctifieth and purifieth that ſoule and bodie, therefore he is compared in the Scriptures to water and to fire, and to the Fullers ſope, *Pſal.* 51. 7. *Waſh me and I ſhall be whiter than the ſnow:* in the originall it is [*Tecabbeſeni*] play the Fuller upon me. We may know then whether we be poſſeſſed by Satan or not, if we delight in filthineſſe or uncleanneſſe, for uncleanneſſe is the unſeparable effect of the uncleane ſpirit: a man may be overtaken by Satan ſomtimes, and Satan may in part pollute him, but he delighteth not in it; but if he delight to wallow in that ſinne, and make no reſiſtance to Satan, then he is certainly the habitation of Satan; when one offered violence to a woman under the Law, *Deut.* 22. 27. if ſhee cryed out, ſhe was not to die the death; but if ſhe held her peace, and conſented to that villany, ſhe was to die the death: So when Satan commeth to pollute the ſoule and defile the bodie, if he cry out with *Paul, O wretched man that I am, who ſhall deliver me from the bodie of this death? Rom.* 7. 24. then we are not to die; but if wee hold our peace, & delight in Satans temptations which pollute the ſoule and the bodie, then wee are to die.

תכבסני

The godly delight not in ſinne.

Is caſt out of a man.] There is no creature in which Satan delighteth to lodge, but onely in man; when he entred into other creatures, it was but onely to deceiue man, as when he entred into the Serpent, it was for this end, to deceiue *Eva*; he cared not for the Serpent it ſelfe: ſo when he entred into the *Gergeſites* ſwine, it was not

Satans delight is to lodge onely in man.

not for the swine that he cared, but onely that he might draw the hearts of the *Gergesites* from Christ by drowning of their swine; and the reason wherefore he delighteth to dwell in no other creature but man, is, because there is no visible creature that can commit sinne but man, *where there is not a Law, there is no transgression*, for sinne is the transgression of the Law, *Rom.* 4. 15, but no Law is given to any visible creature but onely to man. This should be a great motiue to humble man, when he seeth such a great change, that he who was the Temple of the holy Ghost, should now become a cage for uncleane spirits, and to *make the house of God a den of theeues*, *Mat.* 21. 13. Was not this a great change, when a mans house in which he dwelt was *made a dunghill? Ezra* 6. 11. But this is a farre greater change when man who should be the Temple of the holy Ghost, is made a receptacle for uncleane Devils; it was a great change in *Naomi*, when her beautie was changed into *bitternes*; and when the *Nazarites* that were whiter than the snow, became *blacke like the cole*, *Lament.* 4. 8. and when *Nebuchadnezzar*, who was a mightie King became a beast, *Dan.* 4. 33. but those changes were nothing to this change, when man who was the Temple of the holy Ghost, should become the cage of uncleane Devils.

A motiue to humilitie.

When the uncleane spirit is gone out of a man.

Whether did Satan goe out willingly here, or was he cast out by force?

Quest.

He was cast out by force here, he goeth not out willingly but by colluſion, this is not ἐκβάλλειν, by force to cast him out, Satan doth not cast out Satan; but when the Lord casteth him out by his power, then he is cast out by force.

Answ.

Satan goeth not out willingly.

Whether is this gift in the Church now or not, to cast out Satan?

Quest.

Answ.

This extraordinary gift to compell Satan to goe out of a man, is not in the Church now, we haue *prayer and fasting* now, desiring the Lord to cast him out, *Mat.* 17. 21. but to charge him to goe out, or to conjure him, the Church hath no such power; to use the signe when the thing signified is not, this is a great abuse, if the high Priest under the Law should haue put in two counterfeit stones in the breastplate, when there was neither *Vrim* nor *Thummim*, and promised by them, to haue the Lord to answere him, had not this beene a delusion; so for men now to use the words of authority, to charge Satan to goe out, when this power is not in the Church, this is but a delusion; the Church hath power now by excommunication to giue over wicked men into the hands of Satan, but yet they become not ἐνεργούμενοι, really possessed, as it was in the Primitiue Church. So the Church now hath power to pray to God for the delivery of the partie, but they haue not power with authoritie to charge the uncleane spirit; the Church in her infancie had some extraordinary gifts which are now ceased, as to speake tongues, to cure the sicke, to cast out Devils, and to kill, as *Peter* did *Ananias* and *Saphira*, *Act.* 5. 5. to strike blind, as *Paul* did *Elymas* the sorcerer, *Act.* 13. 11.

Not lawfull to use the signe when the thing signified is not.

Those gifts which are the best gifts God never withdraweth them from his Church altogether; but other gifts which are not simply the best gifts, he withdraweth them; example, to speake diverse Languages was a gift profitable for the planting of the Church at the first, but yet it was not simplie necessary; *Paul* said, *he had rather speake fiue words in a knowne tongue, than ten thousand words in an unknowne tongue*, 1 *Cor.* 14. 19. Those gifts which are most excellent and simply necessary in the Church, he taketh not away, *I shew unto you a more excellent way*, 1 *Cor.* 12. 31. And the Lord hath

God never withdrawes from his Church gifts which are simply good.

turned

turned these gifts into more excellent gifts, *Ioh.* 14. 12. *He that beleeveth in me, the workes that I doe, shall he doe also, and greater workes than these shall he doe.*

When Christ was here bodily present with his Disciples, his bodily presence was not so comfortable to them as his spirituall presence, so when he was present by miracles, signes, and wonders in the Primitiue Church, this was but a bodily presence in respect of his spirituall presence with us now; when the LORD wrought these miracles then, it was either to convict the Infidels, or to strengthen the faith of the weak ones, these *miracles were signes, not to them that beleeue, but to them that beleeue not.* 1 *Cor.* 14. 22. When *Paul* healed the father of *Publius* the Consull, of a Fever, he healed him by a miracle, and made him presently to arise, *Act.* 28. 8. but he healed not *Timothy* that way, but seemeth rather to play the Physitian to him, bidding him drinke *no longer water but wine*, 1 *Tim.* 5. 23. What was the reason of this? *Timothy* beleeved, therefore he needed not a miracle; but the father of *Publius* beleeved not, he was an Infidell as yet, and therefore a miracle was more necessary for him.

Why miracles were wrought.

He walketh through dry places.] That is, he counteth all other places but deserts in respect of his former habitation.

Seeking rest and findeth none.] Satan hath three places; first, his place of pleasure; secondly, his place of wandring; and thirdly, his place of torment; his place of pleasure is an uncleane soule, in which he delighteth to wallow: his place of wandring is, when he goeth about compassing the earth too & fro, seeking whom he may devour; and his place of torment is hell. Satan is tormented now when he is in his place of pleasure, and in his place of wandring, but his full torment is not come, *Art thou come hither to torment us before the time, Mat.* 8. 29.

Three places of Satan.

So

The childe of God hath three places.

So the childe of God hath three places; his place of pleasure, as *Psal.* 84. 1. *How amiable are thy Tabernacles O Lord of Hosts, my soule longeth, yea even fainteth for the Courts of the Lord:* so he hath his place of griefe, *Woe is me, that I sojourne in Mesech, that I dwell in the Tents of Kedar, Psal.* 120. 5. and he hath his place of joy in the Heavens.

The spirits haue their rest.

And findeth none.] Spirits haue their rest, they are not like quick-silver which hath *principium motus in se, sed non quietis,* but they haue *principium motus & quietis,* the soule resteth when it is delighted, as the bodie resteth when it lyeth or sitteth. Satans rest is sinne, but this is a restlesse rest, the true rest of the soule is God onely, therefore *David* said, *returne my soule to thy rest, Psal.* 116. 7. When the soule is not set upon God the right object, then it is *extra centrum*; and as the Needle of the Compasse trembleth alwayes untill it stand to the North-Pole, so the soule hath no rest untill it be set upon the right object God himselfe. The rich man said, *soule take thy rest,* when he had his Barnes full, *Luk.* 12. 9. But riches cannot bring rest to the soule, for the more that a covetous man hath, the more he coveteth; an example of this we see in gold-thirstie *Babel, Esa.* 14. 4. the more they had, the more they coveted: the soules of the wicked are in a sling, 1 *Sam.* 25. a stone in a sling is violently tossed about, so are their soules, and they shall *get no rest day nor night, Rev.* 14. 11. So *David* compareth the wicked *to a wheele* which alwayes turneth about, *Psal.* 83. 13. and to a drunken man that *lyeth upon the top of a Mast, Prov.* 23. 24. If thou wouldst haue true rest to thy soule, disburden it of sinne: Looke how the poore shippe was tossed, so long as *Ionas* was in her, but when he was throwne into the Sea, the storme was calmed: so cast out sinne, and then thou mayest haue rest. When a man entertaineth

When the soule resteth.

Simile.

How to finde true rest.

taineth his ſinne, he is like a man that is ſicke on the Sea, he runneth from this place to that place to ſeeke reſt, but all in vaine, becauſe he hath the ſickneſſe within himſelfe. God is called by the Hebrewes [*Makom*] *locus*, becauſe he containeth all things, and is contained of none; every thing is kept in its owne place, God is the place for the ſoule to reſt in: the Philoſophers ſay, *Bonum ex integra cauſa conſiſtit, malum ex quolibet defectu*, Goodneſſe cannot conſiſt without the integritie of all the parts, but evill is a defect of any of them, that a man be in good health, it is neceſſary that every humour keepe his juſt temper and proportion, but to make a man ſicke, it is enough that one humour onely be diſtempered: the reſt of the ſoule is GOD, who is all goodneſſe, but any griefe will diſquiet the ſoule; the ſoule is a diſturbed thing, therefore we muſt admire his power who can ſettle it: when Chriſt calmed the winde and the Sea, they ſaid, *Who is he that both Sea and winds obey?* ſo we may ſay, when God calmeth the ſoule, and putteth it to its reſt; who is this that the unſetled ſoule doth obey? Satan being ſo farre from God, who is the place of reſt, he cannot finde reſt.

מקום *vel ſæpius* המקום *per antiphra*

ſin quaſi illocalis, infinitus, qui nullo loco capitur, ſed omnibus rebus locum dat.

Why Satan can haue no reſt.

Then he ſaith, I will returne vnto my houſe from whence I came out.

Queſt.

How can Satan returne to that place out of which he hath beene caſt?

Anſw.

Satan is caſt out two wayes, either partially or totally: Partially he is caſt out by illumination, totally by ſanctification; this partiall caſting out of Satan, is wrought ſundry wayes; firſt, by civill education, as *Nero* was very meeke the firſt fiue yeares of his Raigne, becauſe he was brought up under *Seneca* a good Maſter, ſo *Iulian* ſo long as he was a Reader in the Church, Satan was caſt out of him partially; and

A twofold caſting out of Satan.

Wicked men how restrained from sinne.

sometimes by the constitution of the bodie, as some abstaine from some sinnes, because of the constitution of their bodies, as they abstaine from drinke, because they haue a weake braine; and sometimes by shame; and sometimes by the restraining power of God; but it is easie for Satan to enter in againe when he hath but such barres to hold him out; but where there is a totall sanctification, he cannot enter in againe there. Now when we call it a totall sanctification, it is meant totall here in parts, but not in degrees, that is, there is no facultie in the soule, but there is grace in it as well as there is sinne, and therefore Satan cannot enter there againe.

Vnto mine house from whence I came.

Satan desires to goe backe into his ancient habitation.

No place can content him so well as his former habitation, wherein he hath dwelt a long time, and he glorieth more to repossesse himselfe in his former habitations, than to purchase new places. When Satan was dispossessed out of the people of the *Iewes* in the Wilderneſse by the doctrine of Miracles which *Moses* wrought, he sought to be repossessed againe; first, by Idolatrie; secondly, by Whoredome with the daughters of *Moab*, and by rebellion: so when hee was dispossessed out of the Christian Churches in the East, first, he sought to be repossessed again by schismes and heresies, but especially by Arrianisme, then he fully repossessed himselfe againe by *Mahomet*. If thou be free from Satans possession, looke not back againe as *Lots* wife did; Satan is like a Raven, when he is driven from a dead carkasse, he fleeth but a little from it, and is readie to returne to it againe; when a man commeth out of a Bathe, the Physitians prescribe to him then, that he looke well to himselfe, for he is readie to catch cold, because his pores are open; so when Satan is cast out, a man hath neede then to be very vigilant,

How to keepe us free from Satan, that he enter not againe.

Simile.

that

that Satan surprise him not againe, *For if after they haue escaped the pollutions of the world through the knowledge of the Lord and Saviour Iesus Christ, they are againe intangled, and ouercome, the latter end is worse with them than the beginning*, 2 Pet 2. 20.

And when he is come, he findeth it emptie, swept, and garnished.

This house was swept and hung, but it was not well furnished within.

God commeth neuer with an emptie hand.

Obserue that God never commeth to the soule with a priuation, but as he taketh away sinne, so he putteth in grace, pull up the thornes, and then sow the wheate, *Iere.* 4. 3. Cease to doe evill, and then learne to doe good, *Esay* 1. The Lord liketh not this priuatiue Diuinitie, *Curse yee Meroz, because they came not to the helpe of the Lord, Iudg.* 5. 23. So when *I was an hungred, yee gaue me no meat at all. Mat.* 25. 42. Many men doe content themselues with this, they will doe their enemy no harme, they will haue no medling with him, but this is the sweeping of the house onely, but they come not to the positiue part, I will doe him good, and therefore Satan may get entrance againe.

Then goeth he, and taketh seuen other spirits with him more wicked than himselfe.

Whether some Deuils be worse than others?

Here the question may be mooved, whether some Deuils be worse than others? It may seeme there are, because *Beelzebub* their Prince he is worst, goe to the hels *prepared for the Deuill and his Angels*, *Mat.* 25. 41. And as amongst the good Angels, some are Powers, Dominions, and some Thrones; so it seemeth that amongst the wicked Angels, there are some more wicked than others, they are not then called worse spirits, because they are moe in number onely, but they are worse, because they are more malicious; they are all bad spirits, but some exceed others in malice and wic-

kedneſſe; many men doe miſtake Satan and his Angels, they thinke that ſome of them are ſpirits which doe no harme, but they are all ſworne enemies to mans ſalvation, therefore Satan is called the *red Dragon*, the *red Dragon* delighteth not onely to kill men for hunger, but alſo for ſport to kill them; what can we looke for then of thoſe infernall ſpirits of deſtruction?

And the laſt end of that man is worſe than the firſt.

The end of the wicked is worſe than their beginning three wayes.

His laſt end is worſe than his beginning in three reſpects; firſt, in reſpect of God; ſecondly, in reſpect of himſelfe; thirdly, in reſpect of Satan.

שני

Firſt, in reſpect of God, who juſtly puniſheth him this wiſe, by giving him up unto a reprobate ſenſe, becauſe he loved not the truth: ſecondly, his laſt end is worſe in reſpect of himſelfe, becauſe he is dyed over againe with ſinne; thoſe ſinnes in the Scripture are called Scarlet ſinnes. Scarlet is called *Shani* or δίβαφον, becauſe it is twice dyed. So men when they fall backe, they are dyed anew againe, and as *recidivatio in morbis eſt periculoſa*, ſo is the falling into ſinne anew againe. So it is worſe in reſpect of himſelfe, becauſe after that a man is illuminated, he is more readie to become prophane, if he be not ſanctified: Take water and heat it, and ſet it in the ayre, it will freeze ſooner than cold water; So if a man be illuminated, and haue ſome taſte of ſanctification, and then fall backe againe, he is in a worſe caſe than he was in before. Thirdly, he is worſe in reſpect of Satan, for when Satan catcheth him againe, he maketh him twice more the childe of hell. A Iailor hath a priſoner fettered by the hands, necke, and feete, the priſoner beggeth of him, that he would releaſe him; he releaſeth him all to the foote, he ſlippeth his foote out of the fetters and eſcapeth; if the Iailor catch him againe, he layeth a double weight upon him, and fettereth him twice as ſure as he was before; ſo when a ſinner

Simile.

ner seemeth to escape from Satan, being enlightned and in some shew sanctified, if he fall backe againe, he bringeth seven worse spirits with him.

The application of the Parable is, *Even so shall it be also unto this wicked Generation.* As if Christ should say, when I came amongst you, yee were in darkenesse, but by my ministerie yee haue beene illuminated, but maliciously now yee impugne this truth, and yee are possessed with seven worse spirits than before, therefore your end must be worse than your beginning.

The application of the Parable.

(*.*)

FINIS.

¶ *An Addition.*

Pag. 122. line 11.

TO raiſe up ſeed to the brother, that is, to the eldeſt brother, *Deut.* 25. 5. *If brethren dwell together, and one of them die,* that is, if the firſt or eldeſt die and haue no ſeede, then his ſecond brother was bound to raiſe up ſeede to him if he were not married; for the Law ſpeaketh of brethren dwelling together, and not married or foriſſamiliate: an example of this we haue in *Er* and *Onan*, *Gen.* 38.

Secondly, if he had no brethren, then his neereſt Kinſman was bound to performe this duty to him, if he had not beene married.

But it ſeemeth that this dutie is required of *N. Rut.* 4. although he had children, for he ſaith, *then I ſhould marre mine owne inheritance*. *Object.*

It is onely required of him here to redeeme the inheritance, but not to marrie his Couſins wife; this was onely *ſtare ſuper nomen defuncti*, that is, to make his childe to be reputed as the childe of the dead, and ſo the childe ſhould not be counted his ſonne, but the ſonne of *Chilion*; thus his inheritance ſhould haue beene marr'd, and his name raſed out, and this made *N.* to refuſe, but if the Couſin were not married, then he was bound to marry the wife of his Kinſman. *Anſw.*

Erratum.

Page 166. line 13. *Dele* not.

EXERCITATIONS DIVINE:

Containing diverſe Queſtions and Solutions for the right underſtanding of the Scriptures:

Proving the neceſsitie, majeſtie, integritie, perſpicuitie, and ſenſe thereof:

As alſo ſhewing the ſingular prerogatives wherewith the Lord indued thoſe whom he appointed to bee the Pen-men of them.

Together with the excellencie and uſe of Divinitie above all humane Sciences.

All which are cleared out of the Hebrew, and Greeke, the two originall languages in which the Scriptures were firſt written, by comparing them with the Samaritane, Chaldie, and Syriack Copies, and with the Greeke Interpretors, and vulgar Latine tranſlation.

זורין קלילין וארחא רחיקרה
Viatici parum, & via longinqua eſt.

By *Iohn Weemſe, of Lathocker* in *Scotland*, Preacher of Chriſts Goſpell.

LONDON.
Printed by *T. Cotes* for *Iohn Bellamie*, and are to be ſold at his ſhoppe at the ſigne of the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1634.

TO

The Right Honorable, Sr. *Thomas Coventrie* Knight, Lord *Coventrie*, Baron of *Alesborough*, Lord Keeper of the Great Seale of ENGLAND.

Most Honorable and my very good Lord,

IOB the wiſeſt and the richeſt Prince in the Eaſt, ſearching where wiſedome might be found, he could not finde the place thereof; Hee could not finde it in the land of the living; the depth ſaith, it is not with me; and the Sea ſaith, it is not with me; the Vultures eye hath not ſeene it for all his ſharpe ſight; and for the worth of it, it cannot be gotten for Gold, neither can Silver be weighed for the price thereof: Then hee ſubjoyneth, God underſtandeth the way thereof, and he know-

Iob. 28. 7.

knoweth the place thereof: for he looketh to the ends of the earth, and ſeeth under the whole heaven. The wiſedome which *Job* ſpeaketh of here, is Gods ſecret wiſedome in his workes of nature, which none of the world, although they were as ſharpe ſighted as the Eagle, can underſtand. Now if man be ſo ignorant in Gods workes of nature, much more is he in the workes of grace; and he may ſay as *Agur* ſayd, when he conſidered *Ithiel* and *Vcal* (Ieſus Chriſt the wiſedome of the Father) Surely I am more brutiſh than any man, and have not the underſtanding of a man. *David* when he lookt upon the heavens, the workes of Gods hands, he ſayd; The heavens declare the glory of God, and the firmament ſheweth his handy worke: then he telleth how they declare his glory and what ſort of Preachers they be, The univerſality of their preaching, their line is gone out through all the earth, even to the ends of the world; Then their diligence in preaching, both day and night; Laſtly, how plainely they preach in all languages. Yet this their preaching is but an indiſtinct ſort of preaching in reſpect of the preaching of the Goſpel. We may ſee ſome of his wiſe-

Pro. 30. 2.

Pſal. 19. 1.

dome

dome in the heavens which are his handy worke; but nothing of the hid treaſure and riches hid up in Ieſus Chriſt, can wee learne by this preaching. But *Paul* ſpeaking of the preaching of the Goſpel by the Apoſtles, ſaith, Their ſound went out into all the earth, and their words into the ends of the world; hee changeth their line into their ſound. There is a great difference betwixt theſe two ſorts of preaching; A naughty perſon winketh with his eyes, he ſpeaketh with his feete, and teacheth with his fingers, but hee ſpeaketh more diſtinctly with his tongue: So the Lord preacheth indiſtinctly (as it were) by his worke; but by the ſound of his Goſpel, hee preacheth clearely and plainely. Where ſhall we find theſe treaſures of grace & hid wiſedome? This treaſure is to be found in his Law; therefore the Iewes call it *deſiderium mundi*, and it is more to be deſired, than Gold yea than moſt fine Gold. The Angels themſelves with ſtretched out neckes, deſire to looke into this myſtery; even as the Cherubims with ſtretched out neckes looked downe to the Propitiatorie. If the Angels have ſuch a deſire to behold this wiſedome, much more ſhould man have a deſire to

Rom. 10.18.

Prov. 6, 13.

Pſal. 19. 10.

1 Pet. 1, 12.

ſearch into theſe myſteries: for he tooke not upon him the nature of Angels, but he tooke on him the ſeede of *Abraham*. Happie is that man that findeth this wiſedome, and the man that getteth underſtanding; this wiſedome is onely to be found in the Law of the Lord. I have indevoured (my Noble Lord) in this Treatiſe to make ſome ſmall path for the younger ſort to this wiſedome; And I have abſtained from thoſe queſtions which doe more hurt than good to the Church. *Plutarch* maketh mention of a number of Suters to one maid, but they fell to ſuch contention amongſt themſelves, that they did teare her all in peeces: too many diſputations in effect do rent the truth, *& nimium altercando amittitur veritas*: The beſt way to come by the knowledge of the truth, is to bee converſant in the Text it ſelfe, and to bee acquainted with the phraſe of the holy Ghoſt ſpeaking in his owne language. Let it not ſeeme ſtrange to any, that I ſeeming a ſtranger ſhould take this boldneſſe to offer theſe my labours to your Lordſhip. I cannot acknowledge ſuch ſtrangeneſſe; for wee have one Lord, one faith, one baptiſme, one God and Father of us all; We live all under one

Heb. 2. 16.

Pro. 3. 13.

Ephe. 4. 3, &c.

one gracious King, and there is small or no difference in our language: we differ not as the *Cananites* and these of *Ashdod*; yee say *sibboleth* and we say *shibboleth*; yee speake the Dialect of *Jerusalem*, and we the Dialect of *Galilee*, small or no difference. But the reason wherefore I made choise of your Honour, is the good report which I heare of you every where, your name smelleth as the wine of *Lebanon*, yee have put on righteousnesse as a garment; yee are eyes to the blind and feete to the lame: the blessing of him that is ready to perish commeth upon you, and you have caused the widdows heart to sing for joy. There were many notable and excellent parts in *Job*, he despised not the counsell of his man-servant or of his maid-servant, here was his humility: yet when he sate in judgement, what grace and majestie had hee? they gave eare and kept silence at his counsell; the young men saw him and hid themselves, and the aged arose and stood up before him; he was hospitable to the poore, he did not eate his morsels alone, he was pitifull to the fatherlesse and to the widdow, and he disdained the wicked, that he would not set them with the doggs of his flocke: Happy is that Land where

Act. 2.

Math. 26. 73.

Hos. 14. 7.

Iob. 2. 9. 14.

Iob. 30. 1.

where there are ſuch judges. Another cauſe which moved me to grace this worke with your Lordſhips name, is the deſire I have, that others may reade it the more willingly for their owne profit; and even as a faire entrie leadeth the beholder to looke more particularly upon every part of the building: ſo the beholder of this worke ſet out under the protection of your Honours vertue, wil the more earneſtly affect the peruſing of the ſame, in confidence that ſo much worth as is eminent in your Lordſhip, would hinder any mans boldneſſe to preſent unto you a trifle. And for concluſion, when *Jacob* was to ſend his ſonne *Benjamin* into Ægypt, he prayed that God Almighty would give him favour before the man: So my earneſt prayer to God is, that this treatiſe may firſt be acceptable to the Church of God, and then unto your Lordſhip: And ſo I have obtained that which I deſire. The grace of God be with your Lordſhip, and make that the long continuance in the charge which his Majeſtie moſt worthily hath layd upon you, may produce long happineſſe to this Common wealth.

Gen. 42. 14.

Your Honours in all dutifull ſubmiſſion,

IOHN WEEMSE.

A loving advertiſement to yong Students in Divinity, who deſire to come to the knowledge of the holy Scriptures.

Oving Brethren; *There be three Schooles in which young Divines muſt be exerciſed; the ſchoole of Arts and Sciences, the Schoole of Grace, and the Schoole of your Vocation. It is a great helpe and an introduction to Divinitie, to be trained up in the firſt Schoole of Arts and Sciences*: Moſes *was learned in all the wiſedome of the* Ægyptians, Daniel *in the learning of the* Chaldeans, *and* Dionyſius Areopagita *was trained up in Philoſophie. A certaine Scholler amongſt the Jewes asked one of the* R. *his Maſter, whether he might reade any of the humane Writers or not? he gave him this Anſwere; you may reade them, providing you reade them neither day nor night. This was a fooliſh anſwere, for the Jewes hated all humane learning; therefore they*

Act. 7. 22.
Dan. 1. 4.
Act. 17. 34.

they ſay, Maledictus qui aluerit ſuem, aut didicerit Sapientiam Græcorum; *They call all humane learning the wiſdome of the Greekes. But to ſhut up this Schoole, and to take away all humane learning from a Divine, were in effect to make him no Divine. The knowledge of all Arts and Sciences is neceſſarie for him, as of Geometrie, Arithmeticke, Geographie, the knowledge of Phyſicke, but above all the knowledge of the tongues is more neceſſary for him, becauſe they are* Vehicula ſcientiarum. *But here ye muſt not onely ſtudie that part of the tongues which is called* τεχνικὴ, *which is mere Grammar, as to ſtand upon Letters, Accents, Pronounciation and ſuch; but ye muſt goe farther to that part which is called* ἑξηγητικὴ, *the true meaning of the words, to interpret them out of one language into another, and to underſtand one Phraſe by another: neither ſhould ye ſtand here, but ye muſt goe further to that part which is called* κριτικὴ, *to cenſure and diſcerne the true reading from the falſe, as the* Maſoreth *did who excelled in this. In the warres there are three ſorts of ſignes to direct the Souldiers,* muta, ſemivocalia, & vocalia: Muta, *as the enſignes,* Semicocalia, *as the trumpets:* Vocalia, *as the words of the Captaine. So ſome ſignes are* Muta, *as Arts and Sciences;* Semivocalia, *as the knowledge of the tongues;* and Vocalia, *as the meaning of the holy Ghoſt*

Ghost speaking in the Scriptures. The knowledge of these is most necessarie for you who intend to apply your minds to the studie of Divinitie; for by them ye shall understand the Properties and Phrases of the holy Ghost, the ancient customes of the people of God, and the sweet allusions in the Word, which otherwayes ye shall never be able to understand. And if ye begin to learne these tongues when ye are young, to what great perfection may ye attaine unto before ye come to be teachers of others? Cicero *maketh mention of* Marcus Crassus, *who walking one day upon the sea shore, saw a boy who had found a boate there, but he having no helpes to further him to saile; first he got Oares, then a Mast, raes, sailes, and ropes, and then he set to the Sea: so from little beginnings, if ye be willing, ye may attaine to a great measure of knowledge, having such helpes in this age, which your Fathers never knew, and the gleanings of* Ephraim *now, are better than the vintage of* Abiezer *was then; ye have now many learned and skilfull guides. The Jewes say,* Qui discit a junioribus cui similis est? Edenti uvas acerbas, & bibenti è torculari: at qui discit à Senioribus cui similis? Edenti uvas maturas & bibenti vinum vetus. *Ye need not set your teeth on edge with sowre Grapes, for now ye have store of ripe Grapes gathered by your old Masters. The sluggard that keepeth his hand in his*

Cicero De Oratore.

Iud. 8. 2.

Prov. 22. 13. his bosome, and saith, There is a Lyon in the way; alledgeth that the Jewes are but fabulous, and that it is but lost time to reade them: but remember that he said well, who said, Malogranatum inveni, corticem abjeci, & quod intus est comedi. *Cast away the unprofitable things, and make choise of that which is profitable. Others say, they cannot attaine to such perfection in these tongues as the Translators have done who have Translated the Scriptures already: and therefore they will content themselves with their travels; but how shall they know whether they have translated well or not? They must give credit onely to the bearer, and if the Trench-man faile them, then they are gone. The Queene of* Sheba 1 King. 10. 7. *was much more delighted to heare* Salomon *himselfe speake than heare of him by report, for she said she beleeved not that which was reported of him; and yet the halfe was not told her: so brethren, when ye heare an Interpreter speake, scarce the halfe is told you; but when ye see it in the originall tongues, then ye will say; it was true which was spoken, and the wisedome that is in them exceedeth the report which wee heard. There is such profunditie in the Scriptures, that all the wits of men can never sound the depth of* 1 King. 4. *them; it fareth with them as it did with the widdowes Oyle, it lasted as long as the Children brought vessels; so there is much store and plentie in them, that when they*

they have filled the wits and understandings of the best, yet there is enough to be gotten out of them, by those who come after. And here I cannot let passe how much these honourable Patrons are to bee respected, who entertaine and cherish these professors in the tongues, for without such, knowledge would soone decay. David *made a statute in* Israel, *that they who taried by the stuffe should part alike with those who went to battell. The professors of the tongues are they who keepe the stuffe, and they should bee as well rewarded as they who goe to the field and fight in the ministerie. I have indevoured (brethren) according to my meane measure of knowledge to make a little path unto you, to encourage you, and to let you see what profit you may have by this kind of studie, & how it may serve you in your ministerie; and if ye reap any benefit by it, be thankefull to the God of heaven, the Father of lights from whom all good things descend, and then to my Noble Patron my* Lord Keeper *who doth encourage me much to goe on in this kind of study. And now when we have made some progresse in this first Schoole, and have attained to some measure of knowledge, see that your knowledge turne not like the waters of* Iordan *that run into the dead Sea, but let them be like those waters which come from the Sea and returne to the Sea againe, let them returne to the praise of him who gave them. Next when ye are*

1 Sam. 30. 24.

Eccles. 1. 7.

are in the Schoole of Grace, that ye may understand the Spirituall meaning of the holy Scriptures, acquaint yonr selves with prayer. Elias *was a man*

Iam. 5. 17. *subject to the like passions as we are, yet he prayed, and the Heavens were opened and gave raine: so although ye be men, subject to the same passions to which others are subject; yet if yee pray earnestly to the Lord, he will open the heavens, and send downe that Spirituall raine upon you, and fit you for the Schoole of your calling. And here ye must be carefull to studie the Law of the Lord, and* to handle it *diligently.*

Ier. 2. 7. תְּפְשֵׁי הַתּוֹרָה Ieremiah *borroweth this speach from those who are trained in the warres, and they are said* Tractare bellum, *ye must be skilfull and trained before ye enter into this calling, that being entred in it, ye may begin to turne the key of knowledge to open the Scriptures to your hearers, so that ye may have store both of new and old to bring forth when your Lord and Master shall set you over his household to give his servants their meate in due season. And at last he will say unto you, Ye have beene faithfull over a few things, I will make you ruler over many things.* Lectio stata juvat, varia delectat.

Num. 31. 27.

Matth. 25. 23.

Senica.

Your Loving brother in the Lord,
IOHN WEEMSE.

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G

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W

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Y

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EXERCITATIONS DIVINE.

The first Booke, containing diverse Questions for the understanding of the Scriptures in generall.

Exercitat. Divine. 1.
Of the excellency of DIVINITIE, above all other Sciences.

2 TIMOT. 3. 16. *All Scripture is given by inspiration of God, &c.*

VMane Sciences and Arts, have beene fitly compared to the dough which the *Israelites* brought out of *Egypt*, *Exod.* 12. 34. which they fed upon untill they got Manna: This dough was prepared by much labour; by plowing, by sowing, by reaping, by grinding, kneading, and baking: So humane Sciences which are the birth of reason, are bred below here: but Divinitie is like unto Manna which was prepared

Humane Sciences and Arts compared to the dough brought out of Egypt, and Divinity to Manna.

pared or ready to their hand; they neither plowed for it, neither did sow it, nor reaped it. So Divinity is prepared in heaven, and sent downe to teach the Church here below. The dough which they brought out of *Egypt*, *Deut.* 16.3. is called, *panis pauperum*, the poores bread; it is called the poores bread, because the poore in their necessity could not be at leasure to ferment it, and it had not so pleasant a relish; therefore it is called the poores bread: but Manna is called *the bread of Angels*, *Psal.* 78.25. It is called the bread of Angels, because it was brought downe by their ministerie; and it was so pleasant in taste, that if the Angels had eaten bread, it might have served them: So 1 *Cor.* 13.1. *If I speake with the tongue of Angels*, that is, if the Angels had tongues to speake with: And as farre as Manna surpassed the poores bread, as farre and farther doth Divinity surpasse humane Sciences and Arts.

The dough the bread of the poore.

Manna the bread of Angels.

Againe, the world hath beene well compared to *Egypt*, and the Church to *Canaan*: *Egypt* was a Land that was *watered with the feete of men*, *Deut.* 11.10. It was said to be watered with the feete of men, as a garden, because they carried water on foote out of *Nilus*, and watered their Land with it: but *Canaan* was a Land blessed of God, and *his eyes were upon it from the beginning of the yeare to the end*, *Deut.* 11.12. *It was a land of hils and valleyes, and drinketh water of the raine of heaven.* This world is but watered with humane Sciences and Arts, which are drawne out of the troubled reason of man like *Nilus*: but the Church is watered with these celestiall graces which come from above.

The world compared to Egypt, and the Church to Canaan.

Egypt watered with the feet of men.

Canaan a land blessed of God.

Now that we may see the excellency of Divinity above all other Sciences & Arts, let us observe wherein they differ in generall, and then let us make a particular comparison betwixt Divinity and other Sciences and Arts. First,

A comparison betwixt Divinity, and all other Sciences and Arts in generall.

Differ. 1.

Firſt, they differ *origine*, in the originall: humane Sciences and Arts proceede from God as hee is God and generall ruler of the world, but Divinity proceedeth from the Father by the Sonne to the Church, *Revel.* 22. 1. *And he ſhewed me a pure river of water of life, cleare as cryſtall, proceeding out of the throne of God and of the Lambe:* but theſe humane Sciences and Arts, although they proceede from God, yet they proceede not from God and the Lambe like a cryſtall river.

Differ. 2.

Secondly, theſe humane Sciences and Arts, are but *humano-divina*, they are but the broode of reaſon, which proceedeth from God enlightning every man that commeth into the world, *Iohn*, 1. 9. Some againe are humane and the birth of corrupt man onely, as Sophiſtrie: And thirdly, ſome are *Diabolicæ*, as necromancie and witch-craft: But divinity is *Divino-divina*, that is, it is originally from God and immediately.

Scientia { *humano-divina* / *humana.* / *diabolica.* / *divino-divina.*

Differ. 3.

A compariſon betwixt ſenſe, reaſon, and faith.

And if we ſhall compare Faith the daughter of Divinity, with Reaſon the mother of all other Sciences and Arts, we ſhall ſee how farre Divinity excelleth all other Sciences and Arts.

There are in man, ſenſe, reaſon, and faith; and as farre as reaſon ſurpaſſeth ſenſe, much farther doth faith ſurpaſſe reaſon; and by conſequent, Divinity ſurpaſſeth all other Sciences.

How ſenſe, reaſon, and faith apprehend things.

Reaſon differeth much from ſenſe, for ſenſe the farther that the object is from it, it is *magis univerſale & magis confuſum*, it is the more univerſall and more confuſed; & the nearer that the object comes to the ſenſe, it is the leſſe univerſall and more diſtinct: Example, when we ſee an object a farre off, we take it up firſt to be *ens* ſomewhat; then we take it up to be a living creature, then we take it up to be a man, and laſt to be *Peter* or *Iohn*; Here the neerer that the object commeth to

Simile.

our sense, it is lesse universall and more distinct; and the farther that it is removed from our sense, it is the more universall and more confused. The knowledge which a young child hath at the first is wonderfull confused, and he will sucke any woman for his nurse; this knowledge is very confused: then his knowledge becommeth more distinct and more generall, and then he beginneth to know, this is not my nurse, and this is not my nurse, but this is my nurse; here his knowledge beginneth to be more distinct, and he will sucke none but his owne nurse: and his knowledge now, resembleth the knowledge which we have by reason, which ascendeth from the particular to the generall and the farther that it is from sense, it is the more universall and lesse confused. But faith, the daughter of Divinity, ascendeth higher than reason or sense, and the further that it goes from sense and reason the more perfect it is, and it goeth from *minus universale*, to the supreame and highest cause, God himselfe; and the neerer that faith commeth to reason or sense, the weaker it is and more indistinct. *Thomas* his faith was an indistinct faith and weake, and could not beleeve unlesse he put his fingers in the wounds of Christ, *Iohn* 20.28. here his faith leaned too much to sense; but faith the higher that it goes from sense and reason, the more perfect it is; We have a notable example of this, *Gen.*49. when *Ioseph* tooke *Ephraim* and *Manasse*, *Ephraim* in his right hand towards *Israels* left hand, and brought him neare unto him, and *Manasse* in his left hand toward *Israels* right hand; *Israel* stretched out his right hand and laid it upon *Ephraims* head, & his left hand upon *Manasses* head, guiding his hands wittingly, or as *Onkelos* the Chaldee Paraphrast hath it, *Prudenter egit manibus suis*, when he dealt wisely with his hands: But when *Ioseph* saw that his father laid his right hand upon the head of *Ephraim*,

Ephraim, it displeased him, and he held up his fathers hand, and he said to his father, Not so my father, for this is the first borne, put thy right hand upon his head: and his father refused and said, I know it my sonne, I know it truly, the yonger shall be greater than he, Gen. 48.19. *Ioseph* thought because his father *Iacob* was blinde, that his faith was a confused and weake faith, but *Iacob* knew that the farther his faith was from sence, and the higher that it ascended from reason, it was the more perfect, and therefore he said [*jadanghti bene jadanghti,*] I know it my sonne, I know it; that is, certainely I know it. This is then the excellencie of faith, that the higher that it goes from sense and reason, the more perfect it is, which sheweth the excellency of Divinity above all other Sciences & Arts; for if faith the daughter of Divinity surpasseth them all, much more doth Divinity it selfe: and it may be said of faith, as it was said of the vertuous woman, *Prov.*31. *Many daughters in Israel have done vertuously, but thou surpassest them all.*

ידעתי בני ידעתי

Last of all, other Sciences and Arts are but handmaids to Divinity, and as the *Nethinims* the posterity of the *Gibionites* were appointed by *Iosuah* to hew wood and draw water for the Sanctuary, but never to meddle with the Sacrifices, neyther to kill them nor offer them, *Iosh.*9.23. so humane Sciences and Arts are appointed but to attend and serve Divinity, they are but to hew the wood, and draw the water onely to the Sanctuary.

Differ. 4.

There are three principles from whence Sciences and Arts are derived, the first is contemplation, the second is action, the third is operation.

A comparison betwixt Divinity and other Sciences.

For contemplation, the metaphysicks are the most abstract, considering *ens ut ens* onely: the second are the mathematicks, which consider the quantity and

the number of things; geometry the quantity, and arithmeticke the number. Thirdly, the Phyſicks conſider onely naturall properties of the body.

Theſe who are exerciſed in actions and morall philoſophie, are lawes and ſuch.

Arts which are exerciſed in operation are rhetoricke and grammer.

A compariſon betwixt Divinity and Metaphyſicks.

Metaphyſicke conſidereth God onely, *ut ens unum, verum & bonum*, as he hath a being, as he is one, as he is truth and goodneſſe; but it conſidereth not God as Creator, Chriſt as Redeemer, it conſidereth not God in his attributes as Divinity doth, & therefore they ſay *metaphyſica parit ſcientiam tantùm, ſed theologia fidem.*

A compariſon betwixt Divinity, Mathematicks, and Phyſicks.

Secondly, compare Divinity with phyſicke and the mathematicks; the mathematician ſearcheth viſible formes in viſible things, the Phyſitian inviſible formes in viſible things; but the Divine inviſible formes in inviſible things.

A compariſon betwixt the Divine, the Lawyer, and the Phyſitian.

Thirdly, let us compare the Divine, the Lawyer and Phyſitian; the Phyſitian *eſt miniſter naturæ*, the ſervant of nature, the Lawyer *eſt miniſter juſtitiæ*, but the Divine *eſt miniſter gratiæ*: and looke how farre grace exceedeth nature or juſtice, ſo as farre doth Divinity ſurpaſſe the Phyſitian or the Lawyer.

A compariſon betwixt the Divine, and morall Philoſopher.

Fourthly, let us compare Divinity and morall philoſophy; the Philoſopher ſaith, that *Iuvenis non eſt idoneus auditor moralis Philoſophiæ*, that a yong man is not fit to heare morall philoſophy; but *David* ſaith, *Pſal. 119.9. Wherewith ſhall a yong man cleanſe his wayes?* *Chryſoſtome* hath a good obſervation to ſhew the force of Divinity above all morall philoſophie, when he compareth *Plato* the moraliſt and *Paul* the Apoſtle together: *Plato*, ſaith he, that wiſe Philoſopher came three times to *Sicilie* to convert *Dionyſius* the tyrant to morall philoſophy, yet he went away without any ſucceſſe:

ſucceſſe: but *Paul* a Tent-maker did not onely convert *Sicilie*, but ran from *Ieruſalem* to *Illyricum*, *Rom.* 15. 19. and converted thouſands of ſoules by the preaching of the Goſpel. See how farre Divinity excelleth morall philoſophie. And *Auguſtine* obſerveth how *Seneca* the moſt excellent of all the moraliſts, mocked the Iewes, becauſe they ſpent (as he thought) the ſeventh part of their life in idleneſſe, which was the Sabbath day. *Iuſtin Martyr* being firſt a philoſopher, and after a martyr, ſearched thorow all the ſects of philoſophy, and could never finde contentment to his ſoule till he came to Divinity. Firſt he came to the ſect of the *Stoickes*, and gave himſelfe to be a ſcholler in that ſchoole; but hearing nothing of God in *Stoa* in that ſchoole, he turned to be a *Peripatetick*: but when he entred with the *Peripateticks*, he perceived his maſter *nundinantem ſapientiam mercede* (as he ſpeakes) ſelling his wiſedome for gaine, then he left that ſect alſo. Thirdly, he came to the ſect of the *Pythagoreans*, but having no skill in Geometrie (which knowledge *Pythagoras* required of his Schollers before he taught them philoſophy) hee left the *Pythagoreans*, and fell into the ſociety of the *Platonickes*: at laſt he met with a Chriſtian Divine Philoſopher who perſwaded him to caſt aſide all theſe circular diſciplines, and to ſtudy Divinity which ſhould give him greater contentment than all the Philoſophy in the world; and he renouncing all, gave himſelfe to the ſtudying of the holy Scriptures, and of a Philoſopher became both a Chriſtian and a Martyr.

Auguſt. de civitate Dei. lib. 6 cap. 11.

Fiftly; let us compare Divinity and Phyſicke alone; they ſay *ubi deſinit phyſicus ibi incipit medicus*, Where the naturall philoſopher leaveth, there the Phyſitian beginneth: but we may ſay, *ubi deſinit Phyſicus, ibi incipit Theologus*, where the Phyſitian leaveth off, there the Divine beginneth; for when the Phyſitian hath done

A compariſon betwixt Divinity, and Phyſicke alone.

his last cure, and given over the patient, he resignes him into the hands of the Divine, or if hee be a religious Physition, he is glad to play the Divine to him himselfe; the Physitian sheweth the patient that his health consisteth in letting of blood, but the Divine sheweth that the health of his patient consisteth by the letting of the blood of Christ.

A comparison betwixt Divinity and the Mathematicks alone.

Sixtly, compare Divinity and the mathematicks, the mathematician considereth the length, the height and the breadth of things, but he never considereth *what is the height, the breadth and the length of the love of Christ, Ephes.* 3.8. he never *teacheth a man to number his dayes, that he may apply his heart to wisedome, Psal.* 90. 12. as the Divine doth.

A comparison betwixt Divinity, Grammer, and Rhetorick.

Lastly, compare Divinity with grammer and rhetoricke: hearing of others teaching us to speake; grammer teacheth us to speake congruously, and rhetoricke teacheth us to speake eloquently, but Divinity teacheth us *to speake the language of Canaan, Esay* 19. 18.

Quest. Whether commeth Lawes or Physicke nearer to Divinity.

Answ. Wee must answer here by distinction, the Law hath two parts in it, the first is that which is called νομοθετικὴ, of constituting and making of lawes: the second is that litigious part which is exercised about the pleading of causes; the first part commeth nearer to Divinity than physicke doth, because the Physitian is exercised onely about the health of the body, and if he speake any thing to his patient of temperance or restraining of his passions, all this hee doth but for his patients health. But the Nomotheticke or maker of the law, doth all things for the well ordering of the people; and looke how much more excellent it is to live well, than to live in good health: so much more that part of the law excelleth physicke. But physicke againe

Pars νομοθετικὴ, *legis,* κρειτικὴ.

is

is to be preferred to that part of the Law which is called *litigiosa* or the litigious part of the law, because that part of the law doth not respect the Commonwealth, or the manners of the people, but to give this or that particular man his right: But to cure this or that particular man, is better than to restore this or that particular man to his goods; for *skin for skin, and all that a man hath will he give for his life, Iob* 1. therefore physicke excelleth the litigious part of the Law.

Obiect. It may be said that Divinity borroweth many things of other Sciences, therefore it may seeme not to be so absolute in perfection.

Answ. This argueth no want in Divinity, but onely a defect in our understanding; for by these inferious things we are led to the knowledge of more divine things.

Divinity is not ἐγκυκλοπαιδεία or a generall summe of all Sciences and Arts, or one universall director to all our actions as they are naturall, civill, or œconomicall.

Obiect. But *Paul* biddeth *Timothy take a little wine to comfort him*, 1 *Tim.* 5.23. So *Moyses* setteth downe weights and measures in the Law.

Answ. When *Paul* biddeth *Timothy* take some wine to comfort him, he is not playing the Physitian here: so when *Moses* setteth downe weights and measures, this is not his last end that there may bee commutative justice amongst the children of *Israel*; *Pauls* last end and chiefe consideration is this, that *Timothy* having a sound body may be able to glorifie God in his ministery. So *Moses* considereth weights & measures, that Gods people might doe no wrong, but glorifie God in their calling; And as one thing may belong to the Mathematitian in respect of the middest, and to the Physitian in respect of the thing it selfe, as when a Physitian sheweth that a round wound is more hardly cured than a long wound,

wound, although the Phyſitian ſhew this by the principles of geometry, yet he cureth not the wound as a Greometrician but as a Phyſitian. So when a Divine ſpeaketh of weights and meaſures, and health of body, although they belong to the politickes or phyſickes in reſpect of the midſt, yet in reſpect of the end they belong to Divinity.

Other Sciences are not directly ſubordinate to Divinity; theſe ſciences which are directly ſubordinate, the concluſions of the ſuperior Sciences are the principles of the inferior, as the concluſions of Arithmeticke are the principles of muſick; and theſe Sciences which are directly ſubordinate here, have but ſome new accident added to them, to make a diſtinction betwixt them and the ſuperior Sciences, as muſicke ſubordinate to arithmeticke, hath this accident ſuperadded to it, to be *numerus ſonorus* a number with ſound; but Divinity and other Sciences *toto genere differunt*, they are altogether different.

Subordi { *directa,* / *natio* { *ratione finis.* Sciences and Arts ſubordinate to Divinity, in reſpect of the end.

Other Sciences arē not directly ſubordinate to Divinity but onely in reſpect of the end, the Apothecary is directly ſubordinate to the Phyſitian; therefore hee preſcribeth unto him all his ingredients, what hot things he muſt uſe and what cold, what drachmes and what ſcruples: the Taylor againe is not directly ſubordinate to the Doctor, but onely in reſpect of the end, therefore the Doctor preſcribeth not unto him how much hee ſhould make in a gowne: Aske the Doctor why he giveth phyſicke to a man? and he will anſwer, for the preſervation of the body: So aske the Taylor why he maketh cloathes for him? he will anſwer, for the ſame end; here the inferior, the Taylor, is ſubordinate to the Doctor, onely in reſpect of the end. So all Sciences and Arts are but indirectly ſubordinate to Divinity, and in reſpect of the end, and therefore they

they have not their particular directions from Divinity.

The conclusion of this is: All Sciences are found out for the benefit of man, but all of them can doe him but little good, untill Divinity come in and rectifie him. *Conclus.* 1.

All Sciences are subordinatē to Divinity in respect of the end; therefore every man should study to be holy, what Science soever he professe: but profane men thinke that it becommeth not a Physitian to be holy, becausse they understand not that these Sciences are subordinate to Divinity in respect of the end. *Conclus.* 2.

EXERCITAT. II.

What use Reason hath in Divinity.

2 *Cor.* 10. 5. *And bringing into captivity every thought to the obedience of Christ.*

AS God in the creation set up two lights to guide and to direct the world, *Gen.* 1. 16. so the Lord hath given two lights to direct man; the light of Reason to direct him in things below here, and Divine light to direct him in things above: these two lights the one of them doth not extinguish the other, but onely diminish it, and maketh it fall downe and give place, and then rectifieth and exalteth it, *Esa.* 42. 15. *I will make the rivers ylands, and I will dry up the pooles.* The rivers come from the fountaines, but yet when the light of grace commeth in, then the rivers are diminished and they decrease that the dry land may appeare: reason is not taken away here, but it falleth downe and giveth way to grace; but *the poole shall be dryed*

Grace doth not extinguish reason, but rectifieth it.

dryed up, that is, grace taketh away schismes and heresies and drieth them up: but when reason submitteth her selfe to Divinity and is rectified, shee hath good use in Divinity. And even as a Dwarfe set upon a Gyants shoulders seeth much further than hee did before: so doth reason when it is rectified by Divinity; and so grace doth not extinguish reason but perfecteth it: and therefore *Iustine Martyr* calleth religion *true philosophie*, and then he saith, *he became a Philosopher when he became a Christian.*

Things that Reason is not able to doe in Divinity and matters of Faith.

Let us consider first what is above the reach of reason in Divinity. First, Reason cannot bee a judge in matters Divine, for Reason can never judge of the object of supernaturall verity. Reason sheweth this much to a man: when it seeth the antecedent and the consequent, that this followeth rightly upon that: but Reason never judgeth of the object of supernaturall verity, but Divinity enlighteneth the mind and maketh the spirituall man to judge of this. A Carpenter when he is working, doth see by his eye when he applieth the square to the wood, whether it be straight or not; but yet his eye (without the which he cannot see) is not the judge to try whether the tree be straight or not; but onely the square is the judge: So Reason in man (without the which hee could not judge) is not the square to try what is right or what is wrong, but the Word it selfe is onely the rule and square; Reason cannot consider how faith justifieth a man, or whether works be an effect of faith or not, but Reason can conclude onely *ex concessis*, of things granted, if faith bee the cause and workes the effect, then they must necessarily goe together, and Reason goeth no higher.

Simile.

Secondly, no midst taken from Philosophy can make up a Divine conclusion, neyther would it beget faith in a man. Example; God is not the efficient cause of

of ſinne, the *efficient cauſe* is a terme attributed to God: here if a Divine ſhould goe about to prove eyther by logicke or grounds of metaphyſicke, this concluſion were not a Divine concluſion, whereupon a mans faith might reſt, as if he ſhould reaſon this wayes, No efficient cauſe can produce a defect but an effect: God is an efficient cauſe, and ſinne is a defect; therefore God cannot produce ſinne; this were but a humane concluſion and could not beget faith. So if he ſhould reaſon from the grounds of metaphyſicke this wayes, God is *ens entium*, and the properties of *ens* are *vnum verum bonum*, therefore God who is *ens entium* cannot produce ſinne, becauſe he is goodneſſe it ſelfe; the concluſion were but an humane concluſion and could not beget faith: but if a Divine ſhould prove the ſame by a midſt taken out of the Scriptures, and ſhould reaſon thus, 1 *Ioh.* 2. 16. *All that which is in the world, is eyther the concupiſcence of the fleſh, or the luſt of the eye, or the pride of life, not from the Father*, this midſt will make up a Divine concluſion which will beget faith in a man; and then the Chriſtian man may ſay to the Philoſopher as the *Samaritans* ſaid unto the woman of *Samaria*, I beleeve not now for thy reaſon, but for the authority of God, which is the ground of my faith.

Thirdly, Philoſophy doth not inlighten the minde with ſpirituall knowledge, it inlightens the minde onely with a generall knowledge whereof *Iohn* ſpeaketh, *Iohn* 1. 9. *Rom.* 1. when he beleeveth, his reaſon at the firſt is mere paſſive; therefore this ſpeech of *Clemens Alexandrinus* would be very warily taken, *Philoſophiam* πρὸ τῆς πίστεως *vocat*; as though philoſophy made an introduction to ſaving faith: And this ſpeech of ſome Divines is harſhly ſpoken, *lumen naturæ accendit lumen gratiæ*, the light of nature kindleth the light of grace: and *Baſils* compariſon muſt not be ſtretched over far, as

Lib. 1. Strom.

as Dyers before they bring on the moſt perfect Dye, they dye firſt with the baſer colour, to make it the more fit to receive the more bright colour: So humane learning may be a preparation to grace. But the compariſon is too farre ſtretched here, humane learning is a preparation to make a man underſtand the axiomes, ſyllogiſmes and logical part in Divinity; but a heathen philoſopher having the helpe of nature, is no ſooner converted to the truth. A learned Philoſopher converted to the faith may have a greater certainty of evidence than a laicke, and may know the literall ſenſe better, but he hath no greater certainety of adherence, as we ſee oftentimes when it commeth to the point of ſuffering. But ſeeing zeale is not alwayes according to knowledge, therefore knowledge of humane Sciences is a great helpe to the knowledge of faith once bred, when it is ſanctified.

Certitudo { *evidentiæ.* / *adhærentiæ.*

Philoſophie muſt not tranſcend her bounds and commit *Saltum*, as they ſpeake in the Schooles, when ſhee taketh midſts which are meere philoſophicall to prove any thing in Divinity; this was the fault of moſt of the Schoolemen: but when ſhee doth keepe herſelfe within her bounds, then ſhe hath good uſe in Divinity. *Matth.* 22. the *Sadduces* reaſoned this way concerning the reſurrection. If there were a reſurrection, then there ſhould follow a great abſurdity, that ſeven men ſhould have one wife at the day of judgement: but this is abſurd: therefore, &c. But Divinity telleth reaſon, that here ſhe goeth without her bounds, meaſuring the eſtate of the life to come, by the eſtate of this life, and borroweth midſts which are not Divine to prove this concluſion; for in the life to come wee ſhall be like Angels, who neyther marry nor give in marriage, and neede not to propagate their kinde by generation.

Reaſon muſt not tranſcend her bounds.

Another

Another example. *Nicodemus* reasoned this wayes; He that is borne againe, must enter into his mothers wombe, *Ioh.* 3.4. no man can enter againe into his mothers womb, therefore no man can be borne againe: Divinity teacheth Reason how shee misapplyeth her bounds here, and useth a midst which is mere naturall to prove a supernaturall conclusion.

A third example, *Arrius* reasoneth this wayes; hee that is begotten is not eternall, Christ is begotten, therefore he is not eternall: here Divinity telleth reason that shee is out of her bounds, and applyeth her midsts falsly. There is a threefold generation, first a physicall generation, secondly a metaphysicall, and thirdly an hyperphysicall: physicall generation is this, when a mortall man begetteth a sonne, and this is done in time: metaphysicall generation is this, when the minde begetteth a word, and this is alwayes done in time: but hyperphysicall generation is that eternall generation, and this is done before all time; and Divinity sheweth Reason how shee misapplyeth her physicall and metaphysicall generation, to this eternall generation.

Generatio. { *Physica.* *Metaphysica.* *Hyperphysica.*

Whether is such a proposition true in Divinity, and false in Reason, *the Sonne of God begotten from all eternity*, true in Divinity, *the Sonne of God begotten from all eternity*, false in the court of Reason: So *Mary the Virgin bare a Sonne*, true in Divinity: *Mary the Virgin bare a Sonne*, false in the court of reason? *Quest.*

That which is true in one Science, is not false in another. In *Israel* there was a judicatorie of seventy, who judged of matters of greatest weight; and there was an inferior judicatory, consisting of three, and these judged of goods and matters of least moment: that which was truly concluded in the highest judicatory was not false in this inferior judicatory, although they could *Answ.*

could not judge of a falſe Prophet as the great *Synedrion* did, yet they held it not falſe in the loweſt judicatory, when the great *Synedrion* concluded ſuch a one to be a falſe Prophet: So that which is true in Divinity is not falſe in reaſon, but onely above her reach; and if any thing were true in one Science, and falſe in another, then *verum non eſſet reciproca affectio entis*, that is, that which hath a being ſhould not be true, and that which is true ſhould not have a being, theſe two propoſitions ſhould not be converted. There is a verity that is above reaſon, and there is a verity which is agreeable to reaſon, and there is a verity that is under reaſon: the firſt is of things taken up by faith, the ſecond is of things taken up by reaſon, the third is of things taken up by ſenſe; but there is no verity contrary to reaſon, it is not againſt reaſon to beleeve that a Virgin conceived and bare a Sonne, but it is above reaſon.

Veritas { *ſupra rationem.* / *iuxta rationem* / *infra rationem.*

What uſe reaſon hath in Divinity.

We muſt not ſeclude Reaſon altogether from Divinity, Chriſt himſelfe uſed the helpe of reaſon againſt the *Sadduces*, & *Paul* againſt the *Iewes*. *Heb.* 7.17. *Thou art a Prieſt for ever, after the order of Melchizedek.* This is revealed by God himſelfe, that Chriſt is the King of peace and righteouſneſſe, yet to prove this and to make it manifeſt to the misbeleeving Iewes, he borroweth a helpe of a logicall notion, ſaying, *which is by interpretation, the King of righteouſneſſe, the King of peace*, *Heb.* 7.2. So Chriſt uſeth reaſon againſt the *Sadduces*: God is the God of *Abraham*, *Iſaac* and *Iacob*, hence he inferreth this conſequent, that they muſt live.

Obiect.

But they ſay that Chriſt and *Paul* were immediatly directed by God, that they could not erre in their Midſts, and concluſions as we doe.

Anſ.

If *Pauls* extraordinary calling had given him power to uſe reaſon, then they had ſpoken to the purpoſe; but he

he useth reason as common to him and to all other men, whether Apostles or not Apostles.

But they say that Christs authority and *Pauls* was greater than ours is. *Object.*

This we grant, they disputed against those who acknowledged not their authority, but yeelded onely to them, in respect of the force of the arguments: is it not lawfull for us to doe the same against our adversaries? which Christ did against the *Sadduces*, and *Paul* against the *Iewes*. *Answ.*

But whatsoever was pronounced by Christ against the *Sadduces*, or by *Paul* against the *Iewes*, it became by and by holy Scripture, which we cannot say of our conclusions. *Object.*

Although arguments used by Christ and his Apostles became by and by the Word of God, yet it will not follow that we may not use these midsts brought forth by reason, although they become not Scripture; but then that would follow if we brought forth these principles of reason, to make them the object of our saving faith. *Ans.*

Whether were the *Sadduces* bound to beleeve this argument of Christ, as an article of their faith, or not? *Quest.*

By the force of this consequence as it were the worke of reason, they were not bound to beleeve it, but as it was proved to them out of the Scriptures they were bound to beleeve it. *Answ.*

Seeing humane midsts have no force to binde of themselves, why are they used in proofe against men? *Quest.*

This is done for the infirmity of man, who is hard to beleeve, and the Divine midsts will not serve to refute the natural man. These who have good and perfect sight need no other midst to see by, but the light; but a man who is of a weake sight and purblind, useth *Answ.* *Simile.* *Simile.*

Spectacles as a helpe to his sight: so the perverse heriticks make us to bring in these humane midsts, whereas the midsts taken out of the Word of God should serve by themselves to convince. When Christ arose againe, *Thomas* doubted of the resurrection, and thought that his body had beene but a Spirit; but Christ bearing with his infirmity, by this humane midst proveth that he is flesh, because hee may be touched and felt.

Observe againe, that in Divinity some propositions are merely Divine, and some are mixtly Divine. These that are merely Divine, reason can do little thing here, it can but joyne the tearmes together, but it cannot take up these great mysteries; example; if I were disputing against the *Monothelites* who denyed that there were two natures in Christ, and should reason thus; *Where there are two natures, there are two wils; but in Christ there are two natures, therefore two wils.* That in Christ there are two wils, this is a proposition merely Divine, reason can never take up this; yet reason sheweth this much, where there are two natures there must be two wills, and it judgeth onely of the connexion of these two, but it cannot judge of the verity of this, whether there be two wils in Christ or not.

Quest. Yee will say then, what doth Reason in the verity of these propositions which are meerely Divine?

Answ. Reason in a regenerate man concludeth not that to be false which is above her reach, but onely admireth and resteth in this great mystery; and reformed Reason enlightened by the Word of God, goeth this farre on, that she beleeveth these things to be possible with God which she cannot comprehend; but reason in a corrupt man will scorne and mocke these things which she cannot comprehend, as the *Stoicks* called

Paul

Paul a babler, *Act.* 17. 18, when he disputed against them for the resurrection, and called it a new doctrine.

In these propositions againe which are mixtly Divine, Reason hath a further hand; example, No naturall body can be in moe places at once; Christs body is a naturall body, therefore it cannot be in moe places at once; this is mixtly Divine, for the properties of a naturall body sheweth us that it cannot be in moe places at once, and the Scripture also, sheweth us that Christs body is a naturall body.

Quest. But is not this a mixture of Divinity and humane reason together, when we borrow a midst out of the Scriptures, and then confirme the selfe same thing by reason?

Answ. This maketh not a mixture of Divinity and Philosophie, but maketh onely philosophie to serve Divinitie.

When we use reason to helpe our weakenesse, we do not ground our faith upon reason or upon the light of nature, but upon that supernaturall light; and the light of nature commeth in, but as in the second roome to confirme our weakenesse: and as we ascribe not the price of the Ring, or the worthinesse of it to the Hammer which beateth it out, but to the Gold it selfe, so our faith is not grounded upon humane reason or the light of nature, but upon the Word of God it selfe.

Simile.

Quest. How can Reason serve in Divinity seeing the naturall man perceiveth not the things of God, and the greater Philosophers, the greater enemies of grace?

Ans. We must distinguish *inter concretum & abstractum* betwixt philosophy and the Philosopher: many of the Philosophers oppugned the mysteries of Divinity by their corrupt and naturall reason: but true philophie

impugneth it not, and the greater light extinguisheth not the lesser, and the verity doth not contradict it self; and truth in philosophie, is but the footestep of that truth which is in God by way of excellency.

Conclus.

The conclusion of this is, *contra Rationem nemo sobrius dicit, contra Scripturam nemo Christianus, & contra Ecclesiam nemo pacificus:* we must learne then to give every one of these their owne place, and not to reject reason altogether from Divinity, but to captivate her and make her a handmaid to Divinity.

EXERCITAT. III.

That the end of Divinity here consisteth rather in practise than in contemplation.

Luke 11. 28. *Blessed are they that heare the Word of God, and keepe it.*

The understanding is speculative, and setteth the will on worke.

THe end of our Divinity here consisteth in doing rather than contemplation. If we speake properly doing is not in the understanding but in the will; when reason divideth, compoundeth or frameth any proposition within it selfe, then the understanding is not sayd properly to doe, but contenting it selfe within it selfe, then it is speculative: but when the understanding setteth the will on worke, then the will doth, and the understanding but directeth the will; and when the understanding reasoneth within it selfe, they call this *actus elicitus*; but when the understanding setteth the will on worke, they call this *actus imperatus*.

Actus { *elicitus.* / *imperatus.*

A proposition in Divinity commandeth practise, virtually or formally.

A proposition in Divinity commandeth us either virtually to practise, or else formally. Virtually it commandeth us to practise; example, *This is life eternall, to know thee to be the only true God, and whom thou hast sent Christ.*

Christ, *Ioh.*17.3. 11. This is a proposition which virtually includeth in it practise; for as the Hebrewes say, *verba notitiæ includunt verba affectus*, Words of knowledge include words of affection: if it be life eternall for us to know God, then it is life eternall also for us to love God.

This proposition againe in Divinity, *Thou shalt love the Lord thy God with all thine heart, and with all thy soule, and with all thy mind*, *Math.*22.37, *and thy neighbour as thy selfe*, *vers.*39. commandeth practise formally.

A proposition in Divinity, commandeth practise, mediately or immediately.

Secondly, a proposition in Divinity urgeth practise either mediatly or immediately: mediatly, as God is *summum bonum* the chiefe good; out of this mediate proposition we gather an immediate, therefore we are to love him above all things.

If the conclusions be practicke, the propositions must be practicke.

Thirdly, these conclusions in Divinity which conclude for practise, the propositions out of which they are drawne, must also be for practise and not for contemplation, *nam nihil agit extra genus suum*, as they say in the Schooles; as we cannot *gather grapes of thornes, or figgs of thistels*, *Mat.* 7. 16. So new wine cannot be the cause why the Apostles spake with divers tongues, *Act.*2. So we cannot gather conclusions of practise from speculative propositions.

The word of God is a line and rule of practise.

Fourthly, these rules which serve to direct men to practise may be called rules of practise, as the Carpenters line in his hand is a line of practise, because it leadeth him to practise. So the Word of God is the line by the which we should walke, therefore it is a rule of practise, *Gal. 6. As many as walke according to this rule, peace be unto them*: στοιχειν is to worke by rule or line, the Word is the rule of our working, therefore it teacheth us practise.

στοιχειν.

But it may be said, that contemplation is the end of

Object.

Divinity in heaven to see God face to face, therefore is the end of our Divinity here upon earth.

Answ. Contemplation in heaven leadeth us alwayes to practise, and they can never be separated; for as below here those Sciences which we call *inspectrices*, as the mathematicks, physickes, and such (whose end consisteth not in doing) are the parents of morall philosophie and of doing; for by these we take up the nature of things, the goodnesse and the truth of them, and then we begin to esteeme of them, and love them when we know them; so that contemplation bringeth forth alwayes practise. The glorified Saints in heaven, comming nearer to the first cause, esteeme more highly of him, and therefore they love him more sincerely, and returne all prayse to him.

Object. But it may seeme that contemplation is more excellent than practise; for *Mary* is preferred unto *Martha*, *Mary* for her contemplation to *Martha* for her action.

Answ. When *Mary* and *Martha* are compared together, they resemble not the contemplative and the active life, but the naturall and spirituall life; *Mary* careth for the spirituall life, and *Martha* for the naturall. Did not *Mary* care for practise as well as *Martha*? sate she not at Christs feete that she might learne practise, that she might wash them with her teares, and wipe them with her haire?

And because practise is joyned alwayes with knowledge, therefore the wisedome which is proper to the understanding is ascribed sometimes to the will, *Iob.* 28. 28. *To depart from evill is understanding*: and therefore it is, that justice and judgement are joyned together in the Scripture, and they are called fooles who doe not according to their knowledge. And *Salomon* saith, *Eccle.* 10. 2. *The heart of a wise man is at his right hand*

hand, because his heart teacheth his hand to put things in practise.

The end of our Divinity is more in practise than in contemplation; therefore those *onagri* or wilde asses, the *Heremites* who lived without all society of men, forgot the chiefe end wherefore they were set here, living rather like beasts than like men: and if wee shall take a view of the ecclesiasticall history, as out of *Theodoret*, and *Sozomen*, we shall see how unprofitablie these men have spent their time, leaving the congregation of the Saints of God. *Theodoret* writeth of one *Macedonius qui* κριθόφαγος *& gubba dictus est*; *gubba* in the *Syriacke* tongue is a Ditch, he was called *gubba* because he stood in a Ditch all his time, and he was called κριθόφαγος, because he eate nothing but Barley pulse: See how unprofitably this man spent his time, not giving himselfe to reading of the holy Scriptures, for he was altogether ignorant of them; for when *Flavianus* the Bishop sent for him that he might make him a Minister, he was so ignorant of that which the Bishop had done unto him when he ordained him Minister, that being required the next Sabbath day to come againe to the Church, answered him who came for him, that he was affraid to be made Minister the next Sabbath day also, and so refused to come; see how this holy man spent his life for forty yeares in contemplation and what great progresse he made in Christian Religion. So *Theodoret* maketh mention of one *Stylites*, who stood under a pillar all his life time, and never came into a house. So *Sozomen* in his ecclesiasticall history, writeth of one *Pior*, who going out of his fathers house into a desert, vowed solemnly that he would never see any of his kinsmen or friends againe, and living fifty yeares there, he had a sister who longed to see him before she dyed: the Bishop pitying the poore woman,

Cap. 13. de hist oria religiosa.
κριθόφαγος.
גבא

From στλη a pillar.

Lib. 6. 13.

granted leave to *Pior* to come and visite her, and he returning into his Country, and standing before the doore, called out his sister, and shutting his eyes, he sayd unto her, Behold, I am your brother *Pior*, looke upon me as much as you please; but she entreating him earnestly to come to her house, he altogether refusing went backe again to the Wildernesse: and so we reade in *Theodoret* of one *Didymus*; who lived ninety yeares in the Wildernesse, and never spake to any man, as if he had beene possessed with a dumb Divell: This is that holy contemplative life which the Church of *Rome* commendeth so much, but *this is pure Religion to visite the fatherlesse and widdow in their necessity*, *Iam.* 1.27. These *Heremites* living this contemplative life were like *Polyphemus* having but one eye in his head, and looking ever up but never downe.

In Sacra hist. lib. 14. 8.

The opinion of the Schoolemen in this point.

The Schoolemen differ but little in this point, how Divinity teacheth us practise. *Thomas* and his followers say, that *fides non est recta ratio agendi, sed recta ratio sentiendi*; and therefore *Contra gentiles*, he compareth faith to hearing rather then to sight, but he addeth that practise followeth faith as the fruit of it: but *Scotus* maketh faith to be *habitus practicus*. Yee see how both of them insist in this, that Divinity consisteth in practise.

The end of the Sadducees and Pharises Divinity.

The Lord, *Num.* 15.38.39. cõmanded the *Israelites* to make fringes upon the borders of their garments, that they might remember the Commandements of the Lord and keepe them; the *Sadduces* gave themselves onely to looke upon the fringes, and if they had only remembred the law, they thought then they had discharged their duties; but the end of the *Pharises* was to remember their owne traditions. So the end of the Monkes Divinity now is onely idle contemplation with the *Sadduces*; and the end of the *Iesuites* Divinity now

The end of the Monks and Iesuites Divinitie.

now is onely to practise mischiefe: and many Christians when they reade the Scriptures now, they reade them not for practise, but for to passe the time with; they are like little children which seeke Nuts to play, but not to breake them and eate the kernels.

The conclusion of this is, *Iam.* 1.22. *Be ye doers of the word, and not hearers onely, deceiving your selves.* *Conclus.*

EXERCITAT. IIII.

Of Adams knowledge before his fall.

Gen. 2. 19. *Whatsoever Adam called every living creature, that was the name of it.*

FIrst, consider in *Adams* knowledge, the manner how he got his knowledge, and secondly the measure of his knowledge.

His knowledge was inbred knowledge and not acquired; for as soone as he did behold the creatures, never having seene them before, he gave them all names according to their nature. This knowledge being inbred, it could not be acquired also; *nam duplex ejusdem scientia in uno subjecto, non datur causa*, There cannot be two causes given of one, & the self same knowledge in one subject, although one and the selfesame knowledge cannot be said both to be acquired and inbred, yet *Adam* might have had experimentall knowledge, afterward of his inbred knowledge: His inbred knowledge and our acquiredknowledge, are not divers sorts of knowledge; for as the sight restored to the blind although it was miraculous, yet when he saw, it was one sort of sight with our sight: so these inbred habites and acquired habites, are but one sort of habites; but these

Of the manner how *Adam* got his knowledge

Adams inbred knowledge, and our acquired knowledge are not diverse sorts of knowledge

theſe inbred habits in *Adam*, and infuſed habits, were more excellent than acquired habits; for theſe things which God doth, are ſuch that nature cannot produce the like, or ſo perfect: as that wine which Chriſt made miraculouſly at the marriage of *Cana* in *Galilee*, *Ioh.* 2. was more excellent wine than other naturall wine: ſo when Chriſt cured the blind, their ſight was more perfect than our naturall ſight; ſo when he made the lame to goe, *Act.* 3.16. So the habites of inbred knowledge in *Adam*, were more perfect than any other ſinfull man could ever attaine unto, after him.

Things done miraculouſly, are more excellent than nature can produce them.

The creatures are leſſe than the knowledge of God; they are equall with the knowledge of *Adam* before his fall, but they exceed our knowledge now. When the eye looketh upon the white colour, it ſcattereth the ſight, and the white colour exceedeth it; but when it looketh upon the greene colour, *exæquat viſum*, and it is a proportionable object for the eye: but when it looketh upon a taunie colour, it is leſſe than the ſight. So the creatures are leſſe than Gods ſight; they were equall with *Adams* ſight before his fall, like the greene colour, and they exceed our ſight ſince the fall, as the white colour doth exceede our ſight; and becauſe the heart ſince the fall is not ſo capable and ſo large to comprehend the knowledge of theſe creatures as it was before the fall, therefore it is ſaid, 1 *King.* 4.29. that *the Lord gave Salomon a wiſe heart as the ſand of the ſea ſhoare*, that is, to know an innumerable kind of things like the ſand of the ſea. When a man is to infuſe liquor into a narrow mouthed veſſel, that none of it runne by, he enlargeth the mouth of the veſſell: So did the Lord enlarge the heart of *Salomon* that hee might conceive this heavenly wiſedome, and the knowledge of all things; but the minde of *Adam* before his fall needed not this extention to receive theſe gifts.

Of the meaſure of *Adams* knowledge.

Simile.

Simile.

Secondly,

Secondly, the great measure of this knowledge which *Adam* had before his fall, may be taken up this wayes. The *Hebrewes* write that there were foure gates by the which *Adam* entred to see the Lord: the first was the gate of the visible creatures, the second was by the gate of the Angels, the third was by the gate of majestie, and the fourth was by the gate of glory; and they say that *Adam* entred three of these gates, but the fourth was shut that he entered not in at it in this life.

Porta { *creaturarũ visibilium.* / *intelligentiarum.* / *majestatis.* / *gloriæ.*

The first gate was opened unto him, for in the creatures below here, he saw the majesty and glory of God. The Scriptures when they expresse any great thing, they joyne the name of God with it, as *Ezek.* 13. 9. great haile is called Gods haile or sent by God, *el gabbish*. So 1 *Sam.* 26. *cecidit sopor domini super eos*, that is, a great sleepe fell upon them. So a strong Lyon is called *ariel*, the Lyon of God, 2 *Sam.* 23. 10. So *Moyses* is sayd to be faire to God, that is, very faire, *Act.* 7. 20. So *Ninive* was great to God, that is, very great. The beauty and greatnesse in the creatures led *Adam* to take up how great the Lord was. *Iacob* when he saw *Esau* reconciled unto him, sayd, *I have seene thy face, as though I had seene the face of God*, *Gen.* 33. 10. This glimpse of goodnesse in the face of *Esau*, made *Iacob* take up, how good God was unto him.

אל *est epitheton omnis rei admirandæ & magnæ.*
אֵל־גִּבּוֹר
אֵל־אֵל

The second gate was *porta intelligentiarum*, the knowledge of the Angels, they resembled God more than any visible creature doth, therefore they are called Gods Sonnes, *Iob.* 1. *Chapt.* and 38. *Chapter*, 7. *verse*, and they see his face continually, *Mathew* 18. *verse* 10. As the Kings courtiours are said to see his face continually, 2 *King.* 25, 19. and the Angels conversing with him, made him to come nearer to the knowledge of God.

The

The third gate was *porta majestatis*, he saw the majesty of God more clearely than any other did. *Moyses* is sayd to see the face of God, and yet it was but the sight of his backe parts, compared with *Adams*; and we see him but through a grate, *Cant.* 2. 11. *Heb.* 11. 26.

The fourth gate was *porta gloriæ*. That gate was reserved to be opened for him in the heavens.

Let us compare the most excellent men with *Adam*, and see which of them came neareſt unto him; in some things *Moyses* came neareſt to him, in some things *Salomon* came neareſt unto him, and in some things *Daniel*, in some things *Ioseph*, but *Christ* the second *Adam* excelled them in all.

A comparison betwixt *Moses* and *Adam*.

In the knowledge and sight of God and his attributes, *Moyses* came neareſt unto him. *Exod.* 33. 13. *Teach me thy wayes*, that is, thy attributes. So *Psal.* 103. 7. *Hee made knowne to Moyses his wayes*, that is, his attributes; for he subjoyneth, *the Lord is merciſull and gracious, ſlow to anger, and full of compaſsion, and he chideth not for ever*; here his wayes are his attributes, *Moyses* came neareſt to *Adam* in this knowledge.

A comparison betwixt *Salomon* and *Adam*.

Salomon in the knowledge of the politickes came nearer to *Adams* knowledge than *Moyses* did; *Moyses* sate all the day long to judge the people, *Exod.* 18. and he stood in need of *Iethro's* counsell to make choyse of helpers; but *Salomon* could have found out all these things by himself without the helpe of other. *Salomon* begged wisedome of God, and it was granted unto him, he desired wisedome to be his πάρεδρος to be president of his counsell, and to be his assister or πρόεδρος, and to be his εὐπρόεδρος to rule happily, *Wis.* 9. 4. *Salomon* came neareſt to the knowledge of *Adam* in the Politickes, and he is preferred to the wiſeſt within the Church, as to *Heman* and *Dedan*, 1 *King.* 4. 3. and

πάρεδρος
πρόεδρος
εὐπρόεδρος

to

to the wiſeſt without the Church, as to the *Egyptians*.

As he came neareſt to *Adams* knowledge in the Politicks, ſo likewiſe in the knowledge of naturall things, for as he wrote from *the Cedar of Lebanus to the Hyſſop that grew out of the Wall*, 2 *Kin.* 4. 33. that is, as *Ioſephus* explaineth it, he wrote parables and ſimilitudes taken from every one of theſe kinds: & *Tertullian* ſaith well, *Familiare eſt ſacris ſcriptoribus ut ſublimiores veritates explicent per ſenſibilia; nam idem qui eſt author naturæ, eſt author gratiæ*: it is an uſuall thing to the holy writers to illuſtrate heavenly things by earthly compariſons, for he that is the God of nature is alſo the God of grace. *Salomon* wrote from the tall Cedar to the ſmall Hyſſope that groweth out of the wall, that is, from the greateſt to the ſmalleſt, then he paſſeth by none of them: for it is the manner of the Hebrewes to marke the two extreames, and to leave the midſt for brevities cauſe, as *Num.* 6. 4. *From the kernell to the huske*, here the Scripture omitteth the wine which is the midſt betwixt the kernell and the huske. Another example, *Exo.* 11. 5. *And all the firſt borne of the land of Egypt ſhall dye, from the firſt borne of Pharoah that ſitteth upon the throne, unto the firſt borne of the maidſervant that ſitteth behind the Mill.* The Scripture omitteth the midſt here, the reſt of the people for ſhortnes, and expreſſeth only the 2 extreams, the higheſt & the loweſt. A third example, *Iob* 24. 20. *The womb ſhall forget him, and the wormes ſhall feede ſweetely upon him*, the birth, and the grave, the two extreames include the whole life. So *Pſal.* 121. 8. *The Lord ſhal keepe thy going in, and going out*, that is, all thy wayes: So *Salomon* writing of the two extreames, the talleſt and the leaſt, includeth all the reſt. Now if *Salomon* had ſuch knowledge of theſe naturall things, much more had *Adam*.

Salomon came neereſt to *Adams* knowledge in the politickes.

The Hebrewes marke the two extreames and leave the midſt for brevitie.

Adam

Adam gave fit names to the creatures, knowing their qualities and nature.

Adam had such knowledge of the creatures that he gave them fit names in the Hebrew expressing their natures, he was a good nomenclator to give every thing the right name. *Plato* in *Cratillo* sheweth that he who giveth the right name to a thing, must know the nature of it very well; but since the fall men impose wrong names to things, as they call light darkenesse, and darknesse light.

To what things *Adam* gave names and to what he gave no names.

When he gave names to the creatures, he gave not names to these creatures in particular that had not *principium individuationis in se*, and which differed not something in subsistence from others, as all hearbes of the same kind, and trees and stones of the same kind; he gave not a name to every one of them in particular, but gave one name to them all of the same kind: but these who differed not in essence but in the manner of their subsisting, to these he gave diverse names, as he called himselfe *Adam* and his wife *Eve*. And we are to observe that there are many names which *Adam* gave to the creatures in the first imposition, which are not found in the Scriptures now: the Elephant the greatest beast upon the earth, yet it hath no proper name given to it; in the Scripture it is called *Behemoth*, *Iob* 40.15. and the teeth of the Elephant are called *Shenhabbim*, the teeth of Ivory, but not the teeth of the Elephant; and usually the Scripture expresseth only the word teeth, as 1 *King*. 10.18. *he made a Throne of teeth*, but not of the teeth of the Elephant, because the Elephant was not so knowne to the Iewes; therefore the Scripture doth onely circumscribe this beast and the hornes of it; but *Adam* gave the greatest beast a proper name when he imposed names to the beasts.

Adam gave names to many things which are not found now in the Scripture.

בְּהֵמוֹת

שֵׁנְהַבִּים *dens eboris compositum ex* שֵׁן *dens &* הַבִּים *ebur*

קַרְנוֹת שֵׁן *cornua dentis.* Ezek. 27.

Adam gave proper names to the creatures.

When *Adam* imposed names to the beasts, he imposed proper names to them, not circumscribing them as the Scripture doth now for our capacity, example,

Shemamith

Shemamith with the hands of it takes hold on kings houses, becauſe this word is a hard word to be underſtood, and may ſignifie either a Spider weaving with her hands; or elſe κερκοπίθηκος a Monkie with a long taile (for kings are delighted in their palaces with ſuch when they ſee them hung by the hands) becauſe we cannot take up the nature of this beaſt by the name alone, therefore the Scriptures by the effects and properties of it, deſcribe it more at large for our capacity; but *Adam* at the firſt impoſed a ſimple name.

שְׁמָמִית
Seemeth to be *Simia*, and *Salomon* ſent for ſuch, 1 King. 10. 22. κερκοπίθηκος.

Theſe names which *Adam* gave to the beaſts at the firſt were moſt perfect names, therefore yee ſhall ſee other languages to keepe ſome footeſtep ſtill of the firſt impoſition, as 1 *King*. 10. 22. *Tukkiym* are called Peacoks, the *Talmud* called it *Tabhas*, the *Arabick* called it *Taus*, and the *Latine*, *Pavo*.

Names which *Adam* gave were perfect names.

תֻּכִּיִּים

David came neareſt to *Adam* in prudencie, for although he was not ſo wiſe as *Salomon*, yet *erat prudentior Salomone*, he was more prudent than *Salomon*; therefore the woman of *Tekoah* ſaid to him, *Thou art wiſe as an Angell of God*, 2 *Sam*. 14. 20.

A compariſon betwixt *David* and *Adam*.

The Lord asked the king of *Tyrus* if he could match *Daniel* in wiſdome, *Ezek*. 28. 3. *Behold thou art wiſer than Daniel, there is no ſecret that they can hide from thee*. *Daniel* exceeded all the *Chaldeans* in wiſdome, and the *Chaldeans* exceeded the *Tyrians*, therefore *Daniel* far exceeded all the *Tyrians*: but yet if we will compare *Daniels* wiſdome with the wiſdome of *Salomon*, it will come farre ſhort; for *Salomon* exceeded al the children of the Eaſt in wiſedome, and came neareſt to *Adams* knowledge; no ſort of wiſedome was hid from *Salolomon*, *Daniel* onely exceeded in interpreting of ſecrets and heavenly viſions.

A compariſon betwixt *Adam* and *Daniel*.

Ioſeph came neareſt to him in œconomie, *Pſa*. 105. 22. he exceeded the Princes of *Egypt* in wiſedome, and taught their ſenators.

A compariſon betwixt *Ioſeph* and *Adam*.

Ieſus

A comparison betwixt the first *Adam*, and the second *Adam* Christ.

Iesus Christ the second *Adam*, the personall wisedome of God his Father, farre excelled *Salomon*; here is a greater than *Salomon*. Iesus Christ the second *Adam* as he excelled *Salomon* farre; so did he the first *Adam* in wisedome, *Psal.* 45. 2. *Thou art fairer than the Children of men*, in the originall it is *Iophjaphita*, which the Hebrewes doubling, expresse the great beauty that was in him; and sometimes it is put in two words, as *Ier.* 46. יפה יפית *gnegla jephe pija*, that is, very faire. Christ the second *Adam* in outward beauty exceeded not, *Non erat decor in facie ejus, He had no forme nor comelinesse: and when we shall see him, there is no beauty that we should desire him*, *Esay* 53. 2. but in inward wisedome and grace he was fairer than the sonnes of men, and excelled the first *Adam*.

Conclusi.

The conclusion of this is, *Adam* having such measure of knowledge before his fall, what great presumption was it in him to presume above that which was revealed unto him? Let us be content not to be wise above that which is written, 1 *Cor.* 4. 6. and let us remember that saying of *Augustine*, *Multi propter arborem scientiæ amittunt arborem vitæ*; many for the tree of knowledge lose the tree of life.

EXERCITAT. V.

How the Law is said to be written in the heart of man after the fall.

Rom. 2. 15. *Which shew the worke of the Law written in their hearts.*

FIrst, let us enquire how these first Principles which are called *primo-prima*, are made up in the hearts of man. Secondly, how these *secundo-prima principia* are deduced

deduced out of these. And thirdly, how these *principia* make up this which we call *Conscience*: and lastly, we shall shew that man by his naturall knowledge ingraft in his heart, cannot come to the true and saving knowledge of God.

These first Principles are made up after this manner: The Lord hath put two faculties into the Soule, one which we call speculative in the understanding, and another which we call a practick faculty in the will, to prosecute these things which the understanding sheweth to her. God hath placed first the speculative in the understanding, that it might follow that eternall reason that is in Gods Law; for as it is the perfection of Art to imitate nature, so it is the perfection of nature to imitate this eternall reason, which is Gods Law; Then he hath placed the will into the soule of man to prosecute those things, which the understanding the speculative facultie sheweth unto it.

Some principles in the speculative, and some in the practicke faculty.

There are some *primo-prima principia*, in the speculative faculty, and some in the practick facultie; this is a principle in the speculative faculty; *Omne totum est majus sua parte*; and this is the first principle in the practicke faculty, the will, *Mat.7.12. Whatsoever ye would that men should doe unto you, doe ye even so to them.*

How the first principles are knowne.

These *primo-prima principia* are not naturally known *quoad actum perfectum*, but they are *in potentia propinqua*, that is, they may be most easily knowne; for that which is actually perfect in the first degree, is alwayes knowne, and as soone as the creature existeth, so soone they are knowne; as the knowledge of an Angell is not potentiall but ever actuall: but these first principles are made up without any reasoning discourse or foraigne helpe. And as it is naturall for a stone to move downeward, although it be not alwayes moving downeward, yet because it hath that weight within it selfe, and needeth

deth no other helpe to make it moove downward, as it needeth of a foraigne helpe to cause it to ascend; therefore this motion is sayd to be naturall to it. So because the mind can make up these principles without any discourse; therefore they are sayd to be naturall to it: but when we make up a conclusion in a syllogisme, the knowledge of this conclusion is not so easily knowne to me: but we must borrow some midsts, which are more knowne to us, to make up this conclusion. These first principles are naturally knowne, but the conclusion in the syllogisme is *rationaliter* knowne onely, by way of discourse. These first principles the Divines call *rationes æternas, dignitates, immobilia principia*, and the Greekes call them κοινας ἐννοιας. If the judgement be sound and well disposed, then it agreeth to those first principles; but if it be corrupt it declineth them. It is not necessary that al agree in these first principles, for although some be found who deny them, yet they stand as principles to those who are of sound judgements; children and mad men understand not these first principles, yet those who are of sound judgement, doe acknowledge them.

How the first principles are naturall to the mind.

Firſt principles are naturally knowne, but the conclusions are knowne by discourse.

The first principles are not actually, but potentially written in the minde.

These first principles are not actually written in the heart of man, but potentially: the minde of man is not like a seminarie, which containeth in it diverse sorts of seedes: neither is it like the Flintstone which hath the fire in it, and being stricken upon the Steele, casteth out the sparkles of fire: but it is like unto the eye, which being inlightened by the Sunne, hath that naturall facultie in it to discerne colours: So the minde frameth these principles when the objects are layd before it.

A difference betweene the first inbred principles, and the second inbred principles.

And out of these *primo-prima principia*, the minde frameth, and maketh up *secundo-prima principia*: the difference betwixt these *primo-prima principia*, and *secundo-prim*

do-prima, is this: these *primo-prima principia*, first inbred principles, are contained in the conclusions; but these *secundo-prima principia*, these second inbred principles, are as conclusions contained in the principles: now to cleere this by example; this is a first inbred principle in the mind; *what so ever ye would that men should doe unto you, doe ye even so to them*: this is a second inbred principle drawne from the first, *ye shall not murther*; this conclusion drawne from the first principle containeth in it this first principle, *whatsoever ye would men, &c.* So that any man may inferre this; I may not kill my neighbour, because I will that no man should kill me; here this principle is contained in the conclusion. There are other conclusions drawne from these *secundo-prima principia*, which may be called *tertiæ conclusiones*, and these are not so easily made up as the first; here the conclusions are contained in the principles, and not the principles in the conclusions as before; example, *honour thy father and thy mother*; this is a second principle; and this; *thou shalt rise up before the hoare head, Levit.* 19. 23. is a conclusion of the third sort: for this followeth not so clearely as the former conclusion, *Ye shall rise up before the hoare head*; therefore ye *shall honour your father and your mother*: but rather this wayes, ye shall honour your father and your mother; therefore you shall rise up before the hoare head: here the conclusion is contained in the principle and not contra.

Differences betweene the conclusions drawne from the first principles, and the conclusions drawne from the second inbred principles.

The law written in the heart of man maketh up this which we call conscience, which is an inbred light in the mind of man, teaching him to follow that which is good, and to eschew that which is evill: and it is called *conscientia, quasi concludens scientia*; and it hath a twofold Act; the first is to give testimony to things, whether we have done them wel or il; if we have done

Conscience, what.

A twofold act of the conscience.

them well, then it giveth testimony for us, *Rom.* 9. 1. *my conscience also bearing me witnesse*; and if we have done evill, then it testifieth against us. *Gregory Nazianzen* used to call the conscience *Pædagogum animæ*; for as a Pedagogue waiteth upon a child, & commendeth him when he doth well, and whippeth him when he doth evill; so the conscience when a man sinneth, it stingeth him like Hornets, *Deut.* 7. 20. but when he doth well, it alloweth him: and that which wee call conscience, the *Syriack* calleth it *Tira*, *Rom.* 2. 15. Which signifieth a painted thing, for the conscience now is like a table, in which sundry things are paynted; and this sort of writing in the consciences, hath not beene unfitly compared to that writing, which we write with the juice of an Onion; here the letters at the first are not legible, but hold the paper to the fire, and that maketh the letters legible: So these evill deedes, which sinke first into the conscience, and are not legible, yet when the conscience is put to the fire of Gods wrath, then they begin to appeare legible, and then the Lord setteth their *sins in order before them*, *Psal.* 50. 21. The second act of the conscience is to binde or loose; for even as a man, when he is bound hand and foote, he cannot stirre out of the place; so the light which is in the conscience, bindeth the will of man, so to doe a thing, that he cannot doe any other thing unlesse he sin against it. *Rom.* 14. 23. *Whatsoever is not of faith is sin*, that is, whatsoever he doth against his conscience, in that, he sinneth.

Greg. Nazian.

תאר *conscientia a* תאר *formavit, pinxit.*

Simile.

Conscientia { *recta.* *erronea.* *dubia.* *probabilis.* *scrupulosa.*

This conscience is either a good conscience, a bad conscience; a doubting conscience, a probable conscience, or a scrupulous conscience.

A good conscience is that, which is well informed, and concludeth rightly.

A bad conscience is that, which is wrongfully informed and concludeth falsly.

A

A doubtfull conſcience is that, which neither doth aſſent nor diſſent, and therefore concludeth nothing.

A probable conſcience is that, which concludeth as it thinketh, upon probable and good reaſons.

And a ſcrupulous conſcience is that, which concludeth, but with ſome feare or doubting, which troubleth the minde. Let us take but this one example for all in the caſe of eating of meate: The good conſcience ſaith, To the pure all things are pure, and therefore I may eate of this meate: the bad conſcience of the Iew ſaith, Touch not, taſte not, handle not; therefore I will eate none of this, becauſe it is uncleane. The doubtfull conſcience doubteth whether he may eate of it, *Rom.* 14.23. but doth not fully conclude with the Iew, that we may not eate of it. The probable conſcience is this, which upon probable grounds, concludeth to eate of it. In *Corinth* ſome doubted whether they might eate of fleſh ſold in the Shambles, 1 *Cor.* 10. becauſe perhaps they might light upon that in the Market, whereof the other part was ſacrificed to Idols; but the probable conſcience concludeth to eate of it, becauſe in the Shambles it hath no relation to the Idoll, and it knoweth, by al probability, that the reſt of it was not ſacrificed to Idols, but that the Prieſt got the reſt for his portion; he ſeeth others who are men of a good conſcience, eate of ſuch; and upon theſe probable grounds he eateth of it. The ſcrupulous conſcience is this which inclineth to eate, but with feare and greefe to his minde, when he eateth it.

A difference betweene theſe ſorts of conſcience.

The light in the conſcience ſince the fall maketh not up this good conſcience, but it maketh this ill conſcience, and it troubleth the ſcrupulous conſcience, and this doubtfull conſcience.

The light of nature ſince the fall maketh not up a good conſcience.

This bad conſcience it excuſeth or accuſeth: it excuſeth an unregenerate man falſly, when hee heareth

When the bad conſcience excuſeth or accuſeth falſely.

the curſes of the Law, and bleſſeth himſelfe in the meane time, *Deut.29.19. Iohn 16.2.* Secondly, it excuſeth him falſely, when he aſſenteth to the principles in generall; but when he commeth to the particular application; he concludeth not rightly. When the Husbandmen killed the Lord of the Vineyard, Chriſt asked of the Iewes; what ſhould become of theſe Husbandmen? *Mat.21.41.* they anſwered, *He will deſtroy theſe wicked men*: but *Luk.20.16.* when they conſider this, that the matter touched them more nearely, then they ſayd *God forbid.* The thing which they aſſented to in the generall, they ſhunne it in particular, as if they ſhould ſay, we are no ſuch men, and we hope that God will not ſo deale with us. So when it accuſeth for the breach of any ſuperſtitious ceremonie, as it did the ſuperſtitious Philiſtims; if they did but tread upon the Threſhould of the Doore, where *Dagon* broake his necke, 1 *Sam.4.5.* So a bad conſcience accuſeth a man truely ſometimes, as *Eccleſ.7.22. for oftentimes alſo, thine owne heart knoweth that thou thy ſelfe haſt curſed others.*

The conſcience is Gods Herauld.

The conſcience bindeth as the Lords deputy; the conſcience may be compared to the Kings Herauld. The Herauld intimateth to the Subjects the Kings lawes; When they are intimated, the Subjects are bound to obedience: but if the Herauld ſhould make intimation, of that which were not the Kings Law, unto the Subjects; yet they are to give obedience to it, untill they know the contrary: ſo a man is bound to obey his conſcience, that is, to doe nothing contrary to it, although it intimate a falſehood unto him.

Queſt. How can an evill conſcience binde a man to that which is evill; it being Gods Deputie, and God can binde no man to doe evill?

Anſw. It bindeth him not ſimply to doe the evill, but it bin-

deth

deth him to doe nothing againſt it: God cannot bind a man ſo, but he ſimply bindeth him alwayes to do right, becauſe he cannot erre; judging that to be done which is not to be done, as the conſcience doth.

Queſt. When a good conſcience doth binde a man, and when an evill conſcience doth binde a man, what is the difference betweene theſe two kinds of binding?

Anſw. A good conſcience bindeth a man for ever, but a bad conſcience bindeth not for ever, but only ſo long as he taketh it to be a good conſcience: he is bound to do nothing againſt his conſcience, albeit it be erronious: but he is bound to ſearch the truth, and then to lay aſide this erronious conſcience.

A difference betweene the law of nature and the lawes of nations.

So out of theſe principles naturally bred in the heart, ariſe all theſe lawes which are written in the heart; and they differ from the lawes of nations, or muncipiall lawes of countries. *Eſa.* 24.5. ſaith, *they have tranſgreſſed the lawes, changed the ordinances, and broken the everlaſting covenant: they have tranſgreſſed the Lawes*, that is, the municipall Lawes of the common-wealth: *they have changed the ordinances*: that is, theſe things wherein all nations agree; as not to doe wrong to ſtrangers, to embaſſadours and ſuch: and then he commeth to the greateſt of all; *They have broken the everlaſting covenant*; that is, the law of nature: it is leſſe to breake a municipall law, than the law of nations; or it is leſſe to tranſgreſſe the law of nations, than to violate the law of nature; for this Law is that light *which lightneth every man, that commeth into the world, Ioh.* 1.9.

A greater ſinne to breake the law of nature than the law of nations.

A man by this natural knowledge, cannot be brought to the knowledge of his ſalvation; therefore the Law muſt be written anew againe in his heart. It is a ſtrange poſition of *Clemen. Alexandrinus*, who holdeth that there was *alia juſtitia ſecundùm legem naturæ, alia ſecundùm legem Moſis, et alia ſecundùm Chriſtum*; that there

Naturall light cannot bring a man to the knowledge of his owne ſalvation.

Strom. cap. 6. 7.

was one righteousnesse according to the law of nature, another according the Law of *Moyses*, and another to Christ; and he calleth these two first βάθμους or degrees to leade to Christ; and as the Law led the Iewes to Christ, so did philosophy leade the Greekes; and hence hee concludeth, that the good men amongst the Heathen were saved, or at least had some steps to salvation.

Conclus. The conclusion of this is, seeing the conscience is so obscured, and corrupted through the fall, we must labour to reduce it to the first estate againe. When a compasse is out of frame, we touch the needle of the compasse with a Loadstone, that the stone may draw it right to the pole againe: So the mind must be touched with the Loadstone of the Spirit of grace, that it may come backe againe to the Lord, as to the pole.

EXERCITAT. VI.

Of the seven Precepts given to Noah.

Act. 15. 20. *We write unto them that they abstaine from things strangled, and from blood.*

BEfore the Law was written, the Hebrews say, that the Lord gave to *Noah* seven Precepts, which he delivered by tradition to his posterity after him; these the Iewes call [*pirke abhoth*] *capitula patrum*, the traditions of the fathers. The most ancient and first tradition that we reade of, was that, *Gen.* 32. 32. because *Iacob* halted upon his thigh, therefore *the children of Israel eate not of the sinew which shrank, which is upon the hollow of the thigh unto this day*; So were these seven precepts delivered by tradition.

פרקי אבות

The

The first was against strange worship or idolatry, that he should not worship false Gods; and this they called *gnabhuda zara*, strange worship. The second they called it *gnal birkath haſhem*, that is, he should blesse the name of God. The third was *gnal ſhepukoth dammim*, that is, he was forbidden to shed innocent bood. The fourth was *gnalui gniria*, that is, he should not defile himselfe with fithy lusts. The fift was *gnad hagazael, de rapina*; that he should take nothing by violence or theft. The sixt was, *gnal hadinim, de judicijs*. The seventh was, *abhar min achai, ne membrum de vivo*; that he should not pull a member from a living creature, and eate of it. This precept they say, was given last to *Noah, Gen.9.4.* but *the flesh with the life thereof, which is the blood thereof, shall ye not eate*: that is, (as the Iewes interpret it) ye shal not pull a member from a living creatures, & eate of it, as the wilde beast doth; but to stay untill the beast be killed, and then eate the flesh thereof: neither shall ye eate the blood while it is hot, as if it were yet in the body: this is cruelty, and against a morall precept to eate hot blood while the life is in it; for where the reason of the law is perpetuall, the Law must be perpetuall. The reason of the Law is; ye shall not eate blood because the life is in it; so long as the life is in it, ye must not eate it: and see how this sinne, *Ezek.* 33.35. is matched with other great sinnes. *Ye eate with the blood, and life up your eyes towards your Idols, and shed blood, and shall ye possesse the land?* The morall transgressions of the Law joyned with it here, sheweth that it is cruelty to eate hot blood. But this was the ceremoniall part of the Law: *Levit.7,27. Whatsoever soule it be that eateth any manner of blood, even that soule shall be cut off from his people*: and the Apostles in the councell, *Act.* 15. forbiddeth them to eate any thing that was strangled; whereby they meant the ceremoniall part of the Law. Whe-

1 עבורה זרה
2 על ברקת השם
3 על שפקות דמים
4 עלוי עירה
5 על חגזל
6 על הדינים
7 אבר מין החי

How this preeept of *Noah* not to eate blood it is to be understood.

Where the reason of the Law is perpetuall, the Law is perpetuall.

Queſt. Whether are we to take theſe precepts as ceremoniall or as morall?

Anſw. The moſt of theſe are morall precepts, and the ſame which are ſet down againe in the Law: For when the Apoſtles biddeth them abſtaine from fornication, *Act.* 15. It is the ſame that is forbidden in the fourth precept given to *Noah*, not *revelare turpitudinem*, not to defile himſelfe with filthy luſt; and to interpret here, fornication, for eating of things ſacrificed to Idols, ſeemeth to be a ſtrained ſenſe: for that is forbidden already by the firſt precept, to *Noah*. And to *uncover the nakednes* according to the phraſe of the ſcripture, is meant of bodily pollution, and not of ſpirituall fornication.

See Beza, Act. 15.

Now beſides theſe morall precepts ſet downe by the councell, they interlace this ceremoniall precept *de ſuffocato*, forbidding to eate things ſtrangled; and they give the reaſon wherefore the Gentiles ſhould abſtaine from theſe, *Act.* 15. 21. *For Moyſes is read in their Synagogues every Sabbath*; as if *Iames* ſhould ſay, they profeſſe not onely the morall Law, but alſo the ceremoniall Law yet; therefore ye Gentiles ſhall doe well to abſtaine from theſe things which may give them offence. The Iewes reſpected theſe precepts moſt, becauſe they were kept in the Church even from *Noahs* dayes.

Of eating of blood, ſee more in the appendix of Command. 6.

Why the Apoſtles forbid to eate blood or things ſtrangled.

The Hebrewes adde further; that there was no other precept given untill *Abrahams* dayes; then God added the precept of circumciſion, and afterwards taught them to ſeparate their tithes.

God at the beginning taught his Church by tradition and not by write.

Simile. The Lord taught his Church in her infancie this wayes by traditions, and not by write: and even as parents teach their children the firſt elements by word, and afterward by write; ſo the Lord taught his Church firſt by word, and then by write.

Concluſion. The concluſion of this is. The Lord never left his Church

Church without his word to direct her: before the fall, he spake immediately to *Adam* and *Eve*, and taught them: in the second period, he taught them by these seven precepts. In the third period, by the Law written, and in the fourth period by the Gospel.

EXERCITAT. VII.

Of the diverse wayes how God revealed himselfe extraordinarily to his Church.

Heb. 1. 1. *God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets.*

God manifested himselfe to his Church; first by propheſie, secondly, by the holy Spirit, thirdly by *Vrim* and *Thummim*, and fourthly by the poole *Bethesda*.

God revealed himselfe to his Church foure wayes.

First by propheſie. There were sundry sorts of propheſie: the first was [*lepi*] face to face, to *Moyses* onely.

Sundry sorts of propheſie. לִפֵּי

This sort of propheſie was the highest degree of revelation; and it drew neerest to that sort of vision, which we shall get of God in the heavens. He manifested himselfe to *Moyses* face to face, and hee knew him by his name, that is, not onely by the face, as Princes know many of their Subjects; but he knew him inwardly, and liked him: this was *notitia approbationis*.

How the Lord manifested himselfe to *Moyses*.

Moyses saw God face to face, yet he saw not the essence of God, for he dwelleth in a light inaccessable. *Iohn* saw God three manner of ways. First, in his incarnation, he saw God dwelling amongst men in the flesh here.

Iohn saw Christ καὶ σῶμα εἶδεν, καὶ λαμβάνει μορφοῦται καὶ ἐπιδημίαν καὶ πνεύματος.

here. Secondly, in his transfiguration upon the Mount. Thirdly, in the Spirit upon the Lords day, *Reve.* 1. 10. although *Iohn* lay in the bosome of Christ and was his beloved Disciple, yet he saith, *No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him, Ioh.* 1. 18.

Differences betwixt the revelations made to *Moyses*, and to the rest of the Prophets.

Differ. 1.

When God spake to *Moyses*, he spake to his understanding immediatly. A man hath a right eare, and a left eare; the understanding is like the right eare, and the phantasie is like the left eare: he spake to *Moyses* right eare, to his understanding: but when he spake to the rest of the Prophets, by some shapes and visible formes, he spake first to their left eare. *Moyses* saw no visible shapes nor formes, except onely in the entry of his calling, when he saw the bush burning, *Exod.* 3. 6. and the Angell comming to kill him in the Inne, *Exod.* 4. 24. and when he saw the paterne of the Tabernacle in the Mount, *Heb.* 9. but usually God manifested him selfe to his understanding.

Differ. 2

Secondly, the other Prophets were astonished and weakned at the sight of God. *Dan.* 8. 27. *and I Daniel fainted and was sicke certaine dayes, and I was astonished at the visions.* So *Ezekiel* fell upon his face when the Lord revealed himselfe unto him, *Chap.* 3. 27. But *Moyses* was never affrayd at the sight of God but thrice. First when he was to enter in his calling when he saw the bush burning. *Exod.* 3. 2. Secondly, at the giving of the Law, *Heb.* 12. 21. Thirdly, in the Inne.

Differ. 3.

Thirdly, *Moyses* needed not such preparations before he propheſied, as some of the other Prophets did. *Elisha* before he propheſied, called for a Minstrell to settle his passions; that he might be the more fit to receive his propheſie, 2. *Sam.* 3. 15. But *Moyses* needed not such a preparation. So *Paul* when hee was ravished to the third heaven, this knowledge which hee got, was intellectall,

tellectuall, and it was neither by the sight, nor by the phantasie: and whether the soule was in the body here *tanquam in organo, vel tanquam in sede* onely, it may be doubted.

See Iunius de purgatorio.

The second sort of propheſie, was by vision; as when *Moyses* saw the bush burning, this was presented to him when he was awake; this was the meanest sort of reuelation, κατ' ὄψιν.

Visio { κατ' ὄψιν. / κατὰ φαντασίαν.

The third sort was κατὰ φαντασίαν, when something was presented to their phantasie in a dreame.

These visions which he shewed to the Prophets, sometimes they were of things which really existed; as *Zacharie* saw *Iosuah* the high Priest, and Sathan standing at his right hand, *Zach.* 3. Sometimes of things that might be and was not, as *Zacharie* saw two women carrying an *Ephath*, *Zach.* 5, 5. and sometimes of things that were not, nor never could be, as the monstrous beasts shewne to *Daniel*, and *Iohn* in the reuelation.

The Lord appeared to his Prophets, sometimes immediately, and sometimes by an Angell.

When the Lord reuealed himselfe to the Prophets in these visions: sometimes he spake mediatly to them by an Angel. As *Exod.* 3. 2. God is sayd there to appeare to *Moyses*; but *Act.* 7. 30. an Angel is sayd to appeare in the burning bush. Sometimes againe in these apparitions, he immediatly appeared to the Prophets. *Ioh.* 12. 40. *Hee blinded their eyes, &c. these things hee sayd when he saw his glory*, that is, when he saw Christs glory.

The Angels ever appeared in the likenesse of men, but not in the likenesse of women or beasts.

When the Angels did appeare to the Prophets in these visions, they appeared in the shapes of men, but they never appeared in the likenesse of women, farre lesse in the likenesse of beasts, as the Divel doth: therefore *Lev.* 17. 7. *they shall no more offer their sacrifices unto Divels*, in the Hebrew it is, *leshegnirim*, to the hoarie ones; because the Divel appeared in these shape: when the Cherubims appeared they carried the face of a man

לִשְׂעִירִם

the

the creſt of a Lyon, the feete of the Oxe, and the wings of an Eagle; they had not foure faces (as ſome thinke) but in ſomthing they repreſented man, in ſomething the Lyon, in ſomething the Oxe, and in ſomething the Eagle: *panim* here ſhould be tranſlated, *vopon.*

פנים

When the Angels appeared in the likeneſſe of man, they were more glorious than any man.

When the Angels appeared to the Prophets, there was more glory in them, than in other men; although ſometimes they concealed this glory for a while, as may be ſeene *Gen* 18. comparing it with *Heb.* 13.2. When *Paul* ſaw an Angell ſtanding by him in the likeneſſe of a man of *Macedonia*; there was more glory in him than in all the men of *Macedonia*, *Act.* 16. 9. Becauſe the glory of an Angell did ſhine in him: and in this ſenſe it is ſayd, *Act.* 6. 15. *that they ſaw the face of Steven as it had beene the face of an Angell*, that is, his face did ſhine above the face of mortall men, as when the Angels appeared in humane ſhape. But when the Lord appeared in the likeneſſe of a man, then his glory farre exceeded the glory of an Angell, *Eſa.* 6. 1. *I ſaw the Lord ſitting upon a throne.* Firſt, he was ſet upon a high throne. Secondly, his cloathes reached down to the ground, which ſignifies his glory: the hemme of his garment touched the ground, which ſignified the humanity of Chriſt: and the *Seraphims* covering their faces, becauſe they could not behold the glory of God. And when the Lord appeared in theſe viſions he appeared in the likeneſſe of an old man: *as Daniel ſaw the Ancient of dayes ſitting upon a throne*, *Dan.* 7.9. and *Reve.* 1.14. when the Son of God appeared, his haire was white as wooll, and white as Snow: but the Angels of the Lord appeared in the likeneſſe of young men, *Marke* 16.5. and the *Cherubims* were made like young men.

When the Lord appeared in the likeneſſe of man, he exceeded the glory of an Angel.

Queſt. Which of the Prophets ſaw the moſt excellent viſions?

Ezekiel

Ezekiel saw the most excellent visions. *Esay* saw the Lord sitting upon a throne, *Esa.6.1.* but this was a vision of judgement, to make fat the hearts of the people: but the visions of *Ezekiel* for the most part were of Christ, and the building of the spirituall Temple. These visions were so high, that the Iewes forbad any to reade them *ante annum sacerdotalem*, that is, before they were thirty yeares of age.

Ezekiels visions for the most part were of Christ; and the spirituall Temple.

Answ.

Whether were the revelations by visions, or by dreams, or that which was intellectuall more perfect?

Quest.

Thomas answereth, that the vision which was to the phantasie, was more agreeable to the nature of man, and to his estate here: But that which was immediatly to the understanding, commeth nearer to our estate in glory.

Answ.

It is generally to be observed here; that in all these sorts of visions, and apparitions, they understood that which they propheſied: and therefore the Prophets were called *videntes*, *Seers*, *Iob* 13.1. *mine eyes have seene all these things, mine eares have heard them, and I understand them all.* *Pharoah* did not understand these things which he saw; therefore he was not a Prophet: So *Belthassar* when he saw fingers writing upon the wall, he understood not that which hee saw, and therefore he was not a Prophet: and so *Caiphas* understood not what he propheſied. *Ioh.*11. They were like unto men who are purblind and see not a thing distinctly: and therefore desire others to tell them more directly what it is. The Iewes say of these, that they were θεοφοροι *non* θεοσεβεις, that is, they were stirred up by God, but they sought not the Lord. And of *Balaam* they say, *prophetavit ex voluntate Dei, sed non cepit quod prophetavit.* *Daniel* at the first understood not the propheſie, but the Angell revealed it unto him, *Dan.*8.17.

The Prophets understood these things which they propheſied.

נפץ ברזין אלהין ולא ידע מנכ

So the Lord appeared to them in Dreames as he did before

before to them when they were awake, and sometimes these dreames were ὀνείρατα συμβολικὰ, dreames in which they saw some shapes and visions; as *Iacob* saw a ladder in his dreame: so *Abraham* in his dreame, saw the Carkases, and fowles lighting upon them, *Gen.* 15.8. *Daniel* saw the foure monarchies, represented by foure visible shapes, *Dan.* 4. and sometimes he revealed himselfe *sine symbolo*, without any visible shape; as to *Ioseph Mat.* 2. and to the wise men, *Mat.* 2.12.

בַּעַל הַחֲלֹמוֹת

The Lord was onely author of these dreames, therefore, *Gen.* 37.7. when *Ioseph* is called *bagnal hahhalamoth*, it is not well translated *Lord of dreames*, for God himselfe is onely Lord of dreames. The Seventie translate it ἐνυπνιάστης, *insomniator*, and it signifieth not simply a dreamer, but him who dreameth often, therefore *hhalamoth* is in the plurall number. If the Lord revealed himselfe in the forepart of the night as he did to *Abraham*, then it was called [*Tardema*] a dead sleepe, 1 *Sam.* 26. *cecidit sopor domini super eos, id est, magnus.* But if in the latter part of the night, then it was called deepe sleepe *hhalam*, a dreame. To some he revealed himselfe in a dreame, but he gave then not the interpretation of it, as to the Butler and Baker. Some had the interpretation of the dreame, but not the dreame, as *Ioseph. Nebuchadnezzer* had the dreame, but *Daniel* the interpretation of it: but the Prophets of God, had both the dreame and the interpretation of it, as *Daniel.* The heathen sometimes had both the dreame and the interpretation, as the *Midianites* had of the Barly cake *Iud.* 7 but this was for their destruction: but the comfortable dreames and visions, with their interpretations, were onely revealed to the Prophets, for the good of the Church.

תַּרְדֵּמָה

ἐνυπνιάστης

The Prophets had the dreames, with the interpretation of them.

Quest. Whether was the revelation by dreames, or by visions, the more perfect revelation?

Intensive

Intensive the revelation by vision was the more excellent, but *extensive* the revelation by dreames was the more excellent, and that by vision came neareſt to that which was intellectuall, for they had no uſe of their ſenſes in it, & the viſions were preſented to their underſtanding onely. When wee take up a thing by ſenſe; firſt the ſenſe tranſmitteth it to the phantaſie, and then the phantaſie ſendeth it to the underſtanding; this is the moſt imperfect ſort of knowledge. Secondly, when the viſion is preſented to the phantaſie onely, and the phantaſie ſendeth it to the underſtanding, this is more perfect than the former. And thirdly, when the viſion is preſented to the underſtanding onely, this is a higher degree.

Revelatio { *intenſiva* / *extenſiva.*

Some things are preſented to the ſenſe, ſomethings to the phantaſie, and ſome things to the underſtanding.

In the knowledge which they got by dreames, firſt, they had the dreame, and when they were awake they got the underſtanding of it: but in a viſion they preſently underſtood the thing preſented unto them. Becauſe the revelation by viſion was the more perfect ſort of knowledge; therefore *Ioel* ſaith *your young men ſhall ſee viſions*, and then he added, *your old men ſhall dreame dreames*, as the more imperfect ſort of revelation, *Ioel* 2.28.

Queſt.

It may be asked why God revealed himſelfe this way by dreames?

Anſw.

The reaſons were theſe. Firſt theſe things which we begin to thinke upon when we are awake we begin to try them by reaſon, and if reaſon approve them not then we reject them, but in a dreame the mind receiveth things not examining them by reaſon. In matters Divine the leſſe that reaſon hath a hand in admitting of them the better it is, and here it was better for the Prophets to be ruled by God, and fitter for them to be ſchollers than judges.

The reaſon why God revealed himſelfe by dreames.

Reaſon 2.

The ſecond reaſon why he taught his Prophets by

dreames was this, to let them see how farre his power exceeded the power of men; for masters cannot teach their schollers; but when they are awake and giving heed: but God can teach his Prophets in a deepe sleepe and in a dreame: which gave the Prophets to understand what great commandement, the Lord had over all the faculties of their mindes.

Reason 3.

Thirdly, he revealed himselfe in dreames to them, to let them understand, that death tooke not away all knowledge from man, and that there was another way to get knowledge, than by discourse or reason.

רוּחַ הַקֹּדֶשׁ

How the Lord revealed himselfe to his Prophets by the holy Spirit.

The third way, how the Lord revealed himselfe to his Prophets; was by *ruah hakkodesh*, by the holy Spirit: then the Prophets had all the use of their senses; hearing one speaking to them, as we do every one another, and seeing, &c. and the more use that they had of their senses, the more unperfect was their revelation. Others distinguish this sort of revelation which was by the holy Spirit, from that which was properly called prophesie: they say these who spake by the holy spirit, and were Prophets in that sense, they were not called to attend still as Prophets; such as was *David* a King; and *Daniel* a Courtier: But *Esay* and *Ieremy* were Prophets properly so called: because they weighted still, and attended in the schoole of the prophets.

Drusius in pentateuchum.

אוּרִים
תֻּמִּים

What sort of revelation was by *Vrim* and *Thummim*.

The fourth way, how God revealed himselfe, was by *vrim* and *thummim*, and they are alwayes joyned together except in two places in the Scripture, *Exo.* 17. 21. and 1 *Sam.* 28. 8. This was a different kind of revelation from the former: for by this the Priest did not Propheſie, neither made songs to the prayse of God: but having put on this brest plate, it was a signe to him that God would answere these doubts, which he asked of him, and it is called the brest plate of judgement: *mishpat* signifieth, either the administration of publike judge-

משפט

judgements, *Esa* 41.3. or private affaires, *Pro.* 13.23. *est qui absumitur absque judicio: there is that is destroyed for want of judgement*, that is: becauſe his family is not rightly adminiſtred. It is called then the breſtplate of judgement: becauſe the Lord taught his people in their doubtfull caſes; what to doe, by this *urim* and *thummim*.

The breſtplate and the *Vrim* and *Thummim* are diſtinguiſhed.

Exod. 28.30. *Thou ſhalt put in the breaſtplate Vrim and Thummim.* Some hold that the twelve precious ſtones ſet in the breſtplate, were called *Vrim* and *Thummim*: as *Kimchi*; but the Text maketh againſt that: for the breaſtplate, and the *Vrim* and the *Thummim* are diſtinguiſhed *verſ.* 30. Some of the Iewes againe incline moſt to this ſenſe; that theſe two words *Vrim* and *Thummim* were ſet in the breaſtplate, as *holineſſe to the Lord* was written in great letters upon a plate of gold, and ſet in the forehead of the highprieſt. But it ſeemeth rather that they were two precious ſtones given by the Lord himſelfe, to be ſet in the breſtplate: and an Ancient Iew called *Rabbi Bechai* marketh, that theſe two are ſet down *cumhe demonſtrativo* for their excellencie. Neither ſaith the Lord thou ſhalt make *Vrim* and *Thummim* as he ſayd of the reſt of the ornaments of the Highprieſt, thou ſhalt make this or that.

What this *Vrim* and *Thummim* were.

ה *demonſtrativum.*

It is commonly holden that the letters did ſhine out of the breaſtplate of *Aaron*, when the Lord gave his anſweres to him, that he might reade the anſwere by the letters: but this could not be, as may appeare by the forme of the breſtplate following.

The letters did not make up the anſwer.

The forme of the Breast-plate.

Ioseph name was written, *Ihoseph* (as he is written, *Psal.* 81. 6.) *Maym.* in *Exod.* 10.

When *David* asked of the Lord, 1 *Sam.* 23. 12. *will the men of Keila deliver me and my men into the hands of Saul?* the Lord sayd *ijsgiru*, they will deliver thee: here the letters in the breastplate would have made up this whole answere; *Iod* from *Iehuda*, *Samech* from *Ioseph*, *Gimel* from *Gad*, *Iod* from *Levi*, *Resh* from *Reuben*, and *Vau* from *Reuben*: but *Iudges* 20. 8. when the *Israelites* asked

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asked counsel of the Lord, who shall go up first to battle against *Benjamin?* it was answered, *Iehuda Battechilla, Iuda shall goe up first*; now there was not so many letters in the breastplate to expresse this answer, for there wanted foure letters of the Alphabet in the breastplate, ק צ ט ח 2 *Sam.* 5. 23. when *David* enquired of the Lord *shall I goe up against the Philistims?* the Lord answered, *Thou shalt not go up, but fetch a compasse behind them, and come upon them over against the Mulberry trees.* The letters in the breastplate could not expresse all this, therfore it was not by the letters that the Lord answered the Priest: but when hee had on this breastplate, λογεῖον, or *rationale* upon him, then the Lord taught him what to answere; and this breastplate was but a signe unto him, that the Lord should answere him, as *Sampsons* haire was a signe unto him, that the Lord would continue his strength with him as long as hee kept his haire; how was the strength in *Sampsons* haire? not as in the cause, or in the subject, but onely as in the signe: so in the Apostles garments and shaddow; they were but a signe of their power which they had in healing miraculously; and so was *vrim* and *thummim* but a signe of this, that the Lord would answere the Priest.

יהוּרה כּתוּלה

There wanted foure letters in the Breastplate.

How the Lord taught the Priest by Vrim and Thummim.

The Vrim and Thummim were a signe onely that the Lord would answer the Priest.

The *vrim* and *thummim* were not alwayes with the Arke; for all the time of *Saul* they asked not counsell of the Arke, 1 *Chron.* 13. 3. *Let us bring againe the Arke of our God unto us: for we enquired not at it, in the daies of Saul*; they went usually to aske counsell in the Tabernacle and Sanctuary of the Lord, *Iud* 20. they went up to *Silo*, where the Tabernacle was, to aske the Lord, then the Arke was in the Tabernacle: but when the Arke was separated from the Tabernacle, they might sacrifice in the Tabernacle. So they might aske the Lord here by *vrim* and *thummim* although the Arke

The Vrim and Thummim were not ever with the Arke.

was not there. When the Highprieſt asked counſel for *David*, at *Nob*: the Arke was not there, nor the Tabernacle; but onely *vrim* and *thummim*: but when the Arke and the *vrim* and *thummim* were together, they alwaies enquired the Lord before the Arke; and when they were ſeparated; they turned their faces towards the Arke, whereſoever it was, when they asked counſell by the judgement of *vrim and Thummim*. When *David* was in *Ziglag*, 1 *Sam.* 30. he asked counſell of the Lord by the Prieſt: but neither the Arke nor the Tabernacle was ever in *Ziglag* a towne of the *Philiſtims*.

They asked counſell of the Lord at the Arke by the Highprieſt.

When any are ſaide, to aske counſel of the Lord, who were not Highprieſts: as the *Iſraelites* are ſaid thrice to aske the Lord, *Iud.* 20.18. 1 *Sam.* 14.37. and 23.2. 1 *Chron.* 14. they are underſtood to have done this by the Highprieſt, for *Num.* 27.21. *Ioſhua* is commanded to aske counſell at the Lord, by *Eleazer* the Highprieſt.

How he ſtood who asked counſell by Vrim and Thummim.

The manner how he ſtood who asked counſel of the Lord by the Highprieſt, *He ſhall ſtand before Eleazer the Prieſt who ſhall aske counſell for him after the judgement of Vrim before the Lord*, *Num.* 27. 21. he ſtood not directly before the Highprieſt, for then he ſhould have ſtood betwixt him and the Arke: therfore *liphne* ſhold be tranſlated *juxta*, *a latere*, or beſide the Prieſt. He ſtood by the Highprieſt when he asked counſell, and he heard not what the Lord ſaid to the Prieſt; but the Prieſt gave him his anſwere.

לִפְנֵי

The Lord by Vrim and Thummim anſwered diſtinctly to every queſtion.

When two things are demanded of the Lord, he anſwered in order to them. As 1 *Sam.* 23.9. *will they come up?* The Lord anſwered, *they will come up.* So he anſwered to the ſecond queſtion, *will they deliver me? They will deliver thee.*

They asked not counſell of the Lord by *Vrim* and *Thummim*;

Thummim but in great and weighty matters, as *David* after the death of *Saul*, 2 *Sam.* 2. So 2 *Sam.* 5. they asked the Lord, for the King, for the common wealth or for a tribe, or for making of warres; but in matters of lesse moment they asked not the Lord, by *Vrim* and *Thummim*: as if any thing had beene committed to ones custody, and it was lost; they did not aske the Lord for it by *Vrim* and *Thummim*, but *The oath of the Lord was betwixt them, Exod.* 22. 11.

They asked counsell by Vrim and Thummim onely in matters of weight.

When they got their answers by *Vrim* & *Thummim*, the Lord confirmed their answeres sometimes by lot. As 1 *Sam.* 10. 8. he asked first by *Vrim* and *Thummim*, who should be King? and then it was confirmed by lot. So when *Iosh ua* divided the Land: First, he got his answer by *Vrim* and *Thummim*, and then he biddeth them cast lots, and as their lots ascended, he distributed unto them. *Num.* 26. 55. When the High priest consulted, he stretched out his hands unto the Arke of the Lord. 1 *Sam.* 14. 19. *collige manum tua, draw in thine hand.*

God confirmed his answers sometimes by lot.

The difference betwixt the predictions of the Prophets and the Priest, by *Vrim* and *Thummim* was this. The Prophets when they foretold things, *ut futura in seipsis*, as to fall out in themselves; then they alwayes fell out: but when they foretold things as they were in their causes; then they might fall out, or not fall out. Example, *Esay* saith to *Ezekias*, *set thy house in order, for thou shalt die, and not live, Esay* 38. 1. looking to the second causes, and to *Hezekias*, he shall dye. But looking to the event, he shall not dye. So 1 *King*, 21. 20. The Lord threatned to bring a judgement upon *Ahab*, and yet upon his humiliation spared him. So the Lord threatned *Ninivy, forty daies and Ninivy shal be destroied, Ionah.* 3. 4. and yet when they humbled themselves they were not destroyed. But that which was revealed

A difference betweene the predictions of the Priests by Vrim and Thummim, and the predictions of the Prophets.

Prophesies as they respect the second causes and events.

by the Highprieſt, when he tooke on *Vrim* and *Thummim*, tooke alwayes effect.

Obiect. But it may be ſaide, *Iud.* 20. 23. *ſhall I goe up to the battle againſt the children of Benjamin our brother?* The Lord anſwered, *Go up againſt him.* And yet they were killed.

Anſw. In this firſt anſwer the Lord ſheweth, that they had juſt cauſe to make warre againſt *Benjamin*; but he anſwered not to the ſucceſſe of the battell, becauſe they were not as yet humbled; and they truſted too much to their owne ſtrength. But when *Phineas* demanded what they ſhould doe, *verſ.* 28. when they were humbled: they got a direct and more diſtinct anſwere: *Goe up, for to morrow I will deliver them into thine hand.*

De pont. Rom. lib 4,3. *Bellarmine* the Ieſuite, that he may proove the infallibility of the Pope in judgeing in matters of faith; alledgeth the *Vrim* and the *Thummim*, which were upon the breſtplate of the Highprieſt; which directed him that he could not erre in judgement. But this reaſon is faulty many wayes. Firſt, in the dirivation of the names; for he deriveth *Vrim* from the root *jarah* which ſignifieth, to teach; whereas it is dirived from [*or*] to give light. So he deriveth *thummim* from the roote *aman*, which ſignifieth to beleeve; whereas it commeth from *tamam*, to make a thing perfect. The *Seventy* tranſlate theſe words, δήλωσις καὶ ἀλήθεια, as yee would ſay, *manifeſtatio & veritas.* And ſo doth *Hierome.* But this they doe μυϛαγωγικῶς, and they reſpect more the end here, wherefore they were put into the breſtplate, than their proper ſignification. For as *Vrim* properly ſignifieth brightneſſe, and figuratively δήλωσιν. becauſe that which maketh all things manifeſt is the light, *Epheſ.* 5. 13. and this *Thummim* properly ſignifieth perfection; ſo figuratively in things ſpitituall

אוּרִים a radice, יָרָה a falſe derivatiõ.

אוּר תֻּמִּים a radice, אָמַן a falſe derivation. to exclude the radicall letter, for there is *duplex Mem*, here and *Aleph* is excluded.

תֻּמִּים
δήλωσις.
ἀλήθεια.

all, it signifieth verity. The *Seventy* looking to the figurative signification, translate them this wayes.

Secondly, put the case that *Vrim* and *Thummim* signified doctrine and verity, yet it will not follow that the Highpriests might not erre: for by these were signified not what sort of men they were, but what sort of men they ought to be. *Pro.* 16.10. *A divine sentence is in the lips of the King, and his mouth transgresseth not in judgement.* Here is a clearer place that the King of *Spaine* cannot erre in judgement, than that the Pope cannot erre in judgement; if yee will take words as they stand; But the meaning of the words is, a divine sentence ought to be in the lips of the King; and then his mouth will not transgresse in judgement. So these two are set in the breastplate of *Aaron*, to teach him his dutie, but they were not notes of his infallibility. And if by *Vrim*, they would inferre his infallibility in judgement, so by *Thummim*, they may inferre his holinesse of life; and so none of the Popes were profane and wicked men.

Thirdly, this breastplate served not for a triall of his doctrine, but onely for foretelling of the doubtfull events of things; for their doctrine was to be tryed by the law and by the testimony, *Esa.* 8.

Fourthly, if *Vrim* and *Thummim* signified verity and judgement, then it should follow, that none of the Highpriests could erre: but wee know that *Vrijah* the Highpriest in the time of *Ahaz*, brought the paterne of the Altar of *Damascus*, and placed it in *Ierusalem*. 2 King. 16.6. And *Caiaphas* erred, when he condemned Christ to death.

The Highpriests might erre.

Lastly, let this be granted, that the Highpriest under the law could not erre; therefore that eyther *Peter* or the Pope his successor (as they alledge) could not erre, it will not follow. For this priviledge, *not to erre*, belongeth

longeth to none, but to Ieſus Chriſt, of whom the Highprieſt was a tipe; who had both *Vrim* and *Thummim*, purity of doctrine and perfection of life.

Queſt. How long did the gift of propheſie endure in the ſecond Temple.

Anſw. The gift of propheſie endured under the old Teſtament until the time of the Macedonian Empire. When *Alexander* the great did reigne, *Nehemiah* maketh mention of one *Iaddus* the Highprieſt, *Neh.* 12.7. who met *Alexander*, when he came againſt *Ieruſalem*. Now if there had beene none, who were infallibly directed by the Spirit of God at this time; who could have put this into the canonicall Scripture it being hiſtoricall? therefore there behoved to be one at this time, who had the ſpirit of propheſie, and was one of the maſters of the great Synagogue, who did this, and then the Sun went downe upon the Prophets, *Micah.* 3. and the gift of propheſie ceaſed.

How long the gift of propheſie indured under the old Teſtament.

See Shinler us in נכאה

The gift of propheſie was beſtowed anew againe, in the ſecond Temple, under the new Teſtament, *Ioel.* 2. *I will powre out my ſpirit upon all fleſh, and your yong men ſhall ſee viſions, &c.*

The gift of propheſie given under the new Teſtament.

This gift laſted in the Church, till the ſecond Temple was deſtroyed. The Iewes by a certaine kinde of *Kabbala* called *gematrja*, obſerve upon *Hagg.* 1.8. it is written there *ekkabhda*, *I will be glorified*, becauſe the word wanteth the letter ה in the end of it, which letter ſtandeth for *five*; they ſay that the want of this ה, ſheweth the want of five things in the ſecond Temple, which were in the firſt. The Arke, the mercy ſeat, and *Cherubims*. Secondly, the fire from Heaven. Thirdly, the majeſty of Divine preſence called *ſhekena*. Fourthly, the holy Ghoſt. And fiftly, *Vrim* and *Thummim*. But this rabbinicall obſervation is moſt impious, & ſerveth to overthrow all the whole New Teſtament, to deny

נמטריא a γεωμετρία אכברה אכבר

The Iewes cabaliſticall obſervation blaſphemous.

deny Iesus Christ, and to condemne his Apostles and Evangelists; as though they had not the gift of the holy Spirit when they wrote during the time of the second Temple: and this is contrary to the very scope of the Prophet, *Hagg.* 1.8. *Go up into the mountaine, and bring wood to build this house, and I wil take pleasure in it, and I will be glorified, saith the Lord,* and *Hagg.* 2.9. *The glory of the latter house shall be greater than the former, and in this place will I give peace, saith the Lord.*

Quest. Whether were the Arke, the *Vrim* and *Thummim*, and the holy fire in the second Temple or not?

Answ. Although there was greater spirituall beauty in the second Temple, than in the first; yet the second Temple wanted this typicall Ark, the *Vrim* and *Thummim*, and the fire; therefore it is but a fable of theirs, who say, that *Titus* after he had destroied the second Temple, brought the Arke to *Rome* in his triumphes; but the Arke was never seene in the second Temple; and *Iosephus*, who was an eye witnesse of *Titus* triumphes sheweth, that it was onely but the table of the shewbread which *Titus* carried away in his triumphes, and is seene yet pictured there.

The Arke was not in the second Temple.

Iosephus ant. lib. 14.

The *Vrim* and *Thummim* were not in the second Temple, but the graces signified by them.

Obiect. But it may be said, *Neh.* 7.65. and *Ezra.* 2.63. *That they should not eate of the most holy things, untill there stood up a Priest with Vrim and with Thummim.*

Answ. It is the manner of the Scriptures to expresse the nature of the Church under the New Testament, by figures and tipes which were under the Old Testament: so by *Vrim* & *Thummim* which were in the first Temple; to expresse the perfection of the Priests, which should be in the second Temple.

The new Testament expresseth things sometimes under types of the old Testament.

How the Lord revealed himselfe by the poole *Bethesda.*

The last way, how God revealed himselfe in the second Temple, was by the poole *Bethesda*: when the Angell

Angel came down at certaine times to ſtirre the poole, *then whoſoever after the firſt troubling of the water ſtepped in, he was cured of whatſoever diſeaſe. Ioh.* 5.4. It was not the Angel that cured them here: for it is a true Axiome of the Schoolemen, *pars naturæ non poteſt ſuperare naturam*, an Angell is but a part of nature, therefore he cannot worke a miracle, which is above nature. It was Chriſt himſelfe who wrought the miracle, it was hee who *looſed the priſoners, Pſa.* 146. *Mattir*, is ſo to looſe the bound, that they have uſe both of their hands and feete, to leape as freely as the Graſhopper doth, *which hath legs to leape upon the earth, Levit.* 11.21. So the diſeaſed were looſed, that they might leape and goe ſtreight upon their owne feete. By Angell here ſome underſtand the power of God, who uſeth his Angels, as his miniſters to worke many things below here; and therefore the *Seventie* put God in place of the Angell, as *Eccleſ.* 5.6. *Say not before the Angell, it was an errour.* But the *Seventie* tranſlate it καὶ μὴ ἐιπῇς ἀπὸ προσώπου θεοῦ, for the Chaldes uſe to aſcribe the worke of God to his miniſters, the Angels. But it is better to aſcribe this miracle here, to the Angell of the covenant Ieſus Chriſt. *Turtullian* ſaith, that the operation of the fiſh-poole being now to ceaſe and to looſe the vertue of it, our Saviour curing him who had beene long diſeaſed, being at the poole, gave thereby an entrance to all ſick perſons to come unto him: as if he ſhould have ſayd, he that deſires to be whole; let him not come to the poole, or expect the comming downe of the Angell: for when he commeth, he healeth but one; but come unto me, and I ſhall heale you all.

An Angell cannot worke a Miracle.

What Angell wrought this Miracle,

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Concluſi. The concluſion of this is, ſeeing wee have a more cleare manifeſtation of the will of God by Chriſt, than they had under the Law; let us beware to offend him now. *He that deſpiſed Moyſes law, Heb.* 10.28. *dyed without*

out mercy, under two or three witneſses, of how much ſorer puniſhment ſhall we be thought worthy of, if we treade under under foote the Sonne of God?

EXERCITAT. VIII.

Of the neceſsity of the Word written.

Ioh. 20. 31. *But theſe are written that yee might beleeve.*

GOd thought it neceſſary, after that he had taught his Church by Word; next to teach her by write. There is a twofold neceſſity. The firſt is called an abſolute neceſſity: the ſecond of expedience. Againe, Gods revealed wil was neceſſary to al men, as a cauſe; but his written word was neceſſary as an inſtrumentall cauſe; and this word is conſidered either eſſentially, or accidentally. Eſſentially for the word: Accidentally for the word written: this written, and unwritten word differ onely as a man naked, and cloathed; for there is no change in the nature and ſubſtance here. And that we may the better underſtand the neceſſity of the writing of the word, we muſt diſtinguiſh here the ſtates of the Church. Firſt, ſhe was in a family or œconomik. Secondly, ſhe was Naturall, diſperſed through the country of the Iewes. Thirdly, ſhe was Ecumenicall or Catholicke, diſperſed through the whole world. So long as ſhe was in a family, and the Patriarches lived long, to record to the poſterity, the word and the workes of God; then God taught his Church by his word unwritten. But when his Church began to bee enlarged, firſt through *Iudea*, and then through the whole world, it was needfull to have the Word

A twofold neceſſity of the word written.

The ſtates of the Church diſtinguiſhed.

Why God would have his word written.

word set downe in write; becauſe then the Fathers were not of ſo long a life, to record to the poſterity, the word and the workes of God. Againe he did this to obviat the craft of the Divell, and the counterfeite writings of the falſe Apoſtles.

God revealeth himſelfe moſt ſurely to us by his word.

It was neceſſary then, that the word ſhould be written that the Church might have a greater certainty of their ſalvation. See how farre the Lord commendeth unto us, the certainty which wee have by the Scripture; above all other ſort of revelation. 2 *Pet.* 1. 19. *We have alſo a more ſure word of propheſie*: here the certainty of the Scriptures, is preferred to the transfiguration in the mount. Secondly, the Apoſtle *Gal.* 1. 8. preferred it to the revelation made by Angells, *If an Angell ſhould come from heaven and teach any other Goſpell, let him be accurſed.* Thirdly, Chriſt himſelfe preferred the certainty of *Moyſes* and the Prophets. If one ſhould come from the dead and teach us. *Luke* 16.31.

βεβαιότερον λόγον.

The Church is not the laſt reſolution of our faith.

The Church of *Rome* then doth great wrong to Chriſtians; when thy would make the laſt ground and ſtay of Chriſtian faith, to be the Church onely; But we *are built upon the foundation of the Prophets, and Apoſtles, Ephe.* 2.20. The Lord when he dwelt betweene the Cherubims, he ſet the Candleſticke upon his right hand, and the table with the ſhewbread upon his left hand: to teach us, that the Scriptures are to be preferred ſtill to the teſtimony of the Church; and that we muſt reſt upon their teſtimony *primariò*.

Queſt.
Anſw.

Somethings *de fide & de verbo fidej*, ſomethings *de verbo fidej*, but not *de fide primario*, ſomethings neither *de fide* neither *de verbo fidej*.

Whether is it an Article of our faith, to beleeve that the Scriptures are the Word of God or not?

Some things are both *de fide, & de verbo fidei*; as Chriſt is *Emmanuel*. Secondly, ſomethings are *de verbo fidei* but not *de fide primariò*; as *Paul* left his cloake at *Troas*. Thirdly, ſomethings are *de fide*, but *non de verbo fidei*,

fidei, which are the concluſions drawne from the canonicall word by conſequence. And theſe are either drawn from the word generally, as this, *that the Scriptures are the word of God*: for this is evident from the whole word generally, and although this be a principle in it ſelfe, which ought firſt to be beleeved; yet in my conception, and manner of taking up, it is a concluſion ariſing from that majeſty and Divine character which is in the word it ſelfe: or the particular concluſions drawne from the word, they are *de fide, non de verbo fidei*, as when a man concludeth his owne particular juſtification from the word; as I *Iames* am juſtified, *eſt de fide mea*, and not a part of the canonicall word, but an application ariſing from it. Fourthly, ſomething are neither *de fide* nor *de verbo fidei*.

Secondly, we way anſwere to this: whether the word written be an article of our faith or not. The articles of our faith are either taken generally, or ſpecially: generally, for all that is contained in the Scriptures, or may be deduced by was of conſequence from the Scriptures; then it is not an article of our faith, to beleeve the canon of the Scriptures. Secondly, ſpecially for that which is contained in the Creede; for the Creede is the ſubſtance of that which is contained in the Scriptures; and then it is an article of our faith to beleeve the Cannon of the Scriptures.

Articles of our faith, taken generally or ſpecially.

The Scriptures of God, are conſidered eſſentially, or accidentally. Eſſentially, as they proceede from God; accidentally againe, as they were written by ſuch and ſuch men. As they proceede from God, we muſt beleeve them to be true, and to bee the meanes of our ſalvation; for ſaving truth is onely from God. But if we conſider them but accidentally, as they are written by ſuch and ſuch men, then it is not an article of our faith to beleeve them; for it maketh not to our ſalvation

The Scriptures conſidered eſſentially or accidentally.

salvation *primariò*, to know that they were written by such and such men.

When the bookes in holy Scripture, carry the names of those who wrote them; as the books of *Moyses* carry his name; if a man should deny these books to be written by *Moyses*, and then be ignorant altogether of the matter contained in them; then his ignorance were damnable, and the denyall of them hereticall; *They have Moyses and the Prophets*, *Luke* 16.

Ignorantia damnabilis, negatio hæretica.

But if the writer of the booke bee not set downe in the Scripture; if a man should deny such a man to write it, he should not be reputed as an hereticke for that; and to be ignorant that such a man wrote it, this were not damnable ignorance. Example, it is holden that *Paul* wrote the Epistle to the Hebrewes; now if a man should deny that *Paul* wrote this Epistle, he were not to be holden an hereticke for that, neither were his ignorance damnable. A man may be ignorant of this or that booke, and yet be saved, and many were saved before the bookes were written, and now many are saved who cannot reade the Scriptures.

Negatio est hæretica per accidens, sed ignoratio non est damnabilis.

But when a man doubteth of the order and number of the bookes in the Cannon, this argueth but his unskilfulnesse and infirmity; and the denyall of the number and order of these bookes, is but hereticall by accident, and the ignorance is not damnable.

Ignorantia hic est infirmitatis & negatio est hæretica per accidens.

Quæst. When we beleeve such a booke to be written by such a man, whether beleeve we this by a justifying faith, or by an historicall faith?

Answ. When we beleeve that such a man wrote this booke, this is but an historicall faith, and this we have by the Church: but that which is dogmaticall in this book, that we must beleeve out of the word it selfe; we being illuminated by the Spirit.

Conclus. The conclusion of this is: Seeing God hath revealed his

his will in his word written to us, and remitted us alwayes *to the law and the testimony, Esay* 8.10. *Ioh.*5.49. *search the Scriptures*: therefore those who leave the Scriptures, and make choyse of traditions; *they forsake the fountaine of living waters, and digge Cisternes to themselves that can hold no water, Ier.*2.13.

EXERCITAT. IX.

Of the singular prerogatives which the secretaries of the holy Ghost had, who wrote the Scriptures.

2 *Pet.* 1.21. *And the holy men of God spake as they were moved by the holy Ghost.*

THe holy men of God, who were inspired by the holy Spirit to write the Scriptures: First they were immediately called by God. *Gal.*1.12. *For the Gospel which I preached, I received it not of man, neyther was I taught but by the revelation of Iesus Christ*; they had not their calling from man, but immediatly from God. They had their calling *intuitu Ecclesiæ*, 1 *Cor.*3.2. *sed non interventu Ecclesiæ*: that is, God ordained these offices for the good of the church, & it was for the church cause that he appointed them; but they had not their calling from the church. But Preachers now have their calling both *intuitu Ecclesiæ, et interventu Ecclesiæ*: there is *immedietas ratione suppositi, et immedietas ratione virtutis*: the first is, when the person is immediatly separated by God to such a calling; the second is, when the graces and calling, are immediatly given by God. When Ministers are called, they have their gifts immediately from God, and so they have their calling; there

Prerogat. 1.

Vocatio vel est { *intuitu ecclesiæ.* / *interventu eccle.*

Immediatas { *suppositi.* / *virtutis.*

interveneth no ſuppoſitum, or midſt betweene God and them: but for the appointing and deſigning of them to ſuch places; that they have from the Church. But the Apoſtles were called immediatly, both *ratione ſuppoſiti & virtutis*; they had their gifts immediatly from God, neyther were they deſigned to ſuch and ſuch places as the Miniſters are now.

The Prophets and Apoſtles were immediatly called by God, and therefore *Matthias* was choſen by lot to be an Apoſtle, becauſe the lot is immediatly directed by the hand of God; but Preachers now ſhould not be choſen by lot. *Zeno* the Emperor tempted God in this caſe, laying a paper upon the Altar, that God might write in the paper the name of him, who ſhould be Biſhop of *Conſtantinople*; but *Flavitias* corrupting the Sexton of the Church, cauſed him to write in his name, and ſo was made Biſhop of *Conſtantinople*.

Nicephorus, Lib. 2.

Object.

But *Moſes* learned from the *Egyptians*, and *Daniel* from the *Chaldeans*: therefore it may ſeeme that they had not their calling immediatly from God.

Anſw.

The Apoſtles and Prophets learned their humane Sciences and Arts from men, but not their divine knowledge.

They had the learning of humane ſciences and trades from men; as *Paul* learned from men to be a Tent-maker: ſo *Moyſes* learned theſe humane ſciences from the *Egyptians*, and *Daniel* from the *Chaldeans*; but their knowledge, as Prophets and Apoſtles immediatly was from God. Although they had their divine knowledge immediatly from God, yet they were to entertaine it by reading, as the fyre, that came from heaven upon the Altar was miraculous; yet when it was once kindled, they kept it in with wood, as we do our fire: So the Prophets knowledge was preſerved by reading, as ours is.

Simile.

The Prophets knowledge was kept by reading.
Dan. 2. 9. and 1 Tim. 4. 13.

Their ſecond prerogative, was the meaſure of knowledge they had in matters Divine. Their knowledge far differed from the knowledge of Chriſt; this was *viſio unionis*, and this excelled the knowledge of all creatures

Prerogative 2.

The meaſure of the Prophets and Apoſtles knowledge.

tures, even of the Angels: this was not called propheſie, as he was *comprehenſor*, but as he was *viator* here upon the earth, this his illumination is called Propheſie; he is called *the great Prophet*, *Deut.* 18.15. and in this ſort of knowledge he excelled both men and Angels. Secondly, their knowledge differed from the knowledge of Angels, and the glorified Spirits: for propheſie as *Peter* ſaith, 2 *Pet.* 1.19. *is like a light ſhining in a darke place*, but in Heaven there is no darkeneſſe.

Viſio { *vnionis* / *gloriæ* / *raptus* / *prophetiæ.*

Thirdly, their knowledge differed from the knowledge that *Paul* had, when he was taken up to the third heaven; & this was called *viſio raptus*: their knowlegde was farre inferiour to all theſe ſorts of knowledge; but it farre exceeded all the knowledge that we have.

Queſt.

Whether had the Prophets of God, and the Secretaries of the holy Ghoſt, this their Propheſie, and divine knowledge, by way of habit or no?

Anſw. The Prophets had not the gift of propheſie by habite.

They had not this gift of propheſie by way of habit, as the children of God have their faith; and as *Bezaliell* and *Aholiab*, although they had their knowledge immediatly from God, to worke all curious workes in the Tabernacle, yet they kept ſtill this their knowledge as an ordinary habit; but this gift of propheſie, the Prophets had it not as a habit, but they had neede ſtill of new illumination when they propheſied. *Peter* compareth propheſie to *a light ſhining in a darke place*, 2 *Pet.* 1.19. how long continueth light in a darke houſe? no longer than a candle is there: ſo this coruſcation, or glimpſe of the Spirit, continued no longer with them; but when the Spirit was illuminating them, and teaching them; they had the gift of propheſie even as they had the gift of healing, but they could not heale when and where they pleaſed. *Paul* ſaith, *I have left Trophimus ſicke at Miletum*, 2 *Tim.* 4.20. So they could not propheſie when & where they pleaſed,

Simile.

2 *King*.4.27. *The Lord hath hid it from me and hath not told it me*: they had not this propheſie as a permanent habit; but as that, which was now and then revealed unto them. *Ier*.42.7. *And it came to paſſe after ten dayes*; here the Prophet behoved to attend, untill he got a new revelation from the Lord; and ſometimes they waited longer, and ſometimes ſhorter for this revelation.

Queſt. How differed the Prophets then from other men, when they propheſied not?

Anſw. Firſt, yee ſhall ſee a difference betweene them and others who propheſied. *Num*.17. It is ſayd of thoſe Prophets, *prophetarunt & non addiderunt*, that is, they propheſied but that day onely, that the Spirit came upon them, but never after; as the Hebrewes expound it: but the Prophets of the Lord, propheſied often. So 2 *King*.2.3. *The children of the Prophets came forth*: they propheſied, but this gift of propheſie continued not with them: but theſe Prophets of the Lord, often propheſied: And although they had not the habit of propheſie, yet they were ſeparated by God for that purpoſe, to expect ſtill for new illumination.

Prophetia mementanea.

Prerogative 3. ἀναμαρτησία. The third prerogative, which the holy men of God had, was this, that they could not erre in their writing, 2 *Pet*.1.21. *The holy men of God ſpake as they were inſpired by the holy Ghoſt*, *Matth*.10.2. *Luk*.21.15. *Luk*.1.17. therefore the Prophets were called, *the mouth of God*, *Luk*.1.70. *Ier*.15.19. *Thou ſhalt be as my mouth*. Hee ſpake not onely by their mouthes, but alſo they were his mouth. And contrary to this is that lying Spirit in the mouth of the falſe Prophets, 1 *King*.22.22.

The Prophets erred not in writing the Scriptures.

The Prophets are called the mouth of God.

Wherein the Prophets and Apoſtles erred. The ſecretaries of the holy Ghoſt, erred ſometimes in ſome of their purpoſes, and in ſome circumſtances of their calling; but in the doctrine it ſelfe they never erred. *Peter* in the transfiguration, knew not what hee ſayd,

ſayd, *Luk.9.33. David* was minded to build an houſe to God, he asked of *Nathan* if he ſhould doe ſo, 1 *Chro.*17. 2. *Nathan ſayd to him; Doe what is in thine heart.* So when *Eliab* ſtood before *Samuel*, 1 *Sam.*16.6. *Samuel* ſayd: *ſurely the Lords annointed is before me.* So the Diſciples erred in their counſell, which they gave to *Paul* forbidding him to goe up to *Ieruſalem, Act.*21.4. But the ſpirit of God, taught the contrary by *Agabus, verſ.* 17. *David, Pſal.*116. *ſaid in his haſt, that all men are lyers*: he meant, that *Samuel* the man of God had made a lye to him; becauſe he thought the promiſe too long deferred in getting of the kingdome, So when he wrote a letter to *Ioab* with *Vriah*, in this hee was not Gods ſecretary, but the Divels. But as they were the ſecretaries of God, and ſpake by divine inſpiration, they could not erre.

But it may ſeeme, that all which they wrote in holy Scriptures, was not done by divine inſpiration: for *Paul* wrote that he would come to *Spaine*, *Rom.*15.24. and yet he never came to *Spaine*. *Object.*

We muſt diſtinguiſh betweene their purpoſes externall, and their doctrine: they might erre in theſe externall purpoſes, and reſolutions; but all which they wrote of Chriſt, and matters of ſalvation, was *yea and Amen*, 2. *Cor.*1.20. He wrote that hee was purpoſed to come to *Spaine*, and ſo he was; but he was let, that he could not come. *Anſw.*

But *Paul* repented that hee wrote the Epiſtle to the *Corinthians* to grieve them, 2 *Cor.*7.8. If this was written by the inſpiration of the holy Ghoſt, why did hee repent of it? *Object.*

Paul wrote this Epiſtle to humble them, and when he ſaw them exceſſively ſorrowfull, that was the thing that greeved him; but it greeved him not ſimply that he wrote to them to humble them. When a Chyrur- *Anſw.*

Simile. gian commeth to cure a wounded man, he putteth the poore patient to great paine, and maketh him to cry out, that greeveth him; but it greeveth him not when he cureth him: so it repented not *Paul*, that he had written to the *Corinthians*; but it repented him to see them so swallowed up with greefe.

Object. But if the Scriptures be Divinely inspired, how say they, *Iudg.* 16. 17. *There were about three thousand upon the roofe of the house.* So *Act.* 2.40. *and that day there were added to the Church, about three thousand soules.* Is not the number of all things, certainly knowne to God?

Answ. The Scriptures set downe the number that way, because it is little matter, whether we know the number or not. And secondly, the Lord speaketh to us this way in the Scripture after the manner of men.

Object. *Peter* erred in the matter of faith, *Gal.* 2. 14.

Answ. Wherein *Peter* erred. The error was not in the substance, but in the circumstance of the fact: and where it is sayd, *Gal.* 2. 14. *That Peter walked not uprightly, according to the Gospel*; it is to be understood onely of his conversation; hee erred here onely in this principle of Christian Religion; not walking according to his knowledge, but he erred not in his writing.

Object. All men are subject to errour, the Prophets and Apostles are men, therefore subject to error.

Answ. The Apostles considered two manner of wayes. The Prophets and Apostles are considered as members of the Church, and so they might erre; and they pray as other men, Lord forgive us our sinnes. Secondly, they are considered according to their functions and immediate calling; and then they were above the Church, and could not erre.

Quest. What needed *Nathan* to be sent to *David* to attend him continually, one Prophet to another?

Answ. Although one Prophet stood not in neede of another; yet he who was both a King and a Prophet had neede of

of a Prophet to admoniſh him: for Kings ſtand in ſlippery places, and have neede of others to advertiſe them.

The Prophets, as they were Prophets, could not erre; therefore, that collection of the Iewes, is moſt impious: they ſay that *David* wiſhed to the ſonnes of *Ioab* foure things, 2 *Sam.* 3.29. Firſt that ſome of them might dye by the ſword. Secondly, that ſome of them might dye of the bloody flixe. Thirdly, that ſome of them might leane upon a ſtaffe. And fourthly, that ſome of them might begge their bread. And ſo they ſay it befell *Davids* poſterity, for his ſinfull wiſh. One of them leaned upon a ſtaffe, *Aſa* was goutiſh. One of his poſterity was killed by the ſword, as *Ioſias*. One of them dyed of the flixe, as *Rehoboam*. And one of them beg'd his bread, as *Ichojachin*. But this collection is moſt impious; for *David* ſpake not here by a private ſpirit of revenge, but as a Prophet of God: and therefore when they aſſigne theſe to bee the cauſes, why theſe judgements befell *Davids* poſterity; they aſſigne that for a cauſe, which was not a cauſe.

Prérogat. 4.

The pen-men of the holy Ghoſt, were holy men.

The fourth prerogative, they were holy men. Holineſſe diſtinguiſhed them from thoſe Prophets which were profane and unſanctified; who had the gift of illumination, but not of ſanctification: the Lord made choiſe of none ſuch to be his ſecretaries, who were not ſanctified. The Lords Prophet is called *vir ſpiritus*, *the man of the Spirit*, *Hoſ.* 9.7. becauſe hee is ruled, and guided by the holy Spirit, that he become not profane. If the very women, who ſpun the curtaines to the Tabernacls were wiſe hearted, *Exod.* 35.25. Much more will the Lord have thoſe, who are to build his houſe; wiſe and holy men. Thoſe who tranſlated the Bible into Greeke, yee ſhall ſee how often they changed their faith, & were turne-coates: *Aquila* of a Chriſtian he

he became a Iew. *Symmachus* was first a *Samaritane*, and then he became halfe Iew, halfe Christian. Then *Theodotion*, first he was a follower of *Tatianus* the hereticke, and then he became a *Marcionite*, and thirdly he became a Iew; but the Prophets of God, after they were called, continued holy men, and never fell backe againe.

See more of *Salomon* in the Politickes.

God will have no man, but holy men to be his secretaries, *Luk.* 1.70. *As he spake by the mouth of his holy Prophets.* Therefore *Salomon* being a Prophet, and one of Gods secretaries, behoved to be a holy man; and being holy he could not be a reprobate: hence he is called *Iedidiah, The beloved of God*, 2 *Sam.* 12.25. and whom God loveth, he loveth to the end.

φερόμενοι.

The holy men of God wrote as they were φερόμενοι, inspired by God, the Spirit inlightned them, and directed them when they wrote: they were inspired three manner of wayes, first, *antecedenter*. Secondly, *per concomitantiam*; and thirdly, *subsequenter*.

Illuminati { *antecedenter.* *perconcomitantiã* *subsequenter.*

First, they were illuminated *antecedenter*: when the Lord revealed things to come to his Prophets, and made them to write his propheſies; then their tongue, *was the pen of a swift writer*, *Psal.* 45.1. That is, he not onely indited these propheſies unto them; but also ruled them so, and guided them in writing; even as a master guideth the hand of a young child, when he is learning to write.

Secondly, he inspired them in writing the Histories and Acts, after another manner *per concomitantiam*: for that which was done already, hee assisted them so in writing it downe; that they were able to discerne the relations which they had from others, to bee true: as *Luke* knew ἀκριβῶς, accurately the truth of these things, which hee had from those, who had heard and seene Christ: and hee made διήγησιν, a perfect declaration of them.

How *Luke* differed from *Tertius* and *Baruch*.

them, there was a great difference betwixt him & *Tertius*, who was *Pauls* Scribe, and wrote out his Epistles, *Rom.* 16.22. or betwixt him and *Baruch*, who was *Ieremies* Scribe. *Ier.* 38. they were not ἀγιογράφοι the secretaries of the holy Ghost, but ἀπογράφοι *describebant ab alio:* they wrote only those things which *Ieremiah* and *Paul* indited to them; neither was sanctification required in them, as they were their Scribes. But the Evangelists who saw not Christ, yet they were the Secretaries of the holy Ghost, and holy men as they were his Secretaries, and directed by him to write.

Thirdly, he assisted them in writing *subsequenter*; the holy Ghost revealed things to the Prophets long before; but when they were to write these things, the Spirit of the Lord brought the same things to their memory againe; and indited these things unto them which they had seene before in visiou. *Ier.* 36. 2. *Take thee a roule, and write therein all the words that I have spoken to thee, against Israel and against Iuda, and against al the Nations; from the day that I spake to thee, even from the daies of Iosias, unto this day.* So *Ioh.* 14.26. *the comforter which is the holy Ghost, whom the Father wil send in my name, he shall teach you al things, and bring al things to your memory which I have told you.*

These Secretaries of the holy Ghost, when they wrote, *habebant libertatem exercitij, sed non specificationis*, as they say in the Schooles, they were not like Blocks or Stones, but the Lord inclined their wils freely to write: which putteth a difference betwixt them, & the Sybils, and other Prophets of the divell, who were blasted and distracted in their wits, when they prophesied. When *Elisha* sent one of the children of the Prophets, to annoint *Ichu*: one said to him, *wherefore commeth this madde fellow*, 2 *King.* 9.11? They tooke the Prophets to be madde, like unto the Heathenish Prophets,

Libertas { *exercitij* / *specificationis*

A difference betwixt the Prophets of God and the *Sybiles*, or Prophets of the Divell.

phets, but they were inlightened by the Spirit when they propheſied, and the Lord rectified their underſtanding, and tooke not away from them the right uſe of their will. It is ſayd of *Saul*, when hee propheſied, that the evill ſpirit of the Lord came upon him, 1 *Sam.* 18.10. And the *Chaldie Paraphraſt* paraphraſeth it, *cæpit furere*, he began to be mad: the Divell ſtopping the paſſages of his body, he wrought upon his melancholious humor, which is called *Eſca diaboli*, the divels baite; and then it is ſayd, *ijthnabbe, impulit ſe ad prophetandum*, which is never ſpoken of the true Prophets in this Congregation.

יִתְנַבֵּא

Although the Lords Secretaries had *libertatem exercitij*, yet they had not *libertatem ſpecificationis*; that is, they might not leave that ſubject which they were called to write, and write any other thing, as they pleaſed; they were neceſſitated onely to write that, although they wrote it freely.

The Prophets did not write with paine and ſtudie.

Againe, theſe men when they wrote as the holy Ghoſt inſpired them, they did it not with paine and ſtudy as we doe, but it came freely from them without any paine or vexation of their ſpirit. *The Princes when they heard Baruch reade the propheſie of Icremiah, after that it was endited, they asked how did he write all theſe words at his mouth? And Baruch anſwered them, He pronounced all theſe words to mee with his mouth, and I wrote them with inke into the Booke*, Icre. 36. 17. 18. *Salomon* ſaith, *Eccles.* 12. 12. *In making many bookes and in reading there is much wearineſſe of the fleſh*, but this was no wearineſſe to them; for they wrote this without any paine or labour: and hence it followeth, that thoſe to whom their writing hath beene troubleſome and painefull, have not beene the Secretaries of the holy Ghoſt; as 2 *Mac.* 2. 26. *Hee that aſſayed to abridge the five Bookes of Iaſon*, ſayd, *that it was not an eaſie thing, to*

make

make this abridgement; but it required both ſweate and labour.

Seeing all that wrote the holy Scriptures were enſpired by the holy Ghoſt; why was this Epithete appropriate to *Iohn*, to be called a Divine, *Reve.* 1. 1. For they were all Divines who wrote the holy Scriptures.

Queſt.
Why was *Iohn* called a Divine.
ἀποκαλύψις Ιωαννου τοῦ θεολόγου.

The Greeke Fathers, when they ſpake of Chriſt, and ſpecially *Chryſoſtome*, they diſtinguiſh betweene οἰκονομίαν, & θεολογίαν and they ſay, *Apud cæteros œconomiæ fulmen, ſed apud Iohannem theologiæ tonitrua extare.* The reſt when they deſcribe the humanity of Chriſt, they doe it κατ' οἰκονομίαν; but when *Iohn* deſcribeth the Divinity of Chriſt, he doth it κατὰ θεολογίαν; and they ſay *Mattheus* κατ' οἰκονομίαν *& Iohannes* κατὰ θεολογίαν, *incipit.*

Anſw.
Quomodo differunt οἰκονομία & θεολογία.

Obſerve a difference betwixt theſe ſpeeches, *The Word of the Lord came to Eſay*, to *Ieremiah*; and this phraſe: *The Lord came to Balaam, to Abimelech, to Laban.* The firſt ſignifieth, that the Lord put theſe holy men in truſt with his Word to be his Prophets; but he never concredited his word to theſe ptophane wretches: therefore it is ſaid onely, *He came to them*, but never *the Word of the Lord came to them.* Hee concredited his Word to his Prophets, as to *Eſay*, and *Ieremiah* κατ' ἐπίτροπον, that is, as a pupill is concredited to the truſt of his Tutor; but hee never concredited his Word to theſe wretches.

The Lord came to the wicked, but the word of the Lord came to his Prophets.

The Lord ſpake *in* his Prophets, *Hoſea* 1. 1. *The Spirit of the Lord ſpake in me*, that is, inwardly revealed his ſecrets to mee. Marke a difference betwixt theſe two phraſes, *Loqui in aliquo. & Loqui in aliquem.*

☐ *Notat internam revelationem.*

Loqui in aliquo, is when the Spirit of the Lord ſpeaketh inwardly to the Prophets; *ſed Loqui in aliquem eſt maledicere*, to raile againſt him: thus *Num.* 12. *Miriam loquuta eſt in Moſem, id eſt, maledixit Moſi, ſhe murmured againſt Moſes.*

Loqui in aliquo & loqui in aliquem ut differunt.

The

Conclusion.

The conclusion of this is, *Matth.* 10.20. *It is not yee that speake, but the Spirit of your Father which speaketh in you.* So it was not they who wrote, but the Spirit of the Lord in them. 2 *King.* 13. When *Ioash* the King of *Israel* tooke a Bow in his hand, *Elisha laid his hands upon the Kings hands, and Elisha bad him shoote; and he said, the Arrow of the Lords deliverance, and the Arrow of the deliverance from Syria*; it was not the Kings hand that directed the Arrow here, but it was the hand of the Prophet laid upon the Kings hand which gave this mighty blow: so it was the hand of the Lord laid upon the hands of the Secretaries, which directed them to write the holy Word of God.

EXERCITAT. X.

Arguments proving the Scriptures to be Divine.

1 *Thess.* 2.13. *Yee received it not as the Word of men, but as it is in truth the Word of God.*

THe Testimonies which prove the Scriptures to be Divine, are first, the Testimonie of God himselfe when he approved them by his Spirit, and when they were laid before him, by *Vrim* and *Thummim*. Secondly, arguments drawne out of the Scriptures themselves. Thirdly, the Testimony of the Church. Fourthly, the Testimonie of those who were without the Church, *Deus testatur, Scriptura contestatur, & Ecclesia subtestatur.*

Deus testatur.

God beareth witnesse to the Scriptures two wayes, first, by the internall Testimony of his Spirit. Secondly, by his externall Testimony.

When

When the Spirit testifieth unto us such Bookes to be his Word, whether is this a publike or private Testimony?

Quest.

This is a publike Testimony, which the Spirit Testifieth to the whole Church, and to the severall members of it, that these Bookes are holy Scripture: for the same Spirit which indited the Scriptures to the Church, testifieth still to the Church, and to the particular members thereof; that the Scriptures are the Word of God.

Answ.

The second Testimony which God gave to the Scriptures, was his externall testimony given by *Vrim* and *Thummim*, testifying these Bookes of *Moyses* and the Prophets, to be the holy Scriptures.

What are we to thinke of these Bookes, written and set in order after the captivitie, seeing they had not the approbation of the Lord by *Vrim* and *Thummim*?

Quest.

These Bookes were called *Ketubhim*, written Bookes, to put a difference betweene them, and these Bookes which were confirmed by *Vrim* and *Thummim*: they who wrote these Bookes were inspired by the holy Ghost as well as those who wrote the former, and they were confirmed by the masters of the great Synagogue, such as were *Esdras*, *Zacharie* and *Malachie*. The Greekes called these Bookes ἐγκεκρυμμένοι: and the Iewes distinguish them still from the Apocryphall Bookes called [*Gannuzim*] *absconditi*, and the Greekes called them δυοκαιδεκάμηνα βίβλια, Bookes of whose authority it was still doubted.

Answ. כְּתוּבִים

גְּנוּזִים *a radice* גָּנַז *absondere.* δυοκαιδεκάμηνα βίβλια.

Reasons taken out of the Scriptures, proving them to be Divine; the first reason is taken from the antiquity of the Scriptures: all this time before the flood was *tempus ἄδηλον* to the heathen, that is, it was an hid or an unknowne time to them. After the flood, the Scriptures goe

Reason 1. *Scriptura contestatur.*

Tempus { ἀδηλον / μυθικον / *Historicum.*

goe on, and they set downe to us the history of the Church: but the Heathen history is *Tempus* μυθικον, or *fabulosum*; as that which we reade of *Hercules*, and *Prometheus*: and nothing is set downe in the Heathen history before the *Olympiads* of the Græcians, which was but in the dayes of *Vzziah*. See how farre Gods Word exceedeth humane history, in antiquity; It beginneth with the world and endeth with it, *Luk.* 1.70. *As he spake by the mouth of his holy Prophets, which have beene since the world began.*

Reason 2.

Secondly, the matter contained in the Scriptures sheweth them to be Divine. Many histories shew us the heavy wrath of God upon man for sinne; yet the Scriptures onely shew us *morbum, medicinam, & medicum*, it sheweth us both the sickneſſe, the physicke, and the Physitian to cure it.

Reason 3.
The Scriptures not written to satisfie mens curiosity.

Thirdly, the Scripture setteth downe things necessary onely for our salvation, and nothing for our curiosity; It is often repeated in the Bookes of the Kings and Chronicles, *The reſt are they not written in the Books of the Chronicles, of the Kings of Iuda & Israel?* So *Ester.* 10.2. *The reſt are they not written in the Bookes of the Kings of Persia?* The holy Ghost would meete here with the curious desires of men, who desire still to know more and more, and to reade pleasant discourses, to satisfie their humours: as if the Spirit of God should say; I have sufficiently told you here of the Kings of *Iuda* and *Israel*, and of *Persia*, and so farre as concerneth the Church; and may serve for your edification: it is not my manner to satisfie your curiositie, if ye would know more, go to your owne Scrowles and Registers; where yee shall finde matter enough to passe the time with. To bee short, the Scriptures are not given to passe the time with, but to redeeme the time.

Fourthly,

Fourthly, the Propheſies ſet downe in the holy Scriptures ſhew them to be Divine, for they diſtinguiſh the Lord from all the Idols of the Gentiles, and the Divells themſelves, *Eſa.* 41.22. *Let them ſhew the former things what they be, that we may conſider them and ſet our hearts upon them: and ſhew us the things that are to come hereafter, that we may know that ye are Gods.* Here the Prophet diſtinguiſheth the true God from the falſe gods, and true prophets from falſe: If they could tell of things by-paſt, and relate them from the beginning, and joyne them with the things to come; then hee would confeſſe that they were Gods, and that their propheſies were true. To tell of things paſt is not in reſpect of time; for the Angels and Divels can tell things fallen out from the beginning of time: but it is in reſpect of the things themſelves, when they tooke beginning, and this is onely proper to God, *Pſal.* 139.16. *In thy booke all my members were written, which in continuance were faſhioned when as yet there were none of them.* He can joyne things by-paſt with things that are to follow; and can tell certainly of things to come. There is a twofold beginning of things. The firſt is, *exordium rei:* The ſecond is, *exordium temporis.* The Angels know *exordium temporis*, but not *exordium rei*; for the Lord onely knoweth things before the foundation of the World was laid, *Ephe.* 1. . He who knoweth certainely the beginning of things, can onely certainely foretell the event of things, as though they were preſent, *Hoſ.* 12.4. *He wept and made ſupplication to him: he found him in Bethel, and there he ſpake with us.* Here the things paſt, he applyeth to the generation which was preſent, becauſe he knew *exordium rei.*

The plaine and cleere manner of ſetting downe the Scriptures, ſheweth them to be Divine, *Eſa.* 8.1. *Take a great roule and write in it with a mans pen* [*Behheret enoſh*] בְּחֶרֶט אֱנוֹשׁ

Reaſon 4.

Renunciare præterita annunciare præſentia prænunciare futura.

Exordium { *temporis* / *rei.*

Reaſon 5.

enosh.] That is cleerely, that the simplest amongst the children of men may understand it, *Deut.* 30. 11. *The commandement which I command thee this day, is not hidden from thee, neyther is it farre off:* In the Hebrew it is, לֹא־נִפְלֵאת [*Lo niphleeth*] *non separatum a te*, that is, it is not separated from thy knowledge, that thou cannot understand it: and it is not farre from thee, for these things which are obscure and doubtfull which we cannot take up, are sayd to be farre from us; these things which we understand, againe are sayd to be neare us, *Rom.* 10. 8.

Object. But it may be sayd that there are many thing hard in the Scriptures, and cannot well be taken up.

Answ. We must distinguish these three, the obscurity in the things themselves, the perspicuity in the midsts as they are set downe, and thirdly, the dulnesse of our conception to take them up. There are many matters handled in the Scripture, which are hard to be understood, and wee are dull in conception to take up these things; yet they are clearely and plainely set downe in the word. Christ sheweth all these three, *Ioh.* 3. 12. *If I have told you earthly things, and yee beleeve not: how shall yee beleeve if I tell you of heavenly thing? If I have told you earthly things*, that is, illustrated heavenly things to you by earthly comparisons; here is Christs plaine manner in setting downe his word. *And yee beleeve not*; here is our dulnesse in taking up these things which are plainely set downe. *How shall yee beleeve if I shall tell you of heavenly things?* here is the obscurity of the heavenly matters contained in the Scriptures. The Church of *Rome* confoundeth still these three, *Obscuritatem rei, & nostri conceptus, cum perspicuo modo tradendi*, the obscurity in the matter, the dulnesse of our conception, with the cleare manner of manifestation of these things in the Scriptures.

Obscuritas est { *rebus ipsis. modo tradendi. vel in conceptione.*

Reason 6. The Heavenly consent and agreement, amongst the writers

writers of the holy Scriptures, sheweth them to be Divine. There were in the Church Patriarches, Prophets and Apostles: Amongst the Patriarches, *Abraham* was the cheefe; therefore the revelations made to the rest of the Patriarches, as to *Isaac* and to *Iacob*, had alwayes relation to the promises made to *Abraham*. Amongst the Prophets *Moyses* was the cheefe, and therefore all the Prophets grounded themselves upon *Moyses*. And upon the revelations made to the Apostles, the faith of the Church is grounded under the New Testament: and yee shall never finde any contradictions amongst these holy writers; there may seeme some contradiction amongst them, but indeede there is none. *Epiphanius* useth a good comparison to this purpose: when a man, saith he, is drawing water out of a deepe Well with two Vessels of a different mettall, the water at the first seemeth to be of a different colour; but when he draweth up the Vessels nearer to him, this diversity of colours vanisheth, and the waters appeare both of one colour, and when we taste them, they have but one relish. So saith he, although at the first, there seeme some contradiction in the holy Scriptures, yet when we looke neerer and neerer unto them, we shall finde no contrariety in them, but a perfect harmony. When wee see the Heathen history, or Apocryphall Bookes contradicting the holy History, wee should stand for the holy Scriptures against them; but when wee see any appearance of contradiction in the Scriptures, wee should labour to reconcile them: when *Moyses* saw an *Ægytian* and an *Israelite* striving together; he killed the *Ægyptian*, and saved the *Israelite*, *Exod.* 2.12. But when he saw two *Israelites* striving together, he laboured to reconcile them, saying, *Yee are brethren, why doe ye strive?* So when wee see the Apocryphall Bookes, or heathen History, to contradict the

The agreement of the writers of the holy Scriptures.

Although there seeme some contradiction in the Scriptures, we should labour to reconcile them.

Scriptures, we should kill the *Ægyptian*, and save the *Israelite*. Example, *Iacob* cursed *Simeon* and *Levi*, for murthering of the *Sichemits*, *Gen.* 49. 7. but *Iudith* blessed *Simeon* for killing of them, *Iudith* 9. So *Ieremiah* saith, they shall returne in the third generation, *Ier.* 27. 7. but *Baruch* saith, they shall returne in the seventh generation *Baruch* 6. here let us kill the *Aegyptian*, but save the *Israelite*: but when wee see any appearance of contradiction in the holy Scriptures, wee should labour to reconcile them, because they are two brethren.

Reason 7.

Ordo { *naturæ.* *conjugalis thori.* *historiæ.* *dignitatis.*

The heavenly order set down in the Scriptures sheweth them to be divine; there is in the Scriptures, *Ordo naturæ*, *Ordo conjugalis thori*, *Ordo historiæ*, & *Ordo dignitatis*; all these the Scriptures marke, & for sundry reasons set one before another: and although there be not *prius & posterius in Scriptura* (as the Iewes say) in respect of the particular occasions, yet there is stil *prius & posterius* in respect of the generall end of the history. 1. in setting downe the Patriarches, it observeth *ordinem naturæ the order of nature*, as they were borne; as *Ruben* in the first place; because he was the first borne; and then *Simeon*, thirdly, *Levi*, and fourthly *Iudah*, &c. 2. there is *Ordo conjugalis thori*, according to their birthes, and so the free womens sonnes, are set first in the Brestplate of *Aaron*, *Exod.* 28. 3. there is *Ordo dignitatis*, as *Sem* is placed before *Iaphet* for dignity, although he was younger. So the Scripture else where observeth this order, *Matth.* 13. *He bringeth forth new & old*, & *Ephe.* 2. *Apostles & Prophets*. So the Scripture observeth the order of history, *Mat.* 1. 1. *The Booke of the generation of Iesus Christ, the Sonne of David, the Sonne of Abraham*: why is *Abraham* put last after *David*? because the history is to begin at him. So 1 *Chro.* 3 5. *Salomon* is placed last amongst his brethren, because the

The Tribes are set downe sometimes according to their nativity, and sometimes as they were borne of free women.

the history was to begin at him: and if we shall marke the heavēly order that is amongst the Evangelists, they will show us that the Scriptures are divine. *Marke* beginneth at the workes of Christ. *Matthew* ascendeth higher, to the birth of Christ. *Luke* goeth higher, to the conception of Christ, and *Iohn* goeth highest of all to the divinity of Christ and his eternall generation. Who would not admire here, the steps of *Iacobs* heavenly ladder, ascended from *Ioseph* to *Adam*, and from *Adam* to God.

The heavenly order amongst the Evangelists shew the Scriptures to be Divine.

Reason 8.

The matter contained in the Scriptures, shewes them to be divine and to make a wonderfull change in man, which no other booke can doe, *Iam.*4.6. *The spirit in us lusteth after envy, yet the Scriptures offer more grace*, that is, the Scriptures offer grace and ability to doe more, than nature can doe: Nature cannot heale a Spirit that lusteth after envy, or after money, or after uncleanesse; but the Scriptures offer more grace to overcome any of these sinnes, be they never so strong. The Law of the Lord *is perfect, converting the soule*, *Psal.*19.17. when it is dead in sinne, it quickneth and reviveth it againe; and when it is decayed in grace, it restoreth it againe, even as *Booz* is said to be a restorer of the life of *Naomi*, and a nourisher of her old age, *Ruth.*4. 15.

The Scriptures offer grace to resist sinne.

The Word of God is a restorer of the spirituall life.

Reason 9.

The rebukes and threatnings of the holy Ghost in the Scriptures, fall never to the ground in vaine, but take alwayes effect, when people stand out against them. And as *Ionathans* bow did never turne backe, and the Sword of *Saul* never returned empty, 2 *Sam.* 1.22. *So the Arrowes of the King are sharpe to pierce his enemies*, *Psal.*45.5.

Reason 10.

*Ioh.*10.35. *The Scriptures cannot be broken*, the arguments set downe in the Scripture, are so strong; that all the hereticks in the world could never break them,

and they ſtand like a braſen wal againſt all oppoſition; therefore the Lord challengeth men to bring forth their ſtrongeſt reaſons, *Eſay* 41.21. *Produce your cauſe, ſaith the Lord, bring forth your ſtrong reaſons, ſaith the King of Iacob.*

Eccleſia ſubteſtatur.

The Church is the Pillar of Truth, ſhe holdeth out the Truth to be ſeene, ſhe expoundeth and interpreteth the Scriptures; yet her teſtimony is but an inducing teſtimony, & not a perſwading teſtimony: ſhe can teach the Truth, but ſhe cannot ſeale up the truth in our hearts, & make us to beleeve the Truth of the Scripture. Her teſtimony is but *in actu exercito*, but *non ſignato*. Her teſtimony is *informativum, ſeu directivum*, it informeth and directeth us, *ſed non certificativum & terminativum fidei*; that is, ſhe cannot perſwade us of the truth nor beget faith in us by her Teſtimony.

Actus { *exercitus* / *ſignatus.*

Teſtimonies of theſe alſo, who are without the Church proove the Scriptures to bee Divine, and theſe are of two ſorts; eyther Heretickes, or Infidels.

Heretickes Prove the Scriptures to be Divine, *ex accidente.*

Firſt, the teſtimonies of Hereticks, proove the Scriptures to be Divine; for Heretickes labour alwayes to ground themſelves upon the Scriptures. The habite goeth alwayes before the privation, *& omne falſum innititur vero*, every falſhood laboureth to cover it ſelfe under the Truth. When the Husband man had ſowne his good ſeede, then came the evill one and did ſow his Tares: when Heretickes labour to ground themſelves upon the Scriptures, it is, as when a theefe goeth to cover himſelfe under the pretence of Law, this argueth the Law to be juſt and equall. The teſtimonies alſo of the Heathen hiſtory proveth the Scriptures to be Divine, Obſerve the deſcent of the *Babylonian* and *Aſſyrian* Kings, and looke backe againe to the holy Scriptures: ye ſhall ſee clearely, how they jumpe with the

the Scriptures: and as those who saile along the Coast, have a pleasant view of the Land; but those who stand upon the Land, and behold the Ships sayling along the Coast, have a more setled and pleasant sight of the Shippes: so when we looke from the Heathen History, and marke the descent of the Heathen Kings, we shall see a a pleasant sight: but a farre more delectable and sure sight, when we looke from the Scriptures, to the Heathen history. Marke the descent; *Belochus* the third, called *Pul* King of *Assyria*, came against *Menahem*, and tooke his son, 2 *King*. 15. Then *Pileser* called *Tiglath*, came against *Hoshea*, King of *Samaria*, and tooke him in the sixt yeare of the reigne of King *Hezekias*: and then *Shalmaneser*, who caried away the ten Tribes into captivity, in the ninth yeare of *Hoshea*, 2 *King*. 17. and his sonne *Sennacherib*, 2 *King*. 18. came against *Iuda*, in the foureteenth yeare of *Zedekias*, and *Esarhaddon* succeeded his father *Sennacherib*, and his sonne *Berodach-baladon*, sent letters & a present to *Hezekias*; then *Berodach*, 2 *Chro*. 33. caried away *Iechonias*, and then *Nebuchadnezzar* caried away *Zedekias*; then *Nebuchadnezzar* the great, burnt *Ierusalem*, and caried away the people captive; Then *Evil Merodach*, who succeeded him, had three sonnes, *Ragasar*, *Babasar*, and *Belshassar*, of whom we reade *Dan*. 5. and in *Belshassers* time, the kingdome was translated to the *Medes* and *Persians*. Here we see the descent of the Heathen history, agreeing with the holy Scriptures.

Simile.

Succession of Heathen Kings proved out of the Scripture.

There are other testimonies of the Heathen, to prove the Scriptures to be Scripture; but not so clearly; when we finde the rubbish of some old monuments, we gather that there hath beene some great building there: So when we find some darke footesteps of holy Scripture amongst the Heathen, we may gather, that once the holy Scriptures have beene read amongst them,

How the Heathen testimonies prove the Scriptures to be divine.

although they have depraved and corrupted them.

Montan. in his Essayes.

Example 1. They of the East Indians have this fable amongst them, that the Gods drowned the world for sinne, and that they tooke some just men, and put them up in the clifts of Rockes, to save them: those men to try whether the waters were abated or not; sent forth some mastive Dogges, and the Dogges returning as cleane as they went out; they gathere by this, that the waters were not yet abated: they sent them forth the second time, then they returned full of mudde, by this they gathered that the waters were abated: then they sent them forth the third time, and they returned no more. Here we see how this fable is taken out of the history of the deluge, and from *Noahs* sending forth the Dove out of the Arke; And that this history was knowne of old amongst the Heathen, wee may perceive because the Dove and the Raven are called the messengers of the Gods, by the Heathen Poets.

הַיְמִים
יְמִים

Example 2. *Gen.* 36. 24. *This is Anah who found out* [*Hajemim mules*] *in the Wildernes*, others read it *Iamim* waters: now because it was hard to finde out the right translation of the word, some translating it *Mules*, and some translating it *Water*, the Heathen made up a notable lye on the Iewes, saying, when *Anah* was feeding his Asses in the wildernes, because the Mules and Asses found out water in the Wildernes for them to drinke, therefore the Iewes worshipped the golden head of an Asse: see how some shaddow of holy history was still amongst the Heathen.

Tacitus. lib. 5.
Plutarch, in sympos. lacis 4. cap. 5.

Example 3. When the destroying Angell destroyed the first borne of their children, & beasts in *Ægypt*, the Lord caused to sprinkle the blood of the paschall Lambe, upon the Lintels of the doores, that so their first borne might be saved, *Exod.* 12. 13. *Epiphanius* recordeth

Epipha. contra hæreses. lib. 18.

cordeth that the *Egyptians* afterwards, although they had forgotten the hiſtory of the work of God, yet they rub'd over their Cattell with a red ſort of Keill, to ſave them that no evill ſhould befall them that yeare, ignorantly counterfeitting that blood, which ſaved the *Iſraelites* once in *Egypt*: which fable letteth us to underſtand, that this Scripture was once taught amongſt them.

Example 4. *Plato* did hold that in the revolution of ſo many yeares, men ſhould be juſt in the ſame eſtate, wherein they were before; which is drawne obſcurely from the reſurrection, when we ſhall be in παλινγένεσι, as we were in γένεσι *Mat.* 19.28.

The Heathen grounded many of their fables upon the Scriptures.

Example 5. *Clemens Alexandrinus*, and *Baſill* note, that the Heathen Philoſophers did make their fables, counterfeitting the Scriptures; and founded their falſehoods upon the truth of God, that men might give credit to their lies: as upon this, *Ionas* was ſwallowed up by the Whale; they made up this fable of *Arion*, ſitting upon a Delphin, and playing upon an harpe, and a thouſand ſuch.

Concluſ.

The Concluſion of this is. Seeing the Scriptures are Divine, we muſt pray with *David*, *Pſal.* 119. 18. *Open thou mine eyes, that I may behold the wondrous things out of thy Law*, in the originall it is, *Devolue ab oculis meis velamen, ſcilicet, caliginis:* and let us be diligent ſearchers and *dwell in them*, as *Paul* biddeth *Timothy*, ἐν ταύτοις גַּל עֵינַי *Panormitan* writeth of *Alphonſus* King of *Aragon*, that in the midſt of all his princely affayres, hee read over the Bible foureteene times, with the gloſſe and commentaries upon it. The Iewes ſay, let a man divide his life in three parts; a third part for the Scriptures, a third part for *miſhneth*, and a third part for *gemara*, that is, two for the Talmud, and one for the Scriptures, ſee how wel they wer exerciſed in reading of the Law.

משנה
גמרה

EXERCITAT. XI.

In what languages the Scriptures were written originally.

Gen. 11. 1. *And the whole earth was of one language and of one ſpeech.*

THe old Teſtament was written originally in Hebrew, and the New Teſtament in Greeke.

In what character the Scriptures were written at the firſt.

The Character, in which the Old Teſtament was written firſt, was the *Samaritane* Character; It was called the *Samaritane* Character, not becauſe the *Samaritans* uſed it firſt, but becauſe it was left to the *Samaritans* after the Iewes refuſed it.

Why called the Samaritane character.

This *Samaritane* Character, was the firſt Character, as may be ſeene by the inſcriptions upon their ſhekels ſet downe by *Arius Montanus*, *Beza*, and *Villalpand* upon *Ezekiel*. And ſundry of the Iewes ancient monuments have theſe letters upon them.

The inſcriptions upon the ſhekels, ſhew the Samaritan character to be the firſt.

The Character at the firſt was the Iewes and not the *Samaritans*, as is proved by the inſcriptions of the ſhekels. The inſcription is this, *Ieruſalem hakkodeſh*; but no *Samaritan* would have put this inſcription upon it: for they hated *Ieruſalem* and the Iewes, therefore this inſcription muſt be the Iewes, and not the *Samaritans*.

The Iewes kept the Samaritane character in the captivity.

Secondly, moſt of theſe ancient ſhekels are found about *Ieruſalem*, therefore the ſhekel and letters upon it, was at the firſt the Iewes, and not the *Samaritans*.

This *Samaritan* Character the Iewes kept ſtill, in the time of the captivity, when *Belſhaſſer* ſaw fingers writing upon the wall, *Mene, mene, tekel, &c. Dan.* 5. 25.

Theſe

These Characters were the *Samaritan* characters: therfore the *Babilonians* could not reade them; becauſe they knew not the Character, neither could the Iewes underſtand the matter although they knew the letters; to the *Babilonians*, it was like a ſealed booke, and to the Iewes it was like an open booke, to an unlearned man; becauſe they underſtood it not, *Eſa.* 29. 11. But *Daniel* read it and underſtood it, both becauſe he knew the letters, and alſo underſtood the Chaldee tongue.

Eſdras changed this Character after the captivity, and left it *Idiotis*, to the *Samaritans*: and he ſet downe this new Character, which before was the Chaldee Character.

Hieron. in Præfat. lib. Regum.

The reaſon why he changed it, was this, becauſe being long in the captivity, they forgot their owne language, that they could neither reade it rightly, nor write it rightly, and therefore he changed the Characters, in theſe which we have now.

Why *Eſdras* changed the Character.

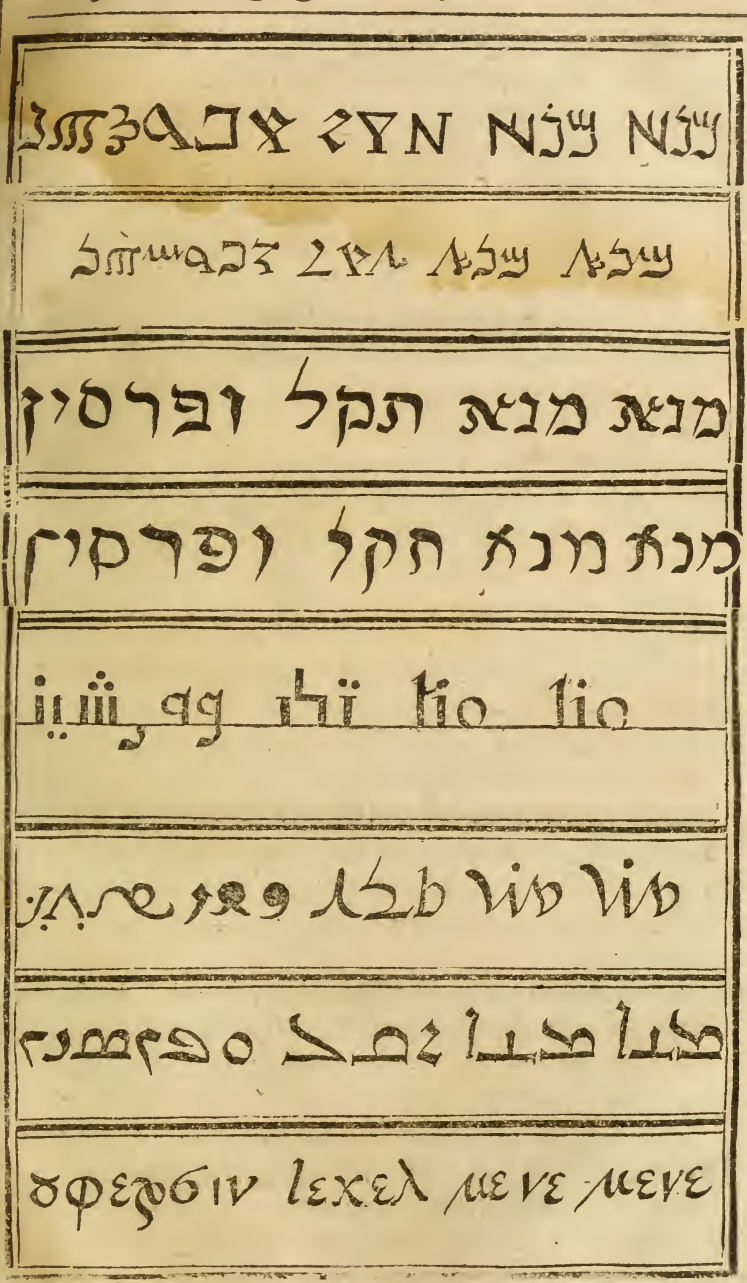
But the ancient *Samaritan* Character ſeemeth to be kept ſtill in *Lamina ſacerdotali*, in the plate of Gold which was upon the forehead of the Highprieſt, after the captivity; for they might change none of the ornaments of the Highprieſt. So neither that which was written upon the plate of God, [*Kodeſh Laihova*] *holineſſe to the Lord:* becauſe the Lord commanded theſe cloathes and ornaments, to be made for him, and his ſeede after him, *Exod.* 28. 43. *And they ſhall be upon Aaron and his ſonnes, when they come in unto the tabernacle of the congregation, or when they come neere to miniſter in the holy place, that they beare not iniquity, and die: it ſhal be a ſtatute for ever unto him and his ſeed after him.* The forme of the inſcription which was upon the plate of gold in the forehead of the Highprieſt, may be ſeene in the page following.

The

The Inſcription which was upon the Plate of Gold in the forehead of the Highprieſt.

The New Teſtament was written originally in the Greeke Character; and there were two tranſlations of it, *Syriacke* and *Arabicke*; the *Syriacke* was written in the *Syriacke* Character, and the *Arabicke* tranſlation was written in the *Arabicke* Character, which differed much from that, which is called *Alphabetum Salomonis*, or the Character which *Salomon* found out. This Character *Pineda* ſetteth down in his booke *De rebus Salomonis*. and it is called *Alphabetum Salomonis* or the old *Arabicke* Character. Theſe diverſe Characters may be ſeene ſet downe here as followeth.

The


Antiquior Mosis sive Samaritanorum.
Recentior Samaritanorum
Hebræorum sive Merubha Ezræ recentior.
Chaldæorum antiquorum, nunc Rabbinorum.
Antiquorum Arabum, seu Alphabetum Salomonis.
Arabum Recentior.
Syrorum.
Græcorum.
Characteres

The Old Teſtament was originally written in the Hebrew tongue, and ſome of it in the tongues derived from the Hebrew, as Chaldee.

We may know the Hebrew was the firſt originall tongue; becauſe it hath feweſt Radicall letters: whatſoever tongue is derived from thence, it addeth ſome letters to the firſt originall; as from the Hebrew word *Galal*, commeth *Golgotha* the Syriack word. So *Gabbatha Bethſaida*, from *Gabba* and *Chaſed*. Secondly, that language which the Lord ſpake to *Adam*, *Abraham*, and *Moſes*, and they to him, muſt be the originall language. But God ſpake to them in the Hebrew, and he wrote the two Tables with his owne hand, in this language. And thirdly, that language, which expreſſeth the nature of things, and their affections moſt clearely, and in feweſt words; that muſt be the originall language: but the Hebrew doth this; therefore it is the firſt language.

The Iewes underſtood theſe tongues which had affinity with the Hebrew.

Theſe tongues which were *Propagines*, of the Hebrew, the Iewes underſtood them, when they heard them ſpoken, and when they read them; but they underſtood not the ſtrange tongues, which had but ſmall affinity with the Hebrew. When *Laban* and *Iacob* made a covenant; *Laban* called the heape of ſtones *jegar Sagadutha* in the Aramean tongne, which had ſmall affinity with the Hebrew; but *Iacob* called it *Galeed*, *Gen.* 31.47.

Obiect.

But if there was little affinity betwixt the Aramean language and the Hebrew, how is it that they ſay, 2 *King.* 18.26. *Speake to thy ſervant, in the Syrian language, for we underſtand it?*

Anſw.

The Hebrewes underſtood not the Syrian language but by learning.

They might underſtand it, for they were Courtiers and States men, and ſo learned it, as we learne now the Italians and French language. And *Abrahams* ſervant ſpake to *Nachor* in the Aramean language, hee being borne

borne in *Damascus*, which was in *Cylo-Syria*: and we may thinke that *Nachor* and his house, understood the Hebrew tongue, being of the posterity of *Heber*, and keepe that tongue as *Abraham* did, who came out of *Vr* of the Chaldees.

Assyria or *Syria*, *hebraice*, *Aram*, comprehended al *Palestina*, *Damascus*, the Kingdom of *Assyria*, *Chaldea*, *Babylon*, *Arabia*, *Cylo-Syria* and *Antiochia*, *Zoba*, *Adiabena*; therefore all the languages which were spoken in these parts, tooke their generall denomination from *Syria*, as *Syro-aramæa* the language which *Laban* spake in *Mesopotamia*: *Syro-Chaldæ* or *Babylonica* was that which they spake in *Babylon*; *Syro-Antiochena* which they spake in *Antioch* or *Phœnicia*: although they were *Propagines* or Dialects of the Hebrew, yet they understood them not untill they were taught; therfore *Nebuchadnezzer* caused to instruct the children of the Iews in the Chaldee tongue, *Dan.* 1.4. but the *Syro-Arabean* and the Palestine or Cananitish language they might understand it; because it came neerer to their owne language.

The large extent of the Syrian language.

The Egyptian tongue differed much from the Hebrew, *Psal.* 81.5. *Ioseph heard a language in Egypt, which he understood not. Ioseph* here is put for the whole people of the Iewes, because there was no affinity betwixt the Hebrew and the Egyptian tongue, therefore they understood not this tongue. So *Psal.* 114.1. *They departed from a people of a strange language*, or a barbarous people: they called them all barbarous whom they understood not: and because the Iewes understood not the Egyptian tongue, therefore *Ioseph* made him to speake to his brethren by an Interpreter, *Genesis* 42. 23

The Iewes understood not the Egyptian tongue.

לועזים

The Cananitish language, was a daughter to the Hebrew tongue, or rather one, with the Hebrew tongue: and this we may perceive by the names of the townes, men

The Cananites language a dialect of the Hebrew.

men and places which were impoſed on them by the *Cananites*; as *Iericho*, *Salem*, *Kiriath-arba*, *Kiriath-Sepher*, *Beth-dagon*: ſo the names of men, *Melchizedeck*, *Adonibezek*, *Abimelech*. And if the cananitiſh tongue, had not beene all one with the Hebrew, how could the Patriarches have kept conference with thoſe in *Canaan*, & made their Bargaines and Contracts with them? This is clear alſo by the example of *Rahab*, who could ſpeak to the Spyes, and they underſtood her; and ſo *Ioſhua* to the *Gibionites*. The Lord would have this tongue continued amongſt the *Cananites*, becauſe the Hebrewes were ſhortly to inhabite that land, and to converſe with the *Cananites* for a while, untill they had rooted them out.

Some of the Old Teſtament written in the Chaldee tongue,

There is ſome of the Old Teſtament written in the Chaldee tongue, which hath great affinitie with the Hebrew: and ſome of it written in the Syrian dialect, as *Iob*, which the *Idumeans* uſed, and it differed little from the Hebrew tongue; but it differed much from the Syrian language now, but more from *Arabia Iſmaelitica*, which the Turkes ſpeake now, in *Aſia* and *Africa*.

There are ſome words found in the Old Teſtament which are Egyptian, *Gen.* 41. 43. Some Phænitian, as *Chabbul*, 1 *King.* 9. 13. Some Perſian words as *Pur. Eſth.* 9. 24. and ſome Moabitiſh.

One Verſe in *Ieremy*, originally written in the Chaldee tongue.

There is one verſe in *Ieremy* originally written in the Chaldee tongue, *Ier.* 10. 11, whereas all the reſt of that propheſie, is written in the Hebrew tongue. *The gods that have not made the heaven and earth, even they ſhall periſh from the earth, and from under theſe heavens.* The reaſõ why this verſ was writtẽ in the Chaldee tongue, was this; becauſe the Iewes now, were to be carried to *Babylon*, and when they ſhould be ſollicitated there to worſhip their gods, they ſhold anſwer them in their owne

owne language; Curſed be your gods, for they made neyther heaven nor earth.

That of *Daniel* and *Ezra* which is written in the Chaldee tongue, was tranſcribed out of the roules, and regiſters of the *Chaldeans*; and inſerted in the bookes of God: but that which the holy Ghoſt indited originally to *Daniel* and *Ezra*, was written in the Hebrew tongue; the reſt was borrowed but out of their regiſters, as firſt *Nebuchad-nezzars* dreame, *Dan.* 3. So *Nebuchad-nezzars* ſetting up a golden image, *Cap.* 3. So *Nebuchad-nezzars* dreame, *Cap.* 4. and *Belſhaſſers* viſions *Cap.* 5. all theſe were written in the Chaldee tongue: the ſeventh Chapter is onely excepted; it is written alſo in the Chaldee tongue although it was originally endited to *Daniel*: becauſe it is a more cleare expoſition of the monarchies revealed before to *Nebuchad-nezzar*, and *Belſhaſſer*; and ſet downe in their owne Regiſters in the Chaldee tongue: but the eight Chapter and the reſt, are wholly written in the Hebrew tongue, which were indited immediatly by God to *Daniel*, and not tranſcribed out of their regiſters as the reſt were: So that part of *Ezra* which is written in the Chaldee tongue, is but tranſcribed and written out of the decrees, and letters, of the Kings of *Media*, and *Perſia*; from the eleventh verſe of the fourth Chapter, to the ſeventh Chapter.

Somethings taken of the regiſters of the Chaldeans, and inſert in the Scriptures.

The *Chaldeans* and *Perſians* uſed to regiſter, and keepe the Chronicle of all their memorable deeds, and and what befell them: and ſo of their viſions and dreames; and they cauſed to write them, and interpret them; ſo did the *Perſians*, *Eſth.* 9. 32. and *Daniel* wrote theſe viſions in the Chaldee tongue, and he ſet them downe for the good of the Church; that they might underſtand, that their conditions ſhould be under the Heatheniſh Kings.

The

Somethings in the Scriptures borrowed from the Heathen Hiſtory.

The holy Ghoſt, borrowed ſomethings firſt from the Poets, and ſecondly, from the hiſtory of the Heathen; and the Secretaries of the holy Ghoſt inſert them in the Booke of God. From the Poets; as *Paul* borrowed from *Aratus*, *Menander*, *Epimenides* or *Callimachus*, ſome verſes; and inſerted them in his Epiſtles. So the Scriptures borrow from the hiſtory, which were either Heatheniſh, or Iewiſh. Heatheniſh againe, were of two ſort; eyther *Chaldean* or *Perſian*. *Daniel* borroweth from the *Chaldeans*: So from the hiſtory of the *Perſians*, as their memorable hiſtory of the deliverance of the Iewes under *Haman* was firſt written in the *Perſian* language, *Eſth.* 9. 32. and he who wrote the Booke of *Eſther*, borrowed the hiſtory out of that booke. Theſe things which are borrowed from the Iewiſh hiſtory; as the facts, of thoſe regiſtrate in the Bookes of the *Macchabees*, *Heb.* 11. So *Iude* out of the propheſie of *Enoch*, borrowed the hiſtory of the ſtrife betweene *Michael* and the divell about the body of *Moyſes*. So the Apoſtle *Heb.* 11. out of the traditions of the Iewes, borroweth, that *Eſay* was cut with a ſaw under *Menaſſe*. So there are ſundry proverbiall ſpeeches in the *Talmud*, as *Caſt out the beam which is in thine owne eye, and then thou ſhalt ſee clearly to caſt out the mote that is in thy neighbours eye*, *Mat*, 7. 5. *So it is eaſier for a Camell to goe thorow the eye of a Needle*, *Matth.* 19. 24. *So it is hard to kicke againſt prickes*, *Act.* 9. 5. Some of our Divines, to prove that the Apocryphall Bookes are not Canonicall Scripture, uſe this midſt; becauſe they are not cited by the Apoſtles, in the New Teſtament: but this is falſe, for the Apoſtle citeth them, *Heb.* 11. And *Scaliger* in his *Euſebianis*, proveth out of *Georgius Cyncellus*, that the Apoſtle citeth many teſtimõies out of the Apocryphall Bookes, and out of the traditions of the Iewes. As *Mathew*, that *Salmon* maried *Rahab*.

Somethings in the Scriptures borrowed from the Iewiſh Hiſtory.

See *Scaliger Euſeb.* Pag. 245.

hab. Salmon, his genealogie is set downe, 1 *Chro.* 2. but not whom he maried, this *Matthew* had by tradition, *Matth.* 1. 5.

Things in the Heathen history, which are not necessary to be knowne to the Church, the Scripture passeth by them, and remitteth us to Heathen History, and saith still; *The rest are they not written in the bookes of the Chronicles of Iuda and Israel?* and when the knowledge of them is necessary to the Church, it borroweth them out of the Heathen history, and inserteth them in the booke of God.

Heathen sentences were sanctified by the Apostles when they cited them.

These things which were written out of the Iewish, or Heathenish history were not sanctified, untill they were insert in the booke of God: therefore *Tertullian* writing to his Wife, and citing that verse, *Evill speeches corrupt good manners*, 1 *Cor.* 15. 33. saith, *Memor illius versiculi sanctificati per Apostolum*, the Apostle sanctified this verse when he borrowed it from the Heathen. And as a woman that was heathenish, when shee became a Proselyte, shee might enter into the congregation, and a Iew might marry her: so these Iewish and Heathenish histories, God sanctified them, that they might enter into the Congregation and become holy Scriptures, and so the holy Spirit sweetned the salt waters of *Iericho*, that the children of the Prophets might drinke of them, 2 *King.* 2. 21.

Many names in the Scripture which are not Hebrew names.

There are many proper names set downe in the Scriptures which are not Hebrew names, but some of them are Chaldee, some Assyrian and some Persicke names, *Ier.* 39. 3. *And all the princes of the King of Babylon came in, and sate in the middle gate, even Nergal-Sharezer, Samger Nebo, Serse chim, Rabsaris, Nergal Sharezer, Rabmag, with all the residue of the Princes of the King of Babylon.* And that we may know

what names are Chaldee names, what Syriacke and what Persicke. Marke this Table following, concerning these names, and the composition of them, taken out of *Scaliger*.

	Nomina propria Chaldæorum.
1	*Nebo vel lebo.*
2	*Nego.*
3	*Mero.*
4	*Schech chach.*
5	*Meschach.*
6	*Sedrach.*
7	*Letzar, retzar netzar.*
8	*Shetzar.*
9	*Metzar.*
10	*Nergal.*
11	*Belti.*
12	*Adan.*
13	*Hevil.*
14	*Ochri.*
15	*Chen.*
16	*Bel.*
17	*Shech.*
18	*Phil.*
19	*Mit.*
20	*Dach.*
21	*Zar.*
22	*Phal.*
23	*Pad.*
24	*Chad.*

Exempla

Nebuchadnezzar ex 1.24.7.

Hevil-mero-dach ex 13 3 20.

Nebo-zar-adan ex 1 21 12.

	Nomina propria Assyriorum.
1	*Shadran.*
2	*Shalman.*
3	*Teglath.*
4	*Horib.*
5	*Haddon.*
6	*Nesbroth.*
7	*Adar.*
8	*Etzar vel atzer.*
9	*Asar.*
10	*Ballat.*
11	*Osen, the v el Osu.*
12	*Chuschan.*
13	*Sen.*
14	*Phul.*
15	*Phar.*
16	*Shar.*

Exempla.

Salman-asser ex 2.9.

Assar-haddon ex 9.5.

Sen-ballat ex 1 3.10.

Sen cherib ex 13.4.

Teglath phul-asor ex 3.14.9.

	Nomina propria Persarum.
1	*Ari.*
2	*Thir.*
3	*Thiri.*
4	*Mithri.*
5	*Pharsam.*
6	*Pharu.*
7	*Esther.*
8	*Zero*
9	*Datha.*
10	*Sai.*
11	*Manai.*
12	*Stha the.*
13	*Dai.*
14	*Ham.*
15	*Wai.*
16	*Va.*
17	*Zata.*
18	*Arth atha.*
19	*Achos ochos.*
20	*This.*
21	*Thena.*
22	*Sethra.*
23	*Thra.*
24	*Ku, vel Kau.*
25	*Ros, vel rus.*
26	*Kana.*

Exempla.

Muhri-dates ex 4.9.

Achas-va-ross. ex 19.16.25.

Queſt. How ſhall we diſcerne in what language a booke was written?

Anſw. There be two ſpeciall notes whereby wee may diſcerne this; the firſt is Interpretation, and the ſecond is Alluſion.

To know in what language a booke was written.

פּוּר
גּוֹרָל

Firſt is Interpretation, when the Spirit of God interpreteth a ſtrange word, into another tongue; then the booke was written in that language, in which the word is interpreted. Example, *Eſth.* 9. *Pur* this perſicke word is interpreted by the Hebrew *goral*, therefore the booke was written in the Hebrew, and not in the Perſicke tongue by *Mordecai*, or by him who firſt wrote the booke. Example 2. *Abba Pater*, *Rom.* 8. 15. *Abba* is the Syriack word, and *Pater* the Greeke word, becauſe *Abba* is interpreted by *Pater*, therefore the Apoſtle hath written this Epiſtle in Greeke, and not in Syriack. And ſo *Thomas* is called *Didymus*, *Ioh.* 11. 16. therefore the Goſpel of *Iohn* was written originally in Greeke, and not in Hebrew. So *Heb.* 7. 2. *Melchiſedeck* the King of *Salem*, firſt, *by interpretation King of righteouſneſſe, and after that King of peace.* The word *Melchiſedeck* which is one word, for the underſtanding of the Græciſing Iewes hee divideth it in two, and ſhoweth in Greeke, that *Salem* ſignifieth *peace*, and *Zedek Iuſtitia*, righteouſneſſe; as if yee would ſay, *frugifer, qui fert fructum, cornifer qui fert cornua*: here becauſe the interpretation is in Greeke, we may know that this Epiſtle hath beene written originally in Greeke.

תְּאוֹמִים *Contracte* תּוֹמִים

διδυμος *geminus.* παρὰ τὸ δυο.

Act 13. 8. *Elimas* by interpretation *Magus*, this word *Magus* is degenerate in a Greeke word, therefore this booke was written in Greeke.

The ſecond note to know in what language bookes have beene written, is by the Alluſion of words in the Scriptures. For there are many alluſions in the Hebrew, and in the Chaldee tongue, when they are tranſlated in the Greeke or any other language they loſe that grace, as *Cabbal* is καβαλαμβάνειν & *Cebbel* is τὸ σκῶλον, *Cobel apud Torgumiſtas eſt caligare*, but *Ioh.* 1. 5. μὲ τὸ φῶς ἐν

קַבָּל καβαλαμβάνω
קֵבֶל σκῶλον

Egans Paranomaſia apud Thargumiſtas inter Cabbal & Cebbel.

ἐν τῇ σκοτίᾳ φάινει, καὶ ἡ σκοτία αὐτὸ οὐ καταλαμβάνει. *And the light ſhined in darkeneſſe, and the darkeneſſe comprehended it not*; Here the ſweet alluſion which is in the Chaldee, periſheth in the Greeke. So *Ioh.* 10. 1. ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν, the Syriacke expreſſeth it by a ſweet alluſion *Min tirghna letira*, which is not in the Greeke, where the words fall alike which will not fall out in other languages. There was a queſtion betwixt *Origen* and *Africanus*, whether the hiſtory of *Suſanna* was written in Hebrew or in Greeke. *Africanus* denyed that it was written in Hebrew, but in Greeke, and he proved it thus. When *Daniel* examined the Witneſſes who teſtified againſt *Suſanna*, he tooke the witneſſes apart and enquired at one of them, under what tree he ſaw her commit that villanie; he ſaid it was σχῖνος the Lentiſh tree; then *Daniel* alluding to this ſayd, σχίσει, *The Angel of God hath received ſentence of God to cut thee in peeces.* So he inquired at the other, under what tree he ſaw her; hee anſwered, πρῖνος, *Vnder a Prime tree.* Then *Daniel* ſayd πρίσαι, *The Angel of the Lord waited with the ſword to cut thee in two. Africanus* by this alluſion of words gathered, that this hiſtory was not originally written in Hebrew, but in Greek.

מן תרעא לטירנא
Elegans paranomaſia apud Syros inter tirghna & tira.

σχῖνος a σχίζω. *Divido ſeco findo.*

πρῖνος a πρίζω. *Serra divido, ſecо.*

Concluſion.

The Concluſion of this is, the Old Teſtament was firſt written in Hebrew. This was the firſt language by which the Lord ſpake to the *Patriarches*, and in which the Angels ſpake to men, and it was the language which all the world ſpake before the confuſion of *Babylon*, & it is the mother tongue from whence many other tongues are derived, and it is holden by ſome, to be that tongue, in which we ſhall ſpeake one to another in the life to come. Therefore wee ſhould be deſyrous to underſtand this holy language.

EXER-

EXERCITAT. XII.

Of the ſtile of the Scriptures.

Ioh.7.46.Never man ſpake like this man.

VVHen we deſcribe a mans ſpeech, firſt we deſcribe it by that which is naturall, as whether he be ἰσχνόφωνος of a weake voyce, or βραδύγλωσσος of a ſlow tongue. Secondly, in what language hee ſpeaketh. Thirdly, in what Dialect hee ſpeaketh. Fourthly, whether it be *Soluta oratio* or ῥύθμος, in proſe or meeter. Fiftly, the Property of the ſpeech. Sixtly, the Evidence of the ſpeech. Seventhly, the fulneſſe of the ſpeech. Eighthly, the ſhortnes of the ſpeech. Ninthly, the coherence, and laſtly the efficacie of the ſpeech.

ἰσχνόφωνος βραδύγλωσσος.

Firſt, we deſcribe that which is naturall, and proceedeth from ſome defect of the organs, as if hee ſpake with a weake voyce, or be of a ſtammering tongue, or thicke lippes, which *Exod.6.12.* are called *Vncircumciſed lippes*: Contrary to this is a thinne lippe which is a ſigne of Eloquence, *Iob.* 12.20. for theſe who have thinne lippes, commonly are Eloquent. *Moſes* the Penman of the holy Ghoſt, although he was defective in ſpeech; yet reade his writings, and yee ſhall ſee ſuch eloquence in him, that no Heathen could ever match it; and as it is ſayd of *Paul*, when he was preſent in perſon he was weake, 2 *Cor.*10.10. *and his ſpeech baſe and contemptible, yet his letters were weighty and powerfull:* ſo whatſoever want or infirmity was in *Moyſes* perſon, yet there was no want or defect in his writings.

The writers of the Scriptures although weake in perſon yet powerfull in words.

Secondly, in what language he ſpeaketh. The holy

The Old Testament was written in Hebrew, and the New in Greeke.

Ghost spake and wrote in Hebrew in the Old Testament, and in the New in Greeke. Hee wrote the Old Testament in Hebrew, a language which had this blessing spoken of in the Law, *Deut.* 28. 12. *Thou shalt lend and not borrow*, so this language lendeth to many Nations, but borrowes of none. He wrote the New Testament in Greeke, a most copious and fertile tongue, which was then *Lingua communis* to the Iewes, although not *vulgaris*.

The Hebrew tongue lendeth to many, but borroweth of none.

Thirdly, in what Dialect he speaketh. The Dialects of the Hebrew tongue were sundry, first, *Dialectus Hierosolymitana*, that Dialect which was spoken in *Ierusalem* and about it, *Act.* 1.19. τῇ ἰδίᾳ διαλέκτῳ. *In their owne Dialect, or proper tongue.* So the Dialect of the *Ephraimites*, who sayd, *Sibboleth* and not *Shibboleth*, *Iud.* 12. 6. and the Dialect of the *Galileans*, as *Peter* spake in the *Galilean* Dialect, *Matth.* 26.73. So in the new Testament there are sundry Dialects as *Ionick*, *Dorick* and *Attick*, *&c.*

סִבֹּלֶת

שִׁבֹּלֶת

Fourthly, whether it be in prose or in verse. The Iewes divide the Old Testament according to the style into *Charuz*, *rithmum*; *Shir carmen*, *& Halatza*, *Orationem solutam*, that is, prose.

חָרוּז *Rithmus.*

Hharuz is *Soluta oratio*, but *in fine Rithmo colligata*; that is, it beginneth in prose, but endeth as it were in meeter, such is *Iob.*

שִׁר *Carmen.*

Shir, *canticum*; written in meeter, as the Psalmes and Canticles.

הַלָּצָה *Oratio soluta.*

Hallatza, written in prose; such are the Histories and the most of the Prophets.

Fiftly, the property of the speech. The phrase in Hebrew is much to be observed, for in the Hebrew it will signifie one thing, and in other languages, another thing.

Dies numeri quid apud Hebræos.

Example, *Num.* 19.20. *Dies numeri* signifieth *A few dayes*,

dayes; ſo *Homines numeri*, *Gen.* 34.30. *A few men*, *Deut.* 4.27. *Ezek.* 12.16. So *Eſay* 10.19. *The reſt of the Trees of his Forreſt ſhall be number, that a child may write them*, that is, *They ſhall be few.* In other languages this phraſe would ſignifie *many men*, and *many trees*, *&c.*

So ſome phraſes of the Scriptures have a contrary ſignification with the Hebrews, as *Zack.* 11.24. *Aſcendit viſio a me*, that is, *It periſhed.* So *Ier.* 47.15. *Moab is ſpoyled and gone up out of her Cities*, that is, Shee is deſtroyed. Sometimes againe it ſignifieth to waxe and encreaſe, as 1 *King.* 22.35. *Bellum aſcendit The battell increaſed.* So *Pſal.* 74.23. *The tumult that ariſes up againſt thee aſcendeth*, that is, *Increaſeth continually.*

Some phraſes with the Hebrewes have a contrary ſignification.

So *Levare peccatum* is to take off the burden of ſinne, *Exod.* 10.17. and *Iohn* alludeth to this, 1.29. *Behold the Lambe of God that taketh away the ſinnes of the world.* And *Levare peccatum*, Is to take up the burden of ſinne, *Levit.* 5.1. So *Sakal*, *Lapidare & Elapidare*, ſignifieth eyther to caſt ſtones upon a thing, as *Deut.* 22.14. or to take away the ſtones out of a place, as *Eſa.* 62.10.

סקל { *Lapidare.* *Elapidare.*

Another example, *I am like a drunken man whom the wine hath gone over*, *Ier.* 23.9. that is, whom the wine hath overcome, but *Matth.* 26.39. *Let this cuppe paſſe over me*, that is, let it not touch me; in a contrary ſignification. So *Gen.* 25.18. *Cecidit coram fratribus ſuis*, *He dyed in preſence of his brethren*, but the *Seventie* tranſlated it κατῴκει, *He dwelt before his brethren.*

The New Teſtament uſually followeth theſe Hebraiſmes of the Old Teſtament, as *Hoſ.* 8.8. *A veſſel in which there is no pleaſure*, *Rom.* 9.21. *A veſſell of diſhonour.* So 1 *Sam.* 21.5. *The veſſels of the young men are holy*, 1 *Theſſ.* 4.4. *That ye may know to poſſeſſe your veſſels in holineſſe.* So *Exod.* 1.8. *there aroſe a new King in Ægypt who knew not Ioſeph*, *Matth.* 11.11. *there aroſe not a greater than Iohn the Baptiſt.*

The New Teſtament uſeth often times the Hebraiſmes of the Old.

So in the New Testament there are many peculiar phrases which are found in no other Greeke writers, and here we must distinguish *inter Hellenismum & Græcismum. Hellenismus* is that sort of phrase which the *Seventy* use, for they translating the Scriptures for the use of the grecizing Iewes, followed the Hebrew Chaldee and Syriacke in many things, so that they have a peculiar stile which is not to be found in other Greeke writers: example, θύμος in the New Testament signifieth *wrath* and *Poyson*, *Reve.* 18. 3. *Ex vino veneni*, that is, poysoned wine. So *Iob.* 4. 6. The reason of this is, because *Hhema* in the Hebrew, signifieth both *wrath* and *poyson*. Another example, 1 *Cor.* 15. 45. *Death is swallowed up in victory*: the *Seventy* hath it νῖκος *In perpetuum*, but νῖκος doth not signifie *perpetuum* amongst the Heathen, why doe they then translate it, *For ever?* because the word *Netzahh* signifieth *Victory* and *Eternitie*. A third example, *Gen.* 8. 21. *Dixit ad cor suum dominus*; But the Chaldee saith, *Bemeria* בְּמֵימְרֵהּ which phrase the Evangelist *Iohn* followeth; but this is not a phrase used amongst the Greekes. A fourth example, *Give us this day, our daily bread, Mat.* 6. 11. The Greeks say, ἐπιούσιον *Panem quotidianum*, but the Syriacke hath it ἐπαύριον *Crastinum panem*, that bread which may feede us to day and to morrow. So *Iam.* 4. 6. *The Lord exalteth the humble*, but according to the Hebrew and Syriacke phrase, to *Exalt*, is to lift up on the Crosse, *Ioh.* 8. 28. *When yee have lift up the Sonne of man, or exalted the Son of man*, that is, lifted him up on the Crosse. These particular phrases used by the *Seventy* would be marked. And besides these, if we shall looke more nearely to the stile of the Scripture, as to the simplicity of it, then we shall much more admire it, 1 *Cor.* 2. 4. *My preaching was not with inticing words of mans wisedome, but in demonstration of the Spirit, and of power.*

Againe

Difference betwixt *Hellenismus & Græcismus. Hellenismus quid.* The *Seventy* follow the Hebrew, Chaldee and Syriacke in many things.

חמה { *ira* / *venenum.*

Amos 8. 7. and 2 Sam. 2. 26. Lament. 5. 20. נצח { *Victoria.* / *Æternitas.*

The simplicity of the stile of the Scripture is admirable.

Againe the Evidence of the ſtile, the judgments of God are ſet downe ſo perſpicuouſly in the Scripture, as if a man were looking on with his eyes; this is called ἐνάργεια by the Greeks, as we may ſee in the deludge, the overthrow of *Sodom*, and the miracles in the Wildernes, ſet downe ſo clearely before us, as if we had beene eye witneſſes of them. See a notable example, *Pſal.* 7. 12. 13. By a borrowed kind of ſpeech he ſetteth forth the judgements of God which were to overtake the wicked, as if we were looking on. *If he turne not, he will whet his Sword, he hath bent his bow, and made it ready, he hath alſo prepared for him the inſtruments of death: he hath ordained his arrowes againſt the perſecutors.*

ἐνάργεια oculata fides cum quis ipſe videt.

Eightly, the Fulneſſe of the ſpeech. The Greekes call this πλήρωσις wherein nothing is wanting, neither in the enumeration of the parts, or explication of the cauſes, or reciting of the circumſtances; for the holy Ghoſt ſetteth downe all the circumſtances belonging to the purpoſe: So the Apoſtle *Rom.* 1. deſcribeth at large the vanity and impiety of the Gentiles. And *Rom.* 2. the hypocriſy of the Iewes, and *Cap.* 3. he maketh a ful deſcription of the corruptions of man, reckoning up the parts. *There is none righteous, no not one, verſe.* 10, *There is none that underſtandeth, there is none that ſeeketh after God, verſ.* 11. *They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one, verſe.* 12. *Their throate is an open Sepulchre, with their tongues have they uſed deceite, the poyſon of Aſpes is under their lippes, verſ.* 13. *Whoſe mouth is full of curſing and bitterneſſe, verſ.* 14. *Their feete is ſwift to ſhed blood, verſ.* 15. *Deſtruction and miſery are in their waies, ver.* 16. *And the way of peace they have not known, ver.* 17. *And there is no feare of the Lord before their eies, verſ.* 18.

πλήρωσις.

The holy Ghoſt ſetteth downe all circumſtances belonging to the purpoſe whereof he intreateth

Ninthly, the Shortneſſe of the ſpeech; and here we cannot

cannot enough admire the fulneſſe of the ſtile and the ſhortneſſe of it, and that which *Cicero* ſayd of *Thucycides* may here be applyed fitly, *Eum eſſe adeò plenum refertumq; rebus, ut prope verborum numerum, numero rerum exæquet*, That every word carried a weight with it, and therefore we may call it *Laconica Scriptura.*

Every word of the Scripture carrieth a weight.

All things in the Scripture are fitly joyned.

Tenthly, the Coherence: all things in the Scriptures are fitly joyned and coupled together. The Heathen ſayd that there were three things unpoſſible, *Eripere Iovi fulmen, Herculi clavam, & Homero verſum*; to pull *Iupiters* Thunder-bolt out of his hand, *Hercules* Club out of his hand, and a verſe from *Homer*; for they thought, that there was ſuch a connexion betweene *Homers* verſes, that not one verſe could be taken away without a great breach in the whole worke: but this may bee much more ſayd of the Scriptures of God which have ſuch a dependance and connexion, that if yee take away but one verſe, the whole ſhall be marred.

Obiect. But it may be ſayd that there are ſentences which ſeeme not to cohere or agree fitly together, *Gen.* 48. 7. *And as for me when I came from Padan, Rachel died by me in the Land of Canaan in the way, when there was but yet a little way to come to Ephrath, and I buried her there in the way of Ephrath, the ſame is Bethlehem, Verſ.* 8. *And Iſrael beheld Ioſephs ſonnes.* How doth this cohere with that which goeth before; it would ſeeme that there is no dependance here?

Anſw. How ſentences in the Scripture ſeeming to diſagree cohere very well.

They cohere well enough with the words going before; for *Iacob* had adopted two of *Ioſephs* children, then hee giveth the reaſon of this adoption in theſe words; as if he ſhould ſay, whereas I might have had moe children by my firſt wife *Rachel*, if ſhee had lived; it is great reaſon that I ſupply this defect in her, by placing ſome in ſted of theſe children, which ſhe might have

have borne to me; and I adopt thoſe thy ſonnes ſince ſhe is dead.

The ſecond place which ſeemeth to have no coherence with things going before, *Eſa.* 39.21. *Take a lumpe of figges, and lay it for a plaiſter unto the boyle, and he ſhall recover, verſ.* 22. *Ezekias alſo had ſayd what is the ſigne, that I ſhall goe up into the houſe of the Lord.* What coherence is betwixt theſe words, and the words going before?

There is a right coherence here, and hee ſetteth downe that laſt, which was firſt for brevities cauſe; which is more at large ſet downe in the booke of the *Kings*; and therefore *Iunius* tranſlateth it well, [*Vajomer.*] *In pluſquam perfecto, Eſay had ſayd.* וַיֹּאמֶר

Ier. 40.1. *The word which came to Ieremiah from the Lord, &c.* The words following ſeeme not to cohere with the former. *Obiect.*

The beginning of the fortieth Chapter, with the ſeventh Verſe of the foretieſecond Chapter, and theſe things which are inſert betweene them, doe containe but the occaſion of the propheſie, to wit; when *Godoliah* was killed, the reſt of the Iewes would have gone into *Ægypt*, which *Ieremiah* forbiddeth them to doe. *And it came to paſſe ten dayes after, Chap.* 42.7. *&c.* this ſhould bee joyned with the firſt Verſe of the fortieth Chapter, and all the reſt ſhould be included in a parentheſis. *Anſw.*

As wee have ſpoken of the ſtile of the Scripture in generall, ſo let us obſerve the ſtile of ſome of the writers in particular. *Eſayes* ſtile differed much from the ſtile of *Amos*, he being a Courtier, and hee but a Neat-herd. So the ſtile of *Ezekiel* differed from the ſtile of the reſt of the Prophets: he called himſelfe *The Sonne of man*, not becauſe it is a Chaldee phraſe, but becauſe of the excellent viſions which he ſaw, therefore he

he is called *the Sonne of man*, that is, an excellent man; as Iesus Christ in the New Testament is called *The Son of man*, that is, an excellent man. So this is peculiar to *Iohn* the Evangelist, to call Christ *the Son of God* λόγος, for the *Chaldees* and the *Talmud* usually call him so: *Iohn* opposed himselfe to *Ebion* and *Cerinthus* two Iewes who denyed the divinity of Christ, wherefore he hath usually the word λόγος, 1 *Ioh.* 5. 7. which was frequent in the Chaldee paraphrast, and read often by the Iewes.

So there are some things peculiar to *Paul*; for hee useth some words according to the manner of the speech in *Tarshish* and *Cilicia*, *Coloss.* 2. 18. καταβραβεύειν in their language, signifieth *insidiose alteri præripere palmam*. So 1 *Cor.* 4. 3. *Mans day* according to the phrase of *Tarshish*, is put for the time of judgement; because they had some appointed times for judgement.

Conclusion.

God gave excellent gifts to his Secretaries, for the good of his Church.

The Conclusion of this is, here we may admire the wisedom of God, who gave most excellent gifts to his Secretaries for the edification of his Church. *Moses was a man of slow speech, and of a slow tongue*, and *Aaron* must be his *spokesman*, *Exod.* 4. *Yet Moyses was mighty in words and deeds*, *Act.* 7. 22. It is sayd of *Paul*, *that his bodily presence was weake, but his letters were weighty*, 2 *Cor.* 10. 11. By preaching he converted many, from *Ierusalem* to *Illyricum*, *Rom.* 15. 19. but by his letters he converted more, both in *Europe*, *Africa* and *Asia*; such was the majesty and grace in his writing, that they acknowledged it to be from the Lord.

Paul converted moe by his writing, than by his preaching.

EXERCITAT.

EXERCITAT. XIII.

That the Hebrew Text is not corrupted.

Psal. 119. 140. *Thy word is very pure: therefore thy servant loveth it.*

The Church of *Rome*, that they may advance the authority of the vulgar Latine translation, which they have made canonicall; doe labour to disgrace the originall Text, the Hebrew and Greeke, holding that they are corrupted in many things.

The Church of *Rome* maketh the vulgar Latine translation to be canonicall.

Master Iames Gordon our Country man, observed foure distinct periods of time. The first period, he maketh to bee the Iewes Synagogue before Christ came in the flesh; hee granteth that at this time, the Hebrew Text was not corrupted by the Iewes. The second period of time he maketh to be from the ascension of Christ untill the dayes of *Hierome* and *Augustine*, and hee saith, that in this second period, the Iewes went about to corrupt the translation of the *Seventy*: becaus the Christians then began to use arguments taken out of that translation against them, as *Iustine Martyr* testifieth, writing against *Tripho*. The third period he maketh to be after the death of Saint *Hierome* untill the time that the Talmud was composed and set together, and then hee saith, there arose great contention betwixt the Orientall & Occidentall Iewes: (the Oriental Iewes were those who dwelt upon the East side of *Euphrates* in *Babylon Media* and *Persia*, those *Peter called the Church at Babylon*, 1 *Pet.* 5. 13. The Occidentall Iewes were those to whom he wrote, *Scattered abroad in Pontus, Galatia, Cappadocia, Asia, & Bithynia*, 1 *Pet.* 1. 1.)

Controvers. 1. *Gordonij. cap.* 9.

What Iewes were called Orientall, and what Occidentall.

Pet. 1. 1.) becauſe of the diverſity of their reading, and corruptions in the Text. He ſaith that the Iewes met at *Tiberias Anno* 508. and there ſet downe the Points, and made their *Maſora* to obviate this, that no more corruption ſhould inter into the Text. The fourth period he maketh to be after the Iewes had met at *Tiberias*; they decreed that none ſhould uſe any copy, but ſuch as were corrected by the *Maſoreth*, and ſo from this time he freeth the Text from corruption; but he laboureth much to prove that the Hebrew Text was corrupt before, and that the vulgar Latine is ſound and free from corruption, which was tranſlated by Saint *Hierome* under Pope *Damaſus*; and ſo continued in the Church of *Rome*.

The Iewes kept faithfully the booke of God without corruption.

The Iewes to whom *The Oracles of God were committed, Rom.* 3. 2. (therfore it was called *Their Law, Ioh.* 8. 17.) would they have corrupted their owne Evidents? *Auguſtine* calleth the Iews *Capſarios noſtros*, who faithfully kept the booke of God, and reſerved it unto us without corruption, and he ſaith, *Diſperſos eſſe Iudæos, infidelesut teſtarentur Scripturas eſſe veras.* The unbeleeving Iewes were ſcattered through the world, that they might teſtifie the ſcriptures to be true: and ſhall we thinke that the Iewes would have corrupted the Text, who have numbred the words, letters, and verſes of the Bible? and *R. Zaddias* hath numbred the letters words and verſes, and ſummed up all the verſes at the end of every booke, and they have obſerved that all the letters are found in one verſe, *Zeph.* 3. 8. as alſo foure of the finall letters: they carrry ſuch reſpect to the Law, that if it but fall to the ground, they inſtitute a faſt for it.

The Iewes numbred the Verſes, Words and Letters of the Bible.

The ſuperſtitious Iewes at this day, are ſo carefull to keepe the letters and words of the Law, that they will have neither Chaldee, Syriacke, nor Hebrew words written

They would write no language but in Hebrew letters.

written, but in Hebrew letters; and it greeved them when they saw in *Origens Hexapla*, Hebrew words written in Greeke Characters, when they saw the copy which was presented to *Alexander* the Great, having the name of *Iehova* still written in Golden letters, they were much greeved at it, and when they see any thing changed in our copies now, in disdaine they call it, *Hhomesh pesul shel gelahhim*, that is, *Pentateuchus rasorum Monachorum*, the Pentateuch of the shaven Monkes.

Vide Guiliel. Schickardum de jure regio.

חוּמֵשׁ פְּסוּל שֶׁל גִּלָּחִים

The Iewes after the death of Christ were dispersed amongst many Nations and they never met together againe: and albeit they would have corrupted the Scripture, how could they have fulfilled all the Copies?

Bellarmin maketh this objection to himselfe. Some men will say, that the Hebrew Text was corrupted after the daies of S. *Hierome* and *Augustine*. He answereth, that *Augustins* reasons serve for all times against the corruption of the Hebrew Text: And *Serrarius* acknowledgeth, that there is but small or no corruption in the Hebrew Text, & he maketh a threefold corruption; The first Physicall, the second Mathematical, and the third Morrall. Physicall corruption he maketh to be this, when it wanteth any member which it shold have. Mathematicall corruption he maketh to be this, when there are some faults in the print which we call σφάλματα. And a morrall corruption he maketh to be this when one of purpose goeth about to corrupt the Text, and in effect he commeth to this; that the errors which are found in the Text are but errors in the print and not in the matter.

Bellarm. lib. 2. Cap. 2. De verbo dei.

Serrarius in prolegom. Bibliacis.

Corruptio { *Physica* (ca *Mathemati-* *Moralis.*

But now lately there is one risen up, called *Morinus*, who hath set himselfe to improve the original Hebrew Text, and to prefer the Samaritan to it as the originall.

We

Difference betwixt *hebræo-samaritana*, and *hebræo-samaritano-samaritana*, in their Copies.

We must put a difference betwixt *Hebræo-Samaritana* and *Hebræo-samaritono-samaritana*. *Hebræo-samaritana* is that which *Moyses* wrote from the Lord and delivered to the Iews; it is called *Hebræo-samaritana*, because the Hebrew was written in the Samaritan Character at the first, and so kept still till after the captivity, and this we grant to be the first and originall writing by which the Church should be ruled.

But that this *Hebræo-samaritano-samaritana* should be the first originall, that in no way must we grant, and the reasons are these.

Reasons to prove that the *Samaritan* copy is not the originall.

Reason 1.

First, the Samaritans were idolaters, they were brought out of *Assyria* by *Salmaneſſar*, and they erected a false worship in *Iudea*, for the which they were hated by the people of God, *Ioh.* 4. They branded them alwayes with these two letters, *Gnaïn Zain*, that is, *strange worship*. The Lord concredited his oracles to his own people; *Deut.* 33, 4. *The Law is the inheritance of the congregation of Iacob.* Therefore the Law was not committed to their custody, who were not Gods people, they had no right to his inheritance.

עז *pro* עֲבוֹדָה זָרָה *cultus alienus.*

Reason 2.

Secondly, if the Samaritan copy were the originall, then it should follow that the Church hath wanted the true originall Text until the yeare of God, 1626. when *Petrus de Valle* brought it from *Damascus*.

Reason 3. The *Samaritan* differeth as much from the originall, as the *Seventy* doe.

The Samaritan Copy differed as much from the originall, as the *Seventy* doe; but none of them hold that the translation of the *Seventy* is the originall by which all others should be tryed: why then should they give this prerogative to the Samaritan Copy, to be the originall? this Samaritan Coppy addeth to the originall Text which was *The inheritance of the Iewes*, *Deut.* 33. 4. & diminisheth also from it. It addeth to the originall Text, *Iosh.* 21. two Verses, 36. 37. Verses. So *Gen.* 4. it addeth a long speech or conference betwixt *Cain* and

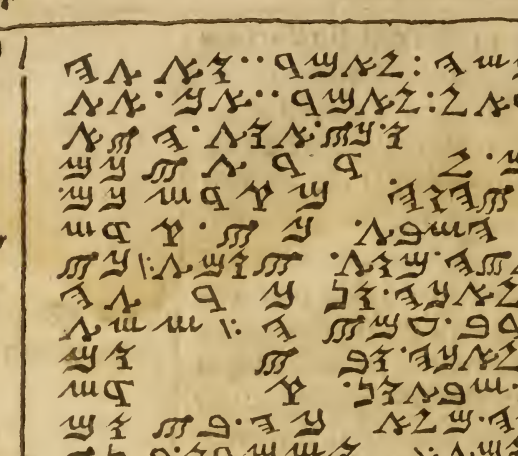
and *Abel* which is not in the originall Text. So *Targum Hieroſolymitanum* ſupplyeth the ſame 28. verſes here, which are not in the originall Hebrew Text, a conference betwixt *Cain* and *Abel*, whether there be any providence of God or not? or whether there be any reward for the juſt, or puniſhment for the wicked? *Abel* holdeth the affirmative, and *Cain* the negative part. But this note of the *Maſoreth* in the margent ſhould not be read this wayes, *Peſu peſuki bimtzegno peſuk. Viginti octo verſus deſiderantur in medio hujus verſus*, There are twenty eight Verſes wanting in the midſt of this verſe. But it ſhould be read this wayes, *Peſukim paſckin bimtzeghnoth paſuk*, that is, There are twenty eight verſes whoſe ſenſe endeth in the midſt of the verſe: therefore when the Scripture ſaith that *Cain* talked with his brother, it was to perſwade him to goe out to the field, & not that he had a long conference with him. Both the Samaritan Copie then, and the *Targum* of *Ieruſalem* wrong the Text as defective, putting in theſe 28. verſes which the Spirit of God never indited.

בח פסקי׳ במצעו פסוק

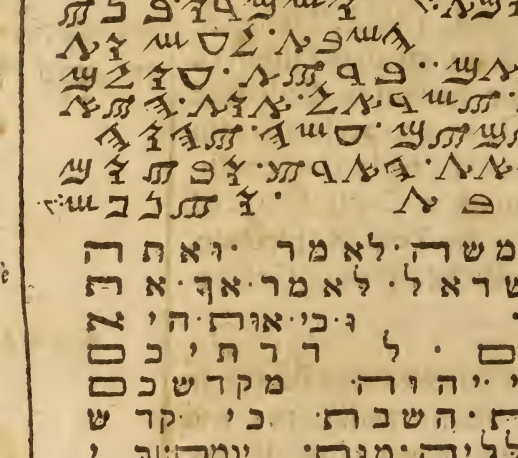
כח פסוקים פסקון במצעו׳ פסוק

If this Samaritan Copie were the originall Copie, what is the reaſon that *Origen* ſetteth it not downe in his *Octupla*, as hee hath done other tranſlations? and what is the reaſon that *Hierome* never citeth it, nor followeth it in his tranſlation, if it be the originall? *Reaſon 4.*

Fiftly, the manner of the amaritans writing ſheweth that this was not the originall which *Moyſes* received from the Lord, and delivered to the people of God afterwards, as you may perceive in the page following, out of *Exod.* 31. from verſe 12. to 18. *Reaſon 5.*



Exemplar Samaritanum.



Hebraicè sic.

וידבר יהוה אל משה לאמר׃ ואתה
דבר אל בני ישראל לאמר אך את
שבתתי תשמרו כי אות הוא
ביני ובינכם לדרתיכם
לדעת כי אני יהוה מקדשכם׃
ושמרתם את השבת כי קדש
היא לכם מחלליה מות יומת כי כל העשה
בה מלאכה ונכרתה
הנפש ההוא מקרב עמיה׃ ששת
ימים יעשה מלאכה וביום
השביעי שבתון קדש
ליהוה כל העשה מלאכה ביום
השבת מות יומת׃ ושמרו בני
ישראל את השבת לעשות
את השבת לדרתם ברית עולם
ביני ובין בני ישראל אות היא
לעולם כי ששת ימים עשה יהוה
את השמים ואת הארץ וביום
השביעי שבת וינפש

Latinè sic.

Et dixit Iehova Mosi dicendo, & tu al loquere filios Israel dicendo, verùm il la Sabbatha mea ser ua tote: quia signum est inter me & inter vos per generationes ve st ras ad cognoscẽdũ quod ego Iehova sanctificans vos. et observate Sabbathum quia sane tum erit illis profanãtes illud morte morieter, qui a omnis faciens in illa opus utique excinde tur anima il la e medio populorum suorum: sex diebus opera beris opus, & in die septimo Sabbathũ sabbatulũ sanctum Iehova: omnis faciens opus in die illo sabbathi morte morietur: & observanto filij Israel ipsum sabbathum, celebrando Sabbathum per generationes suas fœdere æternum in ter me & inter filios Israel signum erit in æternum: quia sex diebus fecit Iehova cœlum et terram & in die septimo quievit et respiravit

In English thus:

Exod. 31. 12. And the Lord spake unto Moses saying 13. *Speake thou also unto the Children of Israel, saying, verily my Sabbaths shall ye keepe: for it is a signe betweene me and you, throughout your generations, that yee may know that I am the Lord that doth sanctifie you.* 14. *Ye shall keepe the Sabbath therefore: for it is holy unto you: every one that defileth it, shall surely be put to death, for whosoever doth any worke therein, that Soule shall be cut off from amongst his people,* 15. *Sixe dayes may worke be done, but in the Seventh is the Sabbath of rest, holinesse to the Lord, whosoever doth any worke in the Sabbath day he shall surely be put to death.* 16. *Wherefore the Children of Israel shall keepe the Sabbath, to observe the Sabbath throughout their generations, for a perpetuall Covenant.* 17. *It is a signe betweene me and the children of Israel for ever: for in sixe dayes the Lord made heaven and earth, and on the seventh day he rested and was refeshed.*

גמטריא
נוטריקון
תמורה

Obſerve the forme of this writing of the Samaritans, and yee ſhall finde it to be meere Cabbaliſticall; by which they would finde out the diverſe readings, in framing the lines, words and letters, and ſetting them downe after ſuch a curious forme, as the *Cabbaliſts* do, by their *Gematrija*, *notaricon*, and *temura*: that is, by the number of letters, the divers ſignifications of them, and the diverſe ſituation and placing of them, they make divers ſenſes in the Scriptures, as by *elbham*, and *ethbhaſh*; ſometimes putting the laſt letters for the firſt, and the firſt for the laſt; ſometimes reading up and downe; ſometimes croſſewayes, and ſometimes from the left hand to the right: this we may ſee in this example of the Samaritan Copie, where they ſumme up the obſervation, the breach, and puniſhment of the Sabbath in a round circle; which curioſitity the Spirit of God never uſed in writing the holy Scriptures.

ד
ר
שרט

Chriſt ſpeaking of the originall Text, and the perpetuity of the Law which we have, he ſaith, *One jot, or one tittle of the Law ſhall not paſſe*, in the originall it is, יוד anſwerable to the Hebrew *Iod*, and קוצא, which is not properly tranſlated, *A tittle*, as if it made a difference betwixt ſome letters, as the top of *Daleth* from *Reſh*: for the Syriacke calleth it *Sharat*, *inciſura vel inciſio*, the ſmall lines which are in ones hand. The meaning is then, that not one part of a letter, neyther the leaſt letter, nor any part of the leaſt letter ſhall periſh; hence we may reaſon from Chriſts words. In that copie whereof the Lord ſpeaketh, יוד or *Iod* muſt be the leaſt letter; but in the Samaritan copie *Iod* is not leaſt, but the biggeſt of all the Letters: therefore the Samaritan copie is not the copie which Chriſt ſpake of, but the Hebrew, as we may ſee by the difference of the Letters in the margent here: hence we may gather that this Samaritan letter was aboliſhed in Chriſts time

† *Hebræ.*
ℨℨℨ *Samarit.*

time, and therefore wee ought neyther to imbrace the copie nor the Characters, as authenticke or originall.

The Conclusion of this is, *If the light that is in the body be darkenesse, how great is that darkenesse? Matth. 6. 23.* The Scriptures are the light of the Church, and if the originall Text were corrupted, how great were the darkenesse of the body? God hath *Conjuncta instrumenta, & remota instrumenta gratiæ. Remota instrumenta gratiæ* are the Preachers and their writings, and they may be corrupted. But *Canjuncta instrumenta gratiæ* are the Prophets and Apostles and their writings; these the Lord kept from errour and corruption for the good of his Church.

Conclusion.

Instrumenta gratiæ { *conjuncta: remota.*

EXERCITAT. XIIII.

That no Canonicall Booke is perished.

Matth. 5. 18. Heaven and earth shall passe, one jot, or one tittle shall no wayes passe from the Law till all bee fulfilled.

WHen a thing wanteth an essentiall part, this is the greatest want. Secondly, when it wanteth an integrall part, this is likewise a great defect. And thirdly, when it wanteth accidentall ornaments. When the soule is separated from the body, here is a separation of the essentiall parts. When a man wanteth a hand or a foote, then he wanteth an integrall part. And when hee wanteth his cloathes, hee wanteth some ornaments.

Defectus { *partis essentialis partis integralis ornamenti accidentalis.*

No booke in the Scriptures wanteth any essentiall part.

There is no booke in the Scripture that wanteth any essentiall part; for the Law and the Gospel which are essentiall parts, are found in every booke.

Vide Iunium in *Iudam*, and *Perkins* reformed Catholike.

Secondly, the Scripture wanteth no integrall part since the Canon was sealed; before the Canon was sealed they had as much as served for their infancie: but after that it was sealed, the whole Canon was compleate, and none of those Bookes perished.

Gods care in preserving the Scriptures.

Great was the care which the Lord had to preserve the Scriptures. First, hee commanded the Levites to take the booke of the Law written by *Moyses*, and *to put it in the side of the Arke of the covenant of the Lord*, *Deut.* 31.26.

Secondly, the Lord commanded the King, when he should sit upon the Throne of his kingdome to write a Copie of this Law, *Deut.* 17.18. and the Iewes adde further, that he was bound to write out two copies, one which hee should keepe in his treasurie, and another which he should carry about with him; and they say moreover, if Printing had beene found out then, yet hee was bound to write them out with his owne hand.

Thirdly, the Lord commanded the Prophets to write their visions upon Tables, and to make them plaine, *Habak.* 2.2. *Esay* 8.1. and the *Seventy* read it, to be *graven upon the bush tree*, which is a sort of wood that corrupteth not, and it will preserve that which is written upon it and it were to the worlds end.

σάνιδα vocant Græci.

Bookes necessary for the Church albeit lost, yet they were found againe.

Fourthly, when any booke which was necessary for the use of the Church was lost; the Lord had a care that that booke should be found againe, as the booke of the Law found by *Hilkiah*, 2 *King*, 22.8. Or the Lord endited it anew againe, when it was lost; as when *Iehojakim* cut the roule of the Lamentations of *Ieremie*

mie, yet the Lord inſpired him a new againe to indite this booke to his Scribe *Baruch*, *Ierc.* 36.32. becauſe he thought it neceſſary ſtill for the Church, therefore he would not have it to periſh.

Fiftly, in that generall deſtruction which the *Babylonians* made at *Ieruſalem*, burning their houſes, and robbing them of their goods; yet as *Hierome* and *Baſil* obſerve well, it was a ſpeciall providence of God that they ſhould leave to thoſe captives, their inſtruments of Muſicke, wherewith they uſed to ſerve God in the Temple: that they might preſerve ſome memorie of their former worſhip, they brought theſe inſtruments to *Babel* with them, *Pſal.* 137.2. *We hung our harpes on willowes*. If the Lord had ſuch a care of theſe inſtruments to have them preſerved for his praiſe, much more care had hee to have the Scriptures preſerved, which taught them to worſhip; and he who had a particular care of the parts of the Scripture, before it was compleate, and *numbreth the haires of our heads*, *Matth.* 10.30. and the *ſtarres of the heavens*, *Pſal.* 147.4. will he not have a ſpeciall care that none of theſe Bookes ſhould periſh which are canonicall?

The *Iſraelites* kept the muſicall inſtruments in the captivity, to put them in minde of the worſhip of God.

That fable of *Eſdras* then is to be rejected, *lib.* 4. *cap.* 4.23. So *cap.* 14.21. to the 24. verſe, hee ſheweth how the booke of God was loſt in the Captivity, and that *Eſdras* the Scribe, by holy inſpiration wrote it all anew againe: but this is falſe; ſee wee not how *Daniel* read out of the propheſie of *Ieremie*, how long the captivitie ſhould laſt, *Dan.* 9.2. The book of God then was not loſt in the captivitie and written anew againe by *Eſdras*, but onely hee ſet the bookes in order after the captivity, *& nihil ad* λέξιν *fecit, ſed ad* πρᾶξιν. Hee did nothing in correcting the booke of God, but onely ſet it downe in order.

The fable of *Eſdras* rejected.

Eſdras wrote nothing of the Scriptures after the captivity but onely ſet the bookes in order.

But we reade often times in the Scriptures of many

Bookes wanting now, which were extant before; as *the Bookes of the battels of the Lord, Num.* 21.14.

Answ. ספר

By this it cannot bee inferred that any canonicall booke is perished; for this word *Sepher*, signifieth a relation, as well by word, as by write. Secondly, although we grant that it was a written Booke, yet it will not follow that it was a holy Booke. Thirdly, although wee grant it was an holy Booke, yet it will not follow that it was a canonicall Booke. The Bookes of the Chronicles of the Kings of *Iuda* and *Israel* were but civill records, and belonged nothing to the canon of the Scriptures.

Some things written by the Prophets not as they were Prophets.

Secondly, some bookes that were written by the Prophets, were not written by them as they were Prophets. *Salomon* wrote of Hearbes, Trees, and Plants, 1 *King.* 4.33. But what bookes were these? They were but bookes of things which were under the Moone and of things corruptible, and because they served not for the edification of the Church afterwards, therefore the Lord suffered them to perish. *Suidas* saith, that the booke which *Salomon* wrote of Physicke, was affixed upon the gate in the entrie of the Temple; and because the people trusted too much in it, neglecting the Lord (as *Asa* put his trust in the Physitians; 2 *Chro.* 13.) therefore *Hezekiah* caused to pull away this booke, and bury it. And the *Talmud* saith, that *Hezekiah* did two memorable things. First, *Ganaz Sepher rephuoth, Abscondit librum medicinarum,* Hee hid the booke of Physicke which *Salomon* had written. And secondly, *Cathath nahhash hannehhushoth shegnashe Mosho, Comminuit æneum serpentem quem fecerat Moses,* Hee brake the brasen Serpent which *Moyses* made.

Hezekiah buried *Salomons* bookes of Physick.

עזז ספר רפואות

כתת נחש הנחושת שעשה משה

Salomon spake three thousand Proverbes, 1 *King.* 4.32. yet of all these Proverbes scarce eight hundred are put in the Canon. Some of these Proverbes the servants of

of *Hezekiah King of Iuda copied out*, *Prov.* 25.1. And as they saw the King their master bury *Salomons* booke, which he knew was hurtfull to the Church; so those servants copied out these Proverbes which were profitable for the Church, whereas the rest perished. So *Salomon wrote a thousand and five Songs*; of all which Songs, the Lord made choyse but of one to bee insert in the Canon, which is called the *Song of Songs*, or *canticum canticorum quæ Salomonis*, rather then *canticum canticorum quod Salomonis*, it was the most excellent Song of all *Salomons* Songs, rather then the excellentest Song compared with other Songs.

Salomons Proverbes and Songs, which were not profitable to the Church perished.

אשר *est utrisque numeri quæ vel quod.*

But all bookes written by thē for the whole Church none of them are perished, as the propheſies of *Nathan*, *Ahija*, and *Iddo*; For *Burgensis* observeth well upon, 1 *Chro.* 29. That the first booke of *Samuel* is holden to be written by *Samuel* himselfe: So the second Booke of *Samuel*, and the second booke of the *Kings* were written by *Nathan* and *Gad*, who lived with *David* and *Salomon*, and wrote untill the death of *Salomon*, then *Iddo* and *Ahija* wrote the historie following of *Ieroboam* interlacing somethings of *Salomon* and *Ieroboam*.

Obiect.

1 *Chron.* 29.29. *Now the Acts of David the King, first and last behold they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet; and in the booke of Gad the Seer, with all his reigne and his might and the times that went over him, and over Israel and all the Kingdomes of the Countries.* But these words cannot be understood of the bookes of *Samuel*; for we reade not in these bookes, what *David* did abroad in these Countries; therefore some other bookes must be understood here, written by *Gad* and *Nathan*, which are not extant.

Answ.

Not onely the things which *David* did in *Israel*, are set downe in the bookes of *Samuel*, but also the things which

which he did abroad in other Countries, as against *Zoba* King of *Hadadezzar*, against the *Moabites*, and against *Tobh* King of *Hemath*. And where it is sayd *over all the kingdomes of the countries*, it is the manner of the Scripture (as *Hierome* marketh) by the *whole Countries*, to understand the next adjacent countries whereof it speaketh; and therefore in the originall it is, *Haaratzoth*, *Of that earth*.

Hieron. in Esa. 13.

הארצות

Object.

2 *Chro.* 33. 19. *The prayer of Manasseh and how God was intreated of him, and all his sinne and his trespasse, and the places wherein he built high places, and set up groves and graven images before he was humbled: behold they are written among the sayings of the Seers, or Hosai.* But in the whole booke of the *Kings* there is no mention made of his affliction, or of the cause which mooved him to repent, or of his prayers which he made to God in time of his affliction; then this book of the Prophet is not now extant. So *the Acts of Baasha, Zimri, and Omri, are they not written in the Bookes of the Chronicles of Israel?* 1 *King.* 16. 5. and 27. But nothing concerning their actes are found in the bookes of the *Kings*, or in the *Chronicles*, therefore those bookes are perished: when the Scriptures remit us to those bookes, it giveth us to understand that these bookes are worthy to be trusted, as written by the *Seers* of God; neither doth the Scripture cite them, as it doth some short sentences out of the Heathen Poets. The Apostle saith of those Poets, that they sayd the truth, *Tit.* 1. 13. But the Spirit of God remitteth us to these bookes, that we may be fully instructed by them in the whole truth of the Acts of those *Kings*.

Answ.

Some propheſies of the Prophets were not written.

First we must know that there were many Prophets who propheſied, whose propheſies were never written; as the propheſies of the children of the Prophets, and the propheſies of those, who propheſied from the dayes

dayes of *Eli*, to *David*, as some of *Asaph*, *Heman* and *Iedithun*. Secondly, all the things which were written by the *Seers*, were not written by them as *Seers*; *Salomon* wrote many things, which he wrote not as a Prophet, and so did *David*. Thirdly, many things which they wrote then as *Seers*, and were profitable for the Church for that time, were not profitable for the Church now; and the Spirit of God remitted them then to the civill records and to some propheſies which were then extant, but are perished now; becauſe now they were not neceſſary for the Church: but all theſe things which the Lord endited to them by his Spirit, and which hee thought to bee neceſſary for his Church, to be the Canon and rule of our faith, all thoſe the Lords watchfull eye hath kept and preſerved, that none of them are perished.

Some things written by the Prophets profitable for the Church then, but not profitable now.

The Concluſion of this is: The bookes of Emperours and Kings are loſt, yet the Lord hath kept the regiſter of the little Kings of *Iuda* and *Iſrael*, both in whole and in parts, although they were but Shepherds, and baniſhed men. And the Church would rather ſpend her beſt blood, than ſhee would part with that pretious Iewell or any part of it; therefore they called thoſe who delivered the booke of God to the perſecuting Tyrants, *Traditores*.

Concluſion.

EXERCITAT·

EXERCITAT. XV.

That the Points were not originally with the Letters from the beginning.

Nehe. 8. 8. *So they read in the Booke, the Law of God distinctly, and gave the sense, and caused them to understand the reading of the Law.*

WE have shewne that the Scriptures are not corrupt, and that no essentiall or integrall part is wantng in the holy Scriptures: Now it resteth to show that the Points, the accidentall ornaments were not from the beginning.

The Iewes who are faithfull keepers, but bad interpreters of the Scriptures, interpret these words, *Nehe.* 8. 8. after this manner [*vaÿkren bassepher betorath,*] *They read in the booke of the Law*, this they expound to be the litterall sense, which *Ezra* gave [*Mephorash*] *distinctly*, that is, adding the Points and distinctions. [*Veshom Shecel,*] *Apponentes intellectum, and gave the sense*, that is, he added the *Targum* or paraphrase to it [*Vajabbinu bammikra*] and caused them to understand the reading of the Law, that is, he added the *Kabbala*: But this is a false Glosse, *Ezra* read the Law to them, and gave them not onely the grammaticall sense, but also the spirituall and true meaning of the words; hee neither added Points nor *Targum*, or *Kabbala* to it. The Points were not then from the beginning, as may bee seene by these reasons following.

וַיִּקְרְאוּ
בַּסֵּפֶר בְּתוֹרַת
מְפֹרָשׁ
וְשׂוֹם שֶׂכֶל
וַיָּבִינוּ בַּמִּקְרָא

Reason 1. The first reason is taken from the Samaritan Character. The Iewes acknowledg that the letters of the law which they have now, are not the ancient Characters in which *Moyses* wrote the Law. But to these ancient Characters

Characters there is no vowell subjoyned as wee may see in the forme of the Shekell set downe by *Arias Montanus*, *Beza*, and *Villanpand* upon *Ezekiel*.

The second reason is taken from the first exemplar of the Iewes, which they kept in their Synagogues; and they have most exactly written and rouled up this booke, which is the cheefe booke in their estimation, and whereof they account more than of any other Hebrew Bible, yet there is neither Point nor Accent in this booke, but onely Consonants; this may be seene also in their ancient billes of divorce wherein are neyther Points nor Accents: Therefore the Points were not from the beginning. *Reason 2.* πρωτότυπον.

The third reason is taken from thē names of the Points, and Accents, which are Chaldee names, therefore they were imposed after the captivity. *Reason 3.*

But they who maintaine that the Points were from the beginning, say, that this reason holdeth not; for the names of the Moneths are Chaldee names, imposed after the captivity, and yet the Moneths were from the beginning; So the Points may be from the beginning, although the Chaldee names were given to them after the captivitie. *Object.*

As the Moneths were from the beginning, and had Chaldee names given unto them, after the captivity, so the value of the Points were from the beginning; but the figures and the names of the Points, were set downe a long time afterwards. *Answ.*

The fourth reason is taken from the translation of the *Seventy*; for when the *Seventy* read the Hebrew Text wanting the Points, they differed very farre from the Hebrew in many things: The difference of their reading arose from this, because the Hebrew Text wanted the Poynts. Example, *Gen* 47.31. *and Israel bowed himselfe* [*gnal rosh hamitta*] *upon his beds head.* But the *Reason 4.*

מטה lectus.
מטה baculus.

Apostle

Apoſtle followeth the tranſlation of the *Seventy* tranſlating it, *He bowed upon the top of his rod, Heb.*11.21. *Pſal,*40.7.for *Megilla* the *Seventy* read *gilgoleth; in capite libri,*for in *volumine libri,* becauſe they wanted the Points,and the Apoſtle followed this reading.

מגלה *Volumen*

גלגלת *caput, cranium.*

Reaſon 5. כתיב ולא קרי

The fift reaſon is taken from,*Ketibh velo keri,* when the words are written one way,and read another. This diverſity of reading and writing aroſe becauſe the letters wanted the Points from the beginning; this made them to reade one way and write another way.

Reaſon 6.

The Chaldee,Arabian,and Aſſyrian language,which are but daughters proceeding from the Hebrew tongue, have no Points; therefore it is not probable that the Hebrew Text had Points from the beginning.

Reaſon 7.

The ſeventh reaſon is taken out of the *Talmud.* They write,that *Ioab* killed his maſter,becauſe he taught him to read *Zacar Maſculus,*for *Zecer Memoria,*and ſo made him to ſpare the females of the *Amalekites,* whereas hee ſhould have blotted out their memorie and killed them all; Now if the points had beene from the beginning, then *Ioabs* maſter could not have taught him, to have read *Zacar* for *Zecer.*

זכר *maſculus.*

זכר *memoria.*

The points were not from the beginning then, but found out afterwards by the *Maſorath.*

παλαιοπαιδευται. כפרים *vel* מסורת מדרשת

There were three ſorts of teachers amongſt the Iewes. The firſt was παλαιοπαιδευται, who gathered the traditions of the Fathers together, ſuch were the Phariſees. The ſecond were the *Sopherim* afterwards called the *Maſoreth,* theſe obſerved the letters and words in the reading. The third ſort were the *Midroſeth,* the *Cabbaliſts,*who expounded the Scriptures allegorically. The Scribes were from *Moyſes* time, who taught the people to reade the Law, becauſe the Law wanted the points,

Points, and Christ calleth these *The learned Scribes*, & saith to one of them; *How readest thou? Luk.* 10.26. But afterwards *Shammai* and *Hillel* were the first of the Scribes and Pharisees, who were the originall of these sects; *Shammai* was the first of these Scribes who drew out the Cabbalisticall readings, and *Hillel* was the first who gathered their traditions together.

Shammai and *Hillel* the first of the Sects of the Scribes and Pharisees.

Godwin in his Jewish Antiq: doubts if Hillel to be a Prot.

Because the Text wanted the Vowels before the *Masoretes* time hence arose these diverse readings marginall and Textuall, here we must take heed of two errores; The first is of those who hold, that both the Textuall and Marginall reading were from the beginning, and both authenticke and originall from *Moses*. The second error which we must shun, is this, that the marginall reading implyeth some corruption, whereas it serveth for illustration of the Text.

Two errors to be shunned concerning the Marginall and Text reading.

There is but small difference betwixt the Marginall and the line reading. There are three sorts of reading. The first is αὐτόλεξις, when there is no difference at all in the words. The second is ἑτερόλεξις when there is some small difference in the reading. And the third is ἀντίλεξις, when there is a contrary reading. Now for ἑτερόλεξις, we may see it in the originall Text it selfe, as 2 *Sam.* 22. & *Psal.* 17. the same argument is handled almost word by word in both these places, there is some diversity of words onely: for 2 *Sam.* 22. 43. It is *Adikem, I did stampe them as the myre of the streetes*, but *Psal.* 18. 42. it is *Arikem, I did cast them out as the myre in the streetes.* Here is but small difference, *Daleth* is onely changed into *Resh*, the sense is all one. So 2 *Sam.* 22. 11. and *Psal.* 18. 11. So 2 *Sam.* 22. 27. and *Psal.* 18. 26. So 2 *Sam.* 22. 8. and *Psal.* 18. 9. here is ἑτερόλεξις, but not ἀντίλεξις. So the Marginall reading, and the Text reading makes not a contrary reading, but a diverse reading:

αὐτόλεξις.
ἑτερόλεξις.
ἀντίλεξις.

דִּיק אֲדִיקֵם *a* *Evacuare.*
דָּקַק אֲרִיקֵם *a* *Comminuere.*
ד *mutatur in* ר

The Marginall and the Text reading make not a contrary but a diverse reading.

ding: therefore ye shall see that the Translaters follow sometimes the Marginall reading in their first translations, as *Iunius* 2 *King*. 8. 10. in his first translation, he saith, *abi, dic ei*, but in his second translation he saith, *abi, dic non*, So *Ezr*. 4. 2. In his first edition, *sacrificabimus eidem* which is the marginall reading, but in his second translation, *non sacrificabimus alteri* which is in the Text. Example 3. 1 *King*. 22. 49. *Iehosaphat prepared ships*, [*Gnasha*] *fecit*; but in his second translation *Iehosophat made deccm naves* which is in the Text. So *Prov*. 31. 4. *Eccles*. 3. 4. *Ier*. 2. 20. and 5. 8. Hee followeth *Ketibh* in his last Edition, that is, as it is written and not read in all these places. And sometimes yee shall see them, joyne both the Marginall and Text reading together. *Psal*. 22. 17. *They Lyon like digged.* So the Chaldee Paraphrast and the *Seventy* readeth it. So *Iunius* (*Exod*. 21. 8. *If she please not her Master who hath not betrothed her unto himselfe* (*non sibi*) joyneth *lo, lo*, both together, both the Text and Marginall reading. So *Iosh*. 8. 12. The line reading hath *gnir, vrbs*, and the Marginall reading hath *Hai*, and hee joyned them both together *vrbs Hai*. So *Prov*. 23. 26. *Let thine eyes observe my wayes*. *Ratza*, and *Natzar*, he joyned them both together, *studiose custodivit*. So *Eze*. 22. 16. They joyne them both together. So 1 *King*. 22. 18. the *Tigurin* joyneth them both together, and the English joyne them both together, *Prov*. 19. 7. *They are wanting to him.*

In these diverse readings set downe by the *Masoreth*, sometimes the Points are put in the Text and the Consonants in the Margent, as *Ier*. 31. 39. *Behold, the day saith the Lord.* Here is a blanke in the Text, the vowels are onely set downe and the word *Baim*, is understood by the Points of it, which are in the Text, and so it is *Baim*, although it be not expresly written in the Text.

The

לֹא *illi.*
לֹא *non.*

עָשְׂרָה *fecit.*
עֲשָׂרָה *decem.*

Translators sometimes joyne both the marginall and text reading together.

לֹא לִי *non sibi.*
לְעִיר לְעִי
רָצָה *voluit est ketibh*
נָצַר *custodivit est keri*

לֹא־הַמְּרֻבָּה לוֹ

The Masoreth put the vowels some times in the text, and the consonants in the margent:
הִנֵּה יָמִים
בָּאִים

The reason why they set the consonants in the Margent and the vowels in the Text, was to signifie, that they enclined rather, to follow the marginall reading than the Text, and yet not to exclude the Text reading therefore they set the vowels in the Text.

Againe, when the *Masoreth* thinke that some words abound, they set downe the Consonants of the word in the Text, but they poynt not the word, which they would have to be omitted, Example, *Ier.* 51.3. *Against him that bended, let the Archer bend his bow. El jiddroch jiddroch hadderech.* And thus the the *Masoreth* keepe us that we goe not amisse, and their observations are a hedge to the Law; therefore the Iewes say, *Sejag lahhochmay shethikd*, Silence is the hedge of wisedome, for when a man holdeth his peace he is then thought to be wise. So they say *Megnasheroth sejag legnosher*, Tithes are the hedge of our riches, and therefore pay thy Tythes and be rich. So *Nedarim sejag liphrishoth*, vows are the hedge of the first fruites. Lastly, they say, *Masoreth sejag latora*, that the Masoreth is the hedge to the Law. By great paines and worderfull care those *Masoreth*, numbred the letters and words of the Scripture, that none of them might perish; and as in a well constituted family, the master of the family taketh a note of all the things in his house from the greatest to the least: So did these *Masoreth* of the whole Law; therefore the Hebrewes say, *Gnim shimmureth hatorah.* that is, the study of the *Masoreth* was *Cum conservationelegis*, for the preserving of the Law from corruption.

The Masoreth put not points to a word which they thinke doth redound.

אֹרֵ֥ךְ יֹרֶךְ הַדָּרֶךְ

סִיג לַחָכְמָה שְׁתִיקָה

מְעַשְּׂרוֹת סִיג לְעֹשֶׁר

נְדָרִים סִיג לַפְּרִישׁוּת

סְיָג לַתּוֹרָה מַסֹּרֶת

עִם שִׁמְרוֹת הַתּוֹרָה

These diverse readings make not up diverse senses, but helpe us better to come by the right sense of the Scripture. When it is objected to us by the Church of *Rome*, that we have not the true meaning of the Scriptures, because of our diverse translations: Our Divines

Diverse reading, make not up diverse sence in the Scripture.

answer, that these diverse translations make not diverse senses in the Scriptures; for the sense is still one and the same: but these diverse translations helpe us onely, to come to the true meaning of the Scriptures, and so we must use these marginal and line readings, as we use these interpretations: When we see a blanke left in the Text, and supplyed in the Margent; this addeth nothing to the Text, as a word added sometime by a translatour, addeth nothing to the Text: So when the *Masoreth* put another word in the Margent, which is not in the Text; that word is set downe only for explanation, and it addeth nothing to the Text. We take up the meaning of the Text, by the antecedent, and consequent. Example, *Prov.* 4. 3. *Tender and young was I* [*Liphni*] *before my Mother*; but in the Margent it is, *Tender and young was I*, [*Libhni*] *amongst the Sons of my Mother*: for *Salomon* had moe brethren, 1 *Chron.* 3. 6. But these readings may stand, he was tender and young before his Mother, and best beloved of al his Mothers Sonnes.

A word set downe for explanation addeth nothing to the text.

The meaning of the text is knowne by the antecedent and consequent.

לפני

לבני

Conclusio.

The Conclusion of this is. A certaine Iew gave God thankes for foure things. First, that he was a Iew and not a Samaritane. Secondly, that he was bred at *Ierusalem* and not at *Pambiditha*. Thirdly, that he said *Shibbeth* and not *Sibboleth*. Fourthly, that he needed not the helps of *Tiberias*, meaning the points and Accents. But we who are not naturall Iewes should be thankfull to God, because we have these helpes to further us in the reading.

ex Tilmideni, cap. 7.

EXER.

EXERCITAT. XVI.

Of the meanes which God useth to make the Scripture plaine unto us, and first of translation.

1 Cor. 14. 11. *If I know not the meaning of the voyce, I shall be to him that speaketh a Barbarian, &c.*

THere are three special meanes by which God maketh the Scriptures plaine unto us. The first is translation of the Scripture. The second is paraphrasing of the Scripture; and the third is the interpretation of the Scripture.

Three speciall meanes for making the Scriptures plaine.

In the Translation of the Scriptures consider, first, what is a Translation. Secondly, the necessity of translation. Thirdly, what things a Translatour should observe, and what things he should shunne. Fourthly, who they were who translated the Scripturs. Fifthly, the authority of the translation of the *Seventy*. Sixtly, the authority of the vulgar Latine translation.

What things are necessary for translation.

First, what is a translation. We translate when we chang out of one language into another, and it is called ἑρμηνεία or μετάβολή. If the Translator consider the words apart, then it is called σχόλιον or γλωσσήμα: there is a great force in the words, and therefore the Translator must observe them: *Plato* was wont to call *Socrates*, μαιευτικὴν, *seu obstetricem*, because when he sought out the words, then he brought forth the truth.

What is translation:

Secondly, let us consider the necessity of Translation, without a Translation we can not understand a strange language, but it is barbarous to us.

The necessity of translation proved by sundry reasons.

Reasons proving the necessity of translation.

First, when the old testament hath words altogether

Reason 1.

Words in the old Testament, unknowne to the Iewes, are interpreted.

unknowne to the Iewes, it useth to interpret them. Example, *Purim* was a persicke word unknowne to the Iewes, therefore the Holy Ghost interpreteth it, calling it a *Lot*. So the Evangelists writing, in Greeke, and having sundry Hebrew and Chaldee words, they expound them in Greeke as *Siloe*, that is, *sent, Ioh.9.7. Abba* interpreted by *Pater Rom.8.* So *Tabithakumi, by interpretation, Daughter arise, Mark.5.21.* So *Thomas called Didymus.* See *Mark.7.34,* & *Act.1.27.* and *Reve.1.7. amen* by *nai*, So *Abaddon by* ἀπολύων, *Reve.9.11.* So *Rabboni* by *Master, Ioh.20.16.* why doth the holy Ghost interpret these names? but to teach us that he would have the Scriptures translated into knowne tongues, that the people might understand them.

ναὶ ἀμήν.

Quest.

Why doth the holy Ghost interpret *Elymas* by *Magus, Act.13.8. But Elymas the Sorcerer (for so his name is by interpretation) withstood them.* Seeing all translations should be in a more knowne tongue, but *Magus*, is as obscure as *Elymas?*

Answ.

Magus was first a Persicke word, but afterwards it was well enough knowne to the Iewes; *Elymas* was but a part of *Persia*, so called from *Elam* the sonne of *Sem*: therefore the *Persians* are called *Elamites*, *Act.2.* and *Luke* interpreteth *Elymas* by *Magus*, as by that which was well enough knowne to the Iewes, and to us now; for we take *Magus* commonly for a Magitian: the *Arabick* translateth *Magus*, by *Hhartom*, from *Hharat*, *fingere* or *formare*; because the Magitians draw figures and circles when they conjure.

The *Persians* are called *Elamites.*

הַרְטֹם *magus a* הָרַט *formare vel fingere.*

Quest.

Why is the praier of Christ upon the Crosse set down in Hebrew by the Evangelists? *Eli, Eli, lamasabacthani, Mat.27.46.*

Answ.

Why the prayer of Christ upon the crosse is set downe in Hebrew.

The Evangelist doth this that we may perceive the bitter mock that the Iewes used against Christ, saying, *He calleth upon Elias*, for in no other language the mock will so appeare.

Se-

Secondly, it was a curſe pronounced againſt the people of God, when the Lord ſhould ſend ſtrangers againſt them who ſhould ſpeake unto them in an unknown tong. *Eſa.*28.11. So it is a curſe to the Church, as the Apoſtle applyeth it, to ſpeake to the people the myſteries of their ſalvation in an unknowne tongue, 1 *Cor.*14.21.

Vnknowne tongues were a curſe pronounced againſt the people of the Iewes.

Reaſon 3.

The Lord at the Pentecoſt gave the gift of tongues to the Apoſtles that they might ſpeake to the people in a knowne language, *Every man heard them ſpeak in his owne language*, *Act.* 2.6. And to ſome he gave the tongues, but not the interpretation of them; but leſt the people ſhould not underſtand theſe languages, he gave to others the gift of interpretation, 1 *Cor.*12.10. but the Church of *Rome* ſtudieth of purpoſe to keep the Scriptures in an unknowne tongue, and thinketh, that thereby the minds of the people are more affected and ſtirred up to devotion.

God gave the gift of tongues to ſome, and to others he gave the interpretation of them.

The third thing to be conſidered in a tranſlation is what a Tranſlator ſhould obſerve and what he ſhould eſchew in his tranſlation. A Tranſlator muſt obſerve *Ex quo vertit & in quod vertit*, or *Terminus a quo & terminus ad quem*, and he muſt conſider firſt the ſenſe, and then the words; he muſt looke firſt to the ſenſe & ſee that he carry it with hm, and next to the words; and even as merchants when they ſell their wares, they looke for the worth of their wares in Money; So ſhold a Tranſlator in his tranſlation ſee that hee have the worth, or meaning of the ſenſe in his Tranſlation, he muſt conſider firſt the aptnes of the phraſe into which he is to tranſlate it, and hee is not κατὰ πόδα ſervilly to follow it. Example, the Hebrew ſaith, *I will multiply thy ſeede as the ſand upon the lip of the Sea*, *Gen.* 22. 17. But our language ſaith *upon the Sea ſhoare*. So the Hebrew ſaith wee muſt not eate *with common hands*, but

A Tranſlator muſt take heed, *ex quo, & in quod vertit.*

Simile.
He muſt have the worth of the words in his tranſlation.

A Tranſlator ſhould conſider the aptneſſe of the phraſe.

but we say, *with unwashen hands*: now in this metaphrase changing one phrase into another, the Translator must take good heede.

A Translator may adde a word where the sense beareth it.

Secondly, wher the sense beareth it, a Translator may ad a word without any hurt to the Text. The original Text it selfe affecteth sometime more brevity, and in other places supplyeth this brevity. As, 2 *Sam.* 6. 6. *Vzzia put forth to the Arke*, it is expounded more at large, 1 *Chron.* 13. 9. *He put forth his hand to the Arke*, So 2 *Chron.* 10. 9. is expounded by 2 *Chron.* 13. 9: at more length. The holy Ghost addeth a word for illustration where the sense beareth it, *Deut.* 27. 26. *Cursed be he that confirmeth not the words of this Law to doe them*; But the Apostle *Gal.* 3. 10. *Cursed be every one that continueth not in* all *things which are written in the booke of the Law to doe them.* So a Translator may adde a word for illustration when the sense beareth it, *Gen.* 3. *Hast thou eaten of the tree of which I forbad thee to eate?* the *Seventy* adde, *Hast thou eaten of the tree which I* (onely) *forbad thee to eate?*

Quest. When Christ *Mark.* 5. 4. interpreteth *tabitha kumi arise daughter*, how addeth he here, σοὶ λέγω *tibi dico?*

Answ. He doth not this as an interpreter, but to show the power and authority of him that speaketh; and therefore σοὶ λέγω, should be in a parenthesis.

A translator must not adde of his owne to the text.

A Translator must adde nothing of his owne in his translation, *Exod.* 16. 15. The vulgar translation addeth something which is not in the originall: *when the children of Israel saw it, they said one to another, what is this*, These words (*what is this*) are not the words of the holy Ghost: for *Man* signifieth, *prepared or ready*, & therefore it should be interpreted, *this is ready, or prepared meate*. So *Exod.* 12. 11. they translate *Phase, id est transitus*, it should not be translated, *id est, transitus*, but *transitus, it is the Lords Passeover.*

מן *interrogat apud Chaldæos, sed non apud Hebræos.*

A

A Translator must not affect καινοφωνίαν, that is, newnesse of words: those doe contrary to that of *Salomon*, *Prov*, 22.28. *Remove not the ancient markes which thy fathers have set.* This was the fault of *Castalio* who translated *Sequester*, for *Mediator*, *Genius*, for *Angelus*, *Infundere*, for *Baptizare*, *Histrio*, for *Hypocrita*, *Respublica*, for *Ecclesia*, and such. We are not so bound to words, but when the matter requireth, a new word may be used. *Nicephoras* telleth of *Spiridiõ*, when he heard the word γραββατος, read for σκίμπους; he rose & went from Church in a chase: so another could not abide *Cucurbita*, for *Hedera*, *Ionas* 4.6. *Esay*.45.9. *Woe be to him that striveth with his Maker: let the potsheard strive with the potsheards of the earth. Hierome* hath it, *testa de Samijs*, he translated it *terra Samia*; there is not such a word in the originall: neither were these *vasa Samia*, in use, in the dayes of the Prophet; yet because these vessels were in use in his time, he useth it in his translation: neither can he be thought to be ὀνομαλοθηρᾶς a hunter of new words for this. So *Nahum*.3.8. *Art thou better than No.* But *Hierome* translateth it, *art thou better than Alexandria*: because in his time *No* was called *Alexandria*, being built anew by *Alexander*.

καινοφωνίαν, is an affecting of new words.

When the matter requireth, a new word may be used in a translation.

ὀνομαθοθηρᾶς, is he who huateth for strange words that is not in use.

A Translatour must not use a great circuite of words, or the flourishing speeches of Rhetoricke in his translation; for as men pouring wine out of one Vessell into another, take heede that the vent be not too great; for then the wine would corrupt; So the Translator if he take too much liberty to himselfe, he may corrupt the sense.

μεγαλόμφοδος λήκυθος, *pigmenta oratoria*, the flowing speeches of Orators. *Simile.*

Words that are transeunt, passing and received in all languages should not be translated: as *Sabbath*, *Amen*, *Hallelula*, *Hosanna*. So *Iam*.5.4. *& the cryes of them which have reaped, are entred into the eares of the Lord of Sabbath.* For as som sort of coin passeth in al countries,

τὰ μεταβάτικα. *Simile.*

so doe some words. Secondly, some words which come not originally from the Hebrew but from the Greeke, yet they should be kept still untranslated, as *Phylacteric*, *Tetrarch* and such.

Many Latine words made Greeke in the New Testament.

There are many Latine words which are made Greeke in the New Testament, and these are to bee translated; For as *Daniel* borrowed some words from the *Ionians* who dwelt in *Asia minor* and made Chaldee words of them, as *sabucha* from *sambucha*, an instrument which they played upon; *Angaria* a Persicke word made Greeke, *Matth.* 5.41. So *Gazophylacium*, all these should be translated: So the Latine words which are made Greeke should bee translated, as κῆνσος *Census*, *Matth.* 17.25. κεντυρίων *Centurio*, *quadrans* κοδράντης, *Matth.* 5.26. So *Colonia* κολωνία *Act.* 16.12. So *custodia* κουστωδία, *Matth.* 26. So *Legio*, *linteum*, *Macellum*, *membrana*, *modius*, *prætorium*, πραιτωρίοις, *Matth.* 27. *sudarium*, *Luk.* 19.20. *Spiculator*, *Marc.* 6.27. *Semicinctum*, *Act.* 19.12. and *Sicarius*, *Act.* 21.38. All these should be translated.

Latine words which are made Greeke, should be translated.

τὰ ἴδια.

Words appropriate should not be translated to any other use, but unto the use, to which they are appropriated. Example, *Rahab* received into her house ἀγγέλους. A Translator cannot translate it *Angels* (because that word is appropriated to the blessed Angels) but *Messengers*. Example, *Phil.* 2.25. *Epaphroditus*, ἀπόστολον ὑμῶν a Translator cannot translate it *your Apostle* (for that word is appropriated to the Apostles) but *your Messenger*. So *Act.* 19.23. ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, a Translator cannot translate it, *The Church was confused*, because this word *Church* is appropriated to the meeting of the Saints of God for his worship; but onely, *The assembly was confused*.

Words not appopriate should not be appropriate.

So words not appropriate should not be appropriate as the Church of Rome do appropriate this word *Synagoga*

nagoga to the Old Teſtament, and *Eccleſia* to the New Teſtament; but *Synagoga* is ſaid of the Church of the New Teſtament, and *Synagoga & Eccleſia* are promiſcuouſly taken. So this word κλῆρος ſhould not be tranſlated *Gods Cleargy*, but *Gods inheritance*, 1 *Pet.* 5.3. This word which is common to all Gods people, ſhould not be appropriated to a few.

Words degenerate, ſhould not be uſed in a tranſlation.

Words that are degenerate, we cannot uſe them in a tranſlation. Example, 1 *Cor.* 14.16. *He that occupieth the roome* τὸν ἰδιώτην, it cannot be tranſlated *Idiot* here (unleſſe we would beg them for fooles;) but *Vnlearned.* So the word μάγος is a degenerate word in our language, and taken in an evill ſenſe, we cannot tranſlate it *the Magitians came from the Eaſt*, but *the Wiſe men came from the Eaſt*, *Mat.* 2.1. So πρεσβύτερος ſhould not be tranſlated *Prieſt*, for the word *Prieſt* now is taken for a ſacrifycing Prieſt: and God himſelfe would not be called *Baal*, but *iſhi*, becauſe *Baal* was a word degenerate and given to Idols, *Hoſ.* 2. So παράσιτος at the firſt was he that had the charge of the corne which the Latines called *Epulo*, but now both are degenerate; So ſhould not a degenerate word be uſed in a tranſlation.

Vide *Raimoldum* contra *Hart.*

Words that are proper, are not to be tranſlated as appellatives.

Words that are proper ſhould not be tranſlated as appellatives or contra, 2 *Sam.* 23.8. *The Tachmonite that ſat in the ſeate cheefe amongſt the Captaines, this ſame was Hadino the Eznite*, but 1 *Chro.* 11.11. *Iaſhobeam an Hachmonite, the cheefe of the Captains he lift up his ſpeare againſt three hundred.* It was a proper name of a man, as we may ſee, 1 *Chro.* 27.2. And therefore ſhould not be tranſlated, *he ſate in iudgment.* So *Adino* and *Eznite* are not proper names, but are to be tranſlated thus, *His delight was to lift up his ſpeare againſt three hundred.* So *Ieſh.* 14.15. The Vulgar tranſlation hath it thus, *This is Adam who was buried amonſt fourc. Adam* here is an appellative

עֲדִינוֹ הָעֲצִי *gratum erat huic haſtato.*

appellative name and not proper; therefore the article *He*, is put before it. Secondly, he addeth *Situs est*, which is not in the original. Thirdly, he translateth *Arba*, *Four*, which is a proper name here, and hence came that fable, that foure men and their wives are buried there, *Adam* and *Eve*, *Abraham* and *Sara*, *Isaac* and *Rebekah*, and *Iacob* and *Lea*. So *Act.* 19.9. *Schola Tyranni*, cannot be translated, *in the Schoole of a Tyrant*, but *In the Schoole of Tyrannus*, because it is not an appellative but a proper name.

הָאַרְבַּע

τὰ μέσα.

Words that are *Mediæ significationis*, a Translator must take heed how he translateth them. Example 1. *Esa.* 3.2. *I will take away your Kosem from you.* The translator cannot translate it here, *your Soothsayer*, but *your Prudent*. So *Iosh*, 13.22. *Balaam also the sonne of Beor the Kosem, did the children of Israel slay.* It cannot be translated, *Balaam the Prudent*, but *Balaam the Soothsayer*.

קֹסֵם

Another example, *gnarum* was called subtle or crafty and also prudent or wise, *Gen.* 3.1. *The Serpent was gnarum*, it cannot be translated, *More wise than any beast of the field*; but *More crafty*: and *Prov.* 1.4. It canot be said to give *Subtilty*, but *Wisedome to the simple*. So *Mat.* 10.16. It cannot be said, be ye *Crafty as Serpents*, but *Wise as Serpents*.

עָרוּם

Vide Simeon. de Muis, in Psal. 9.

ה locale.

לִשְׁאוֹל et

לִשְׁאוֹלָה

quomodo differunt

A third example, *Sheol* signifieth both the grave and hel; when it is set downe without *He locale*, then it ever signifieth the grave, but when *He locale* is put to it, and the godly are said to go *Lesheolah*, then it signifieth the lowest grave, as *Psal.* 86.13. But when *Sheol* hath *He locale* joyned to it, and the wicked are said to go *Lesheolah*, then it signifieth the Hell, and it should be translated, *They went downe to hell. Num.* 16.30.

פֶּתִי

A fourth example, *Pethi* is taken in an evill sense for *Foolishnes*, as *Prov.* 1.22. and in a good sense for *Simplicity*, as *Psal.* 116.6.

Words

W ords ἅπαξ λεγόμενα, μονόδικα (and as the Iews ſay *Quæ nullũ habent fratrem*) being but once found in the Scriptures, they ſhould be warily taken heed unto, how they be tranſlated, becauſe ther is not another word to clear them by. Exã. *Num*, 24.3. *Hag gebher ſhethum hagnaijn, Vir apertus oculis.* It is not taken in this ſenſe in all the Scripturs but only here: in other places of the Scripture it is takẽ in a contrary ſignicatiõ for *Shutting of the eies.* Another example, *Mat*, 13.25. *The enemy came & ſowed,* ζιζάνια, it ſhold not be tranſlated *Tares* or *Fitches*, but *Evill ſeed:* ζιζάνιον is that which we call blaſted Corn, or the deafe eares, which grow up with the good Corn, & cannot be diſcerned from the good Corne untill the Harveſt; and then it proveth naught: for Fitches and Tares may be preſently diſcerned, and pulled up; the one ſignifieth the Hypocrites, and the other Hereticks. And where it is ſaid, *His enemy came and ſowed Tares,* The parable muſt be underſtood thus; that the enemy corrupted that ſeed which ſeemed to be good ſeed; In a parable we muſt not ſtretch every word, but onely looke to the maine ſcope; for then we may gather that the wicked in Hell have tongues now, and the glorified have bodies now in the Heavens.

A third example, *Mark.* 14.3. *Shee brought a boxe* νάρδου πιστικῆς *Of liquid nard*, it ſhould be tranſlated *Of upright & perfect nard:* for according to the phraſe of the *Seventy*, that is πιστὸς which excelleth in the owne kinde of it, and ſo they call the Temple of *Salomon* οἶκος πιστὸς *An excellent Temple.* The *Syriacke* hath it *Pis* from the Greeke word πιστὸς.

The fourth thing that is to be conſidered here, are they who tranſlated the Scriptures. *Iunius* ſaith that there are twelve tranſlations of the Bible into the Greeke, the firſt tranſlation of the *Ptolemies* was *Lagiana* which *Ptolemæus Lagi* cauſed to he tranſlated. The next

ἅπαξ λεγόμενα vel μονόδικα.

הַגֶּבֶר שְׁתֻם הָעָיִן

The Maſorets put this marke לית *vbi notant vocem aliquam ſemel reperiri, & quæ bis occurunt*, they call them תְּמִים that is, *gemelli.*

ζιζάνιον quid.

Vide Suidam in ζιζάνια *& Scultetj Exercitationes.*

νάρδος πιστικὴ quid.

פִּיס

Lib. 1. controverſ. cap. 5. contra. Bellar.

There were twelve tranſlations of the Bible into Greeke.

next translation, was the translation of the *Seventy*, which was translated in the daies of *Ptolomeus Philadelphus*, the third was *Herodiana* in the time of *Ptolomie* the last, the fourth that of *Aquila*, the fifth of *Symmachus*, the sixt of *Theodosion*, the seventh *Hierichuntina* found in *Icricho*, the eighth *Nicapolitana* found at *Nicapolis*, the ninth *Origenaria*, translated by *Origen*; the tenth *Luciana* translated by the martyr *Lucian*, the eleventh *Hesychiana*, translated by *Hesychius*, the twelfth *Exhieromineana* translated out of *Ieromes* translation into Greeke.

There is such a profundity in the Scriptures, that it is unpossible for any interpreter to sound the depth of them, but as it fared with the oyle of the widdow, 2 *King*. 4. So long as the children brought vessels, so long there was oyle to fill them; So there is such plenty in the Scriptures, when they have filled the wits and understanding of the best, yet there is sufficient for these who goe about to translate anew againe, to be drawne out of them.

The cause of the difference in translations.

And it is no marvell why they differ so in their translations, for one root hath so many significations sometimes, that all the Translators cannot agree in one; Let us take but this one example, *Iob* 4. 18. *Pagninus* translated it *In angelis suis ponit lumen*. 2. *In angelis suis indidit vesaniam*, *Tigurin*. 3. *In Angelis suis ponit lucem exactissimam*, *Vatablus*. 4. *In angelis suis posuit gloriationem*, *Regia*. 5. *In angelis suis reperit vanitatem*, *Symmachus*. 6. *Adversus angelos suos pravum quid advertit*, *Septuaginta*, The diversity of these translations ariseth from the word *Halal*, which signifieth *Laudare*, *gloriari*, *fulgere splendere insavire*.

הלל { *laudare.* *gloriari.* *fulgere.* *splendere.* *insanire, &c.*

Translations which were in estimation.

The first translation which was in any account was that which was in the daies of *Ptolomeus Philadelphus*.

The second that of *Aquila* who translated the Old Testa-

Testament into Greeke, an hundred and twenty yeares after Christ. The third was that of *Symmachus*, who lived in the time of the Emperor *Severus*, fifty and sixe yeares after the translation of *Aquila*. The fourth translation was that of *Theodosion* who lived under the Emperor *Commodus* (as *Symmachus* lived under *Severus*) & he and *Symmachus* lived at one time: these foure were joyned together by *Origen*, and he called them *Tetrapla*; And then he added the Hebrew Text and his own translation, and then he called them *Hexapla*; And lastly he added that translation which was found in *Iericho*, and at *Nicapolis*, and then he called them *Octupla* or ὀκτοσέλιδα, because every Page contained eight Columes, as may be seene in this Table following.

How Origen made up his *Tetrapla*, *Hexapla* & *Octupla*.

Col. 1.	Col. 2	Col. 3.	Col. 4.	Col. 5.	Col. 6.	Col. 7.	Col. 8.
heb. heb. lit. בראשית	heb. græ lit βερεσιθ.	Septua. ἐν ἀρχῇ.	Aquila. ἐν κεφαλίδι	Theodosiõ. Ἐν ἀρχῇ.	Symma. ἐν ἀρχῇ.	Hieric. *desiderat.*	Nicapol. *desiderat.*

This was *Origens* last Edition, but as he set them downe first, he set his *Tetrapla* in the first place, and next his *Hexapla*, and last his *Octupla*, as *Scaliger* hath set them downe.

Pag. 1. *Aquila.*
Pag. 2. *Symmachus.*
Pag. 3. *LXX Scniores.*
Pag. 4. *Theodosion.*
Τετραπλᾶ

Pag. 5. *Editio Hierichuntis.*
Pag. 6. *Editio Nicap.*
ἑξαπλᾶ

Pag. 7. *Textus hebræ. Hebræ. lit.*
Pag. 8. *Textus hebræ. Græc, lit.*
ὀκτωπλᾶ

Marke

The diligence of *Origen* in his edition.

I Marke *Origens* farther diligence in this his worke; for by ſundry markes and notes, he diſtinguiſhed that, which was extant in the Hebrew from that which was added by the Tranſlators.

Theſe things which were found in the tranſlations, and not in the Hebrew Text, hee markes them *Obelo*, thus ⅃. Theſe things again which were in the Hebrew Text, and not found in the tranſlation; hee marked them *Aſteriſco*, with a ſtarre this wayes *. Thirdly, the divers reading, confirmed by ſundry Copies, he marked them *lemniſco* this wayes —÷—. And laſtly, theſe things which were found but in a few copies, he marked them *Hypolemniſco* this wayes —·—

ὀβελίσκος ⅃

ἀστερίσκος *

λημνίσκος —÷—

ὑπολημνίσκος —·—

This Edition of *Origen* was ſo generally followed afterwards, that *Auguſtine* complained that in all the Libraries they could ſcarcely finde one Copie of the *Seventy*, wanting theſe markes of *Origen*: and when ſundry faults, had crept into this his Edition, *Lucian* an Elder at *Antioch* and afterwards a Martyr, tooke all theſe Editions and conferred them together; and hee ſet out a more exact and correct Edition than *Origens* was.

The edition of *Origen* corrected by *Lucian*.

Of the Tranſlation of the Seventy.

Ptolomæus Philadelphus procured not this tranſlation as ſome hold.

IT is commonly holden, that *Ptolomæus Philadelphus* the ſonne of *Ptolomæus Lagi*, King of *Egypt*, gathered a Library, two hundred ſixty and ſeven yeares before the birth of Chriſt, in the City of *Alexandria* in *Egypt*: and having gathered together divers Greeke writers, he gathered alſo *Hebrew*, *Perſian*, *Syriack*, and *Romane* writers, and cauſed to tranſlate them into Greeke, and put them in his Library, and when hee underſtood by *Demetrius Phalaræus* who had the charge of his Libra-

ry,

ry, that there were bookes in *Ierusalem* written by the Prophets amongst the Iewes, which intreated of God and of the creation of the world, and much hid wisedome was contained in them, King *Ptolomie* wrote unto *Icrusalem*, that they might send those bookes unto him; and when they had read his Letters, they sent these bookes written in Golden letters: which Hebrew bookes when they were delivered unto the King, hee understood them not, therefore hee wrote to *Eleazar* the Highpriest the second time, that he wold send men unto him, who would translate these Hebrew bookes into Greeke: And *Eleazar* sent Seventy two, sixe out of each Tribe, who were very skilfull and expert both in the Hebrew and in the Greeee, These men translated the Scripture in the Ile *Pharos*, being put in severall Cels; yet all of them so agreed, that there was not any difference among them, and they were called the *Seventy* commonly, although there were seventy and two of them.

They were called seventy, *propter Rotundationem numeri.*

Iosephus writing against *Appion*, borroweth this history or fable rather out of *Aristæus*, and afterwards the Christian writers (in whose time this translation of the *Seventy* was in most request) gave eare willingly to this; for they used most the translation of the *Seventy*, and they tooke occasion to spread abroad any thing, which might serve for their credit: *Iustin Martyr* a famous old writer, who tooth and nayle standeth for the authority of this Translation, he telleth how they were put into severall Cels, and how they were directed by the holy Spirit, so that they agreed, not onely in the sense, but also in the words; But yet neyther *Aristæus*, nor *Iosephus* who borrowed this from him, make mention of these Cels.

But *Scaliger* in his animadversions upon *Eusebius* at the yeare M.CCXXXIV. judgeth that this booke of

Aristæus

Scaliger proveth by many reasons, that *Ptolomeus Philadelphus*, did not procure this translation.

Aristæas (out of which this narration was borrowed) was but fained by som grecizing Iews that they might conciliat the greater authority to this their translation which they had procured, and he hath sundry reasons to prove this narration.

Reason 1.

The first reason: we know (saith he) out of the history of *Hermippus* (an ancient writer of whom *Diogenes Laertius* maketh mentiō) that *Demetrius phalerius* whom *Aristæas* bringeth in as the procurer of this whole businesse at the hands of *Ptolomeus Philadelphus*, was in no favor with him; for *Ptolomeus* so disliked this *Demetrius* altogether, that in the beginning of his reigne hee banished him; and through greefe he tooke himselfe to live in the Wilderneſſe, and one day being heavy with sleepe, laid himselfe downe upon the ground to sleepe, where a Serpent did sting him to the death. The reason wherefore *Philadelphus* so hated him was this; because when *Ptolomeus Lagi*, his father had married a second wife called *Eurice* (as he had *Bernice* the mother of *Ptolomeus Philadelphus* for his first wife) this *Demetrius* perswaded *Ptolomeus Lagi* to disinherit the sonne of *Bernice*, and to give the crowne to the son of the second wife *Eurice*; which when *Ptolomeus Philadalphus* understood, after his fathers death he presently banished him. Now seeing *Demetrius* was hated so of *Ptolomeus Philadelphus*, and dyed in the beginning of his raigne, is there any probability that he had the charge of this Library? and *Vitruvius* saith, that *Aristophanes* that noble Grammarian had the keeping of this Library; and not *Demetrius Phalerius*.

The cause why *Demetrius* was hated by *Ptolomeus*.

Aristophanes was keeper of the Library of *Ptolemeus*.

Reason 2.

Secondly, *Aristæas* and these who follow him say, that there were sixe chosen out of every Tribe and sent to *Egypt* to translate the Bible; but at that time there dwelt no other Iewes in *Iudea*, but only of the Tribe of *Iuda* and *Benjamin*; although perhaps some of the other Tribes

Tribes were ſcattered amongſt them; yet it is certaine that theſe had no place amongſt them, becauſe the moſt part of them were carried away captive by the *Aſſyrians*. This handfull which were yet left in *Iudea* had no authority amongſt them, and how came it to paſſe that they ſent the whole *Synedrion* or the great Counſell to *Egypt*? beſides, the *Synedrion* conſiſted not of the twelve Tribes after the captivity, but onely of the Tribe of *Iuda*; and is it probable that they would ſend theſe *Seventy* to *Egypt*? And if it be true which they ſay of theſe ſeverall Cels in which they were placed, when they tranſlated the Bible; then it behooved every one of them, to have ſuch a ſufficient meaſure of knowledge both in Hebrew and Greeke, that they might have finiſhed this whole worke alone, which no man will beleeve.

Thirdly, *Ariſtæas* reporteth that *Ptolomeus* ſaide, if any man ſhould adde, or take from this booke then he ſhould be accurſed; but this was the curſe which God himſelfe ſet downe in the Law, *Deut.*4.2. *Rev.*22.18. This *Ptolomeus* underſtood not; and whereas *Ariſtæas* goeth about to proove that theſe curſes were uſuall amongſt the Greekes and Romans; we muſt underſtand that they never uſed theſe curſes but in extream neceſſity; but what neceſſity was there here for *Ptolomeus* to adde this curſe, who was but deſirous that theſe booke might onely be put amongſt the reſt of the bookes in the Library? *Reaſon* 3.

Fourthly, if *Eleazer* the Highprieſt and the *Synedrion* at *Ieruſalem* had approved this tranſlation, why would the Iews at *Ieruſalem* have ſo hated this tranſlatiō? For yearely in remembrance of this tranſlation they kept a faſt the eight day of *Tebbeth*, (which moneth anſwereth to our *December*) and the Iewes ſay, that there was three dayes darkeneſſe when the Law was tranſlated. *Reaſon* 4.

The Iewes kept a faſt for this Tranſlation.

תעניות

these *Angaria* or fastings which they call *Tagnanejoth* were appointed either *propter θεορενιαν* for the great wrath of God which did hang over them, or for some great plague, or for killing some just man; so the Iewes observed these *Angaria* in remembrance of this translation, as a day of great heavinesse and not as a day of great joy; and they applyed that place of *Salomon*, *Eccles.3. There is a time to rent, and a time to sow*, they who made this schisme, say they, rent the Law, when they translated it.

Reason 5.

Ptolomeus Philadelphus a vitious man,

Fiftly, If we shall marke what manner of man this *Ptolomeus* King of *Ægypt* was, we shall hardly be induced to thinke that he had such a care in translating of the Bible, or that he would be at such charges to send for such a number of learned men to translate it; for hee was a most vile and wicked man, and hee was called *Philadelphus* as the *Parcæ* or weerdsisters are called *Eumenides*; for he killed his two brethren borne of *Furices*, and committed incest with his owne sister *Arcinoe*.

Reason 6.

Iosep. lib. 11. 2.

Sixtly, *Iosephus* writeth that the Law was sent by *Eliezer* the high Priest to *Ægypt*, written in Golden Letters, but this is improbable; for the Hebrew Doctors write, that it was not lawfull for any, no not for the King to write the Law, but onely with Inke; and when they saw the copy that was presented to *Alexander* the Great, having the name *Iehova* still written in Golden Letters, the wise men amongst the Iewes would have them rased out, and to be written with Inke.

Guliel. Shickardus lib. 2. de iure reg. Hebr.

The fable of the grecizing Iewes concerning the Translation of the Seventy.

See how the grecizing Iewes made up this fable of the agreement and consent of the *Seventy* translating the Bible, this fable arose (as *Scaliger* observeth well) out of the misapplying of that place, *Exod.24.9. And Moses ascended and Aaron, vers.11, And Seventy of the Elders*

Elders of Israel. And there the *Septuagints* adde (which is not in the originall) καὶ τῶν ἐπιλέκτων τοῦ Ἰσραὴλ οὐ διεφώνησαν ἐξ αὐτῶν, that is, *Of the chosen men of Israel none of them did disagree*, and hence afterward was this uniformity made up of the *Seventy* translating the Law in *Ægypt*, whereas there is no such thing in the originall text, but onely this waies it standeth in the Text, *They saw the Lord, and upon the Nobles of Israel, hee laid not his hand*, that is, although they saw they Lord yet they died not; that which was spoken of the *Seventy* in *Moyses* time, they applyed it to these *Seventy*, who were sent to *Ægypt* in the dayes of *Ptolomeus*; and againe, they misinterpret the word διαφωνεῖν thus, *The chosen of Israel none of them did disagree*, but in the originall it is *None of them did die.* Wherefore *Scaliger* judgeth (and not without cause) that this Translation of the *Seventy* was not procured thus, and the grecizing Iewes doe fable; but he saith, the matter fell out after this manner. When the scattered Iewes lived under *Ptolomeus* King of *Ægypt*, then they were enforced to write their contracts in Greeke, and to reckon their times by the reigne of the Kings of *Ægypt*, who redacted them to this necessity, to speake the Greeke tongue; and these Iewes who lived in *Alexandria* and throughout *Ægypt*, procured this Translation, and that it might be read, not onely in *Ægypt* amongst the grecizing Iewes there, but also amongst all the grecizing Iewes abroad; but the Iewes who kept the originall Text were very loath to admit the Translation of the *Seventy* to be read in their Synagogues; and it was for this Translation (as *Scaliger* holdeth) that there was such hatred betweene the Hebrewes and the Greekes, *Act. 6. 7.* The other Iewes who lived still in *Iudea* hated these grecizing Iews who followed the Translation of the *Seventy*, they called them *hakkore*

The cause that mooved the Iews to procure this Translation of the *Seventy*.

The cause of the hatred betwixt the Hebrewes and Greecizing Iewes.

hakkore giphthith, reading after the manner of the *Egyptians*, and *Lemiphrang*, that is, the wrong reading: becauſe they read from the left hand to the right, and not from the right hand to the left, as the Hebrewes doe.

הקורא גפתית
Legentes Egyptiace,
למפרע
Retrorſum.

By this which hath beene ſaide, wee may perceive that this Tranſlation of the *Seventy* was not procured by *Ptolomeus Philadelphus*. This much onely we muſt grant, firſt, that this Tranſlation was tranſlated in the dayes of *Ptolomeus Philadelphus*. Secondly, that it was tranſlated by ſeventy Iewes; but that *Ptolomeus* was the cauſe why it was tranſlated, or that the *Seventy* were put in ſeverall Cels when they tranſlated it, or were divinely inſpired as the Prophets of God were when they tranſlated it, all theſe are to bee denyed.

This Tranſlation procured under *Ptolomeus*, but not by him.

The *Seventy* were not inſpired as Prophets, when they tranſlated the Bible.

This Tranſlation of the *Seventy* which we have now, is not that which the *Seventy* wrote, *Origen* never ſaw it, as may appeare by his *Hexapla*, for it was burnt by *Diocleſian* (as ſome hold) in the Library of *Alexandria*, or (as others hold) by *Iulius Cæſar* when he burnt *Serapion*.

Baronius. Tom. 2.

The *Seventy* were not θεοπνεύστοι, inſpired by the holy Spirit, and therefore we are not to paralell the Hebrew Text and the tranſlation of the *Seventy*, but where the holy Ghoſt hath paralelled them.

Vide Lipſium de Bibliotheca.

There were other Tranſlations of the Old Teſtament Firſt, the *Arabicke* tranſlation of the Old Teſtament. Secondly, the *Perſicke* tranſlation upon the five bookes of *Moyſes* which was tranſlated by *Iacobus Tavaſius*. And thirdly, the *Ethiopian* tranſlation, tranſlated by *Damianus à Agoeis*. And laſtly, the *Armenian* tranſlation. *Guido Fabritius* ſent to the King of *France* the *Arabicke*, *Ethiopian*, *Perſian*, and *Armenian* tranſlations, and all in their owne Characters; which if the King had

Diverſe tranſlations of the old Teſtament.

had caused print in their own Characters, and digested them in Columnes. as *Origen* did his *Octupla*; it had beene *regium opus*, a princely worke.

The first Latine translation out of the Hebrew was *Hieroms* translation, foure hundred yeares after Christ in the dayes of Pope *Damasus*: there were other translations in Latine, of which *Augustin* maketh mention, but they were translated out of the Greeke.

The first translation of the New Testament was into the Syriacke tongue.

Marke is holden to be the Author of this translation, but he was martyred in the eight yeare of *Nero*, and the Fathers who lived in *Egypt*, and *Palestina* make no mentiō of this Syriack translation, as *Origen*, *Clemens Alexandrinus*, and *Athanasius*; and therefore it seemeth to be latter, and not so soone after the Apostles.

The Syriack translation which was here tofore in our Churches was defective, and wanted many things which were in the originall, as it wanted the last verse of the seventh Chapter of *Iohn*, and the history of the adulterous womā, *Ioh.* 8. So the second Epistle of *Peter* the second and third Epistle of *Iohn*: the Epistle of *Iude* and the booke of the *Revelation*; all these were wanting in it. But that Copy which is brought lately from Syria wanted none of these, as *Ludovicus de Deiu* testifieth in his Syriacke translation which he hath now published, and the Arabicke translation which *Erpenius* had by him, hath all these places which the former translation wanted.

Wee will subjoyne here the postscripts which are found in the Syriack and Arabick translations, after the Evangelists.

The postscript of the Evangelist S. *Matthew* in the Syriack is this, *Scriptum est in terra palestina Hebraice*, this Gospel was written in the Hebrew tongue, in *Pale-*

The first Translation out of the Hebrew into Latin, was that of *Hier.*

The first translation of the new Testament, was the Syriacke.

The Syriack translation which was here to fore, wanted many things.

The Postscript of *Matthew* in the Syriack and Arabick translations.

ſtina. The Poſtſcript in the Arabicke is this: *Abſolutum eſt Evangelium Matthæi Apoſtoli, quod ſcripſit in terra Paleſtinæ Hebraice, auxilio ſpiritus ſancti, octo annis poſt quam dominus noſter Ieſus Chriſtus carne in cælos aſcendit, primo anno regni Claudij Cæſaris Regis Romani.* That is, the Goſpel of the Apoſtle *Matthew*, which he wrote in Hebrew by the aſſiſtance of the holy Spirit, in the land of *Paleſtina*, was perfected eight yeares after Ieſus Chriſt aſcended to the Heavens, in the firſt yeare of the reigne of *Claudius Cæſar*, the King of the Romans.

The error of this *Syriacke* and *Arabiacke* poſtſcript.

Here obſerve two things, firſt, that the Syriack and Arabicke ſay that this Goſpel was written in Hebrew firſt, whereas it was written originally in Greeke. Secondly, that the Arabicke calleth *Matthew* an Apoſtle, whereas he was an Evangeliſt.

The poſtſcript of Mark in the *Syriack* and *Arabiack* Tranſlations.

The Poſtſcript of the Evangeliſt *Marke*, in the Syriacke in this, *Abſolutum eſt Evangelium Sancti Marci, qui loquutus eſt & Evangelizavit Romæ*, That is, here endeth the Goſpel of S. *Marke* which he ſpake and preached at *Rome*. The Arabick hath it thus, *Finitum eſt exemplar Marci quod ſcripſit in ditione romana occidentali, in vrbe Romana, anno duodecimo poſt quam dominus noſter Ieſus Chriſtus carne in Cælos aſcendit, quarto anno Claudij Cæſaris*, That is, here endeth the exemplar of *Marke* which he wrote in the province of weſtern *Rome* in the Citty of *Rome* it ſelfe, twelve yeares after our Lord Ieſus Chriſt aſcended into heavē in the fleſh, in the fourth yeare of *Claudius Cæſar*.

The error of theſe two poſtſcripts.

But this Poſtſcript is not probable, for *Marke* lived in the Church of *Alexandria* in *Egypt*, therefore it is more probable that he wrote his Goſpell there, than at *Rome*.

The poſtſcript of Luke In the *Arabiacke* and *Syriack* Tranſlation.

The Poſtſcript of *Luke* in the Syriacke is this, *Scriptum eſt Alexandriæ magnæ quindecem annis a Chriſti aſcenſione*,

censione. It was written in the great Citty of *Alexandria* fifteene yeares after Christs ascention. The Arabick is, *Scriptū est græce in civitate Macedoniæ vigesimo secundo anno post ascensionem Domini in cælum, vigesimo quarto anno Claudij Cæsars*. This Gospel was written in Greek in the City of *Macedonia* twenty two yeares after the Lords ascension into the heavens, the twenty fourth yeare of *Claudius Cæsar*.

Here we may see the difference betwixt these two Postscripts, the Syriacke saith, it was written in *Alexandria* in *Egypt*, and the Arabick saith, it was written in *Macedonia* in Greece, what credite then should we give to these Postscripts?

The error of these two postscripts.

The Postscript of *Iohn*; the Syriack is, *Iohannes Evangelista hoc Evangelium edidit Græce Ephesi*. That is, the Evangelist set forth this Gospell in Greeke at *Ephesus*: the Arabick is *Iohannes filius Zebedæi vnus ex duodecem Apostolis, scripsit id græce Incolis Ephesi, anno post ascensionē domini in Cælum, triceſimo, imperante Nerone, Iohn* the son of *Zebedæus* one of the twelve Apostles wrote this in Greek to the inhabitants of *Ephesus*, thirty years after Christs ascension, in the reigne of *Nero*.

The postscript of *Iohn* in the *Arabiack* and *Syriack* Translation.

The Syriack translation is read in *Syria*, *Mesopotamia*, *Chaldea*, and *Egypt*, and it was sent first into *Europe* by *Ignatius* Patriarch of *Antioch*.

These who translated the Bible in latter times, were either Popish, or Orthodoxe.

The latter Translators of the Bible Popish or Orthodoxe.

Popish, the Latine translation established by the councell of *Trent*, *Vatablus*, *Arias Montanus*, *Pagninus*, and *Isodorus Clarius*.

By the reformed, as by *Munster Ecolampadius*, by *Leo Iuda*, who dying before the worke was finished, *Bibliander*, and *Conradus Pellicanus* finished it, and then they are called *Biblia Tigurina*. And lastly, by *Iunius* and *Tremellius*.

Of the Vulgar Latine Translation.

VVHen light arose to them who sate in darkenesse and in the shadow of death, to the Protestants who lived before in Popery, they began to search the originall Text and to looke into the fountains, the Hebrew and Greeke, and they charged the adversaries to bring their proofes out of the originall Text in their disputations with them.

The Church of *Rome* decreed that the Vulgar Latin translation shold be the originall.

The Church of *Rome* to obviate this, made a decree in the Councill of *Trent*, *Anno* 1546. that the Vulgar Latine should be holden for the originall; which was as base a change, as when *Rehoboam* changed the goldē Sheilds in the Temple, into Sheilds of brasse, 1 *King.* 14.27. So have they changed the original into the Vulgar Latine translation, and made it authenticke; which in many places is corrupted.

After that they had inacted, that the Vulgar Latine should be only the touchstone, to try all controversies, and that they should use it in their readings and disputations, then *Sixtus Quintus* the Pope tooke great paines about the correcting of this Vulgar Latine. *Pius* the fourth and *Pius Quintus* had done somthing before in the correcting of this Vulgar translation, but it was *Sixtus Quintus* that finished it, *Anno* 1590. So that there were forty foure yeares betwixt the Act made in the Councill, and the finishing of the translation. *Bishop Morton* saith, that thé Canon Law forbiddeth, that a childe shall be baptized before it be borne; yet they will make this Vulgar translation to be originall and authenticke before it be finished and perfected by the Popes. And what will they say here? wanted the Church an authenticke translation all this while

Forty foure yeares betwixt the act of the Councill, and the finishing of the Latin translation.

while untill it was concluded, in the Councill of *Trent?*

When *Sixtus Quintus* had taken all this paines in correcting the Vulgar Latine, and had proclamed it as authenticke by his Bull, and curſed them who held otherwiſe, yet *Clemens* the eight came afterwards, and corrected many things which were left uncorrected by *Sixtus Quintus*, and he ſet out a more perfect Edition than that of *Sixtus Quintus*: and there was great difference betwixt theſe two Editions, as *Doctor Iames* the Overſeer of the Library of *Oxford* hath marked, in his booke which is intituled, *De Bello antipapali.* Theſe were not errors in the Print (as ſome would ſalue up the matter) but they are materiall differences, as may be ſeene in that booke by conferring their tranſlations.

Clemens the eight corrected the vulgar tranſlation.

We may demand of the Catholickes, whether did the councill make this tranſlation Authenticke which was not Authenticke before, or did they only declare it to be Authentick? Some of them ſay, that the Council promulgated it to be Authenticke, and that the Lord ſo directed the hand of the firſt Tranſlator, that he erred not in theſe things that the Council was to approve afterward. But *Bannes* the Ieſuite ſaith, that it is of greater authority that is approved by the Church, than that which was immediately written by theſe, who were infallibly directed by the Spirit; but can there be any greater authority than to be infallibly directed by the Spirit? *Canus* holdeth that they were immediatly and infallibly directed by the Spirit, who tranſlated the Scripture firſt into the Vulgar Latine. And *Gretſerus* goeth further, and ſticketh not to ſay, that *Theodoſion* who tranſlated the Bible into Greeke, erred not in his tranſlation, but was aſſiſted by the holy Spirit that he could not erre; yet hee was a Iew and an enemy to Chriſt

Diverſe judgements of the Catholicks concerning the vulgar Latine tranſlation.

Pag. 537.

In locis theologicis lib. 2. cap. 14.

Defenſione Bellarm. contra Whittakerum lib. 2. cap. 2 pag. 537.

Christ. *Serarius* saith, he who translated the Vulgar Latine had but the generall concourse of the Spirit of God, as the rest of the servants of God had; but was not infallibly directed by the Spirit in his translation. And *Iohannes Dreido, propositt.* 3. 4. and *Andradius fol.* 255. and *Bellarmin Lib.* 2. 11. *admittimus eum interpretem fuisse, sed non vatem*, and yet some of them hold that he erred not in the versions which the Church approved afterward.

Serarius in Prolegom. bibliac. Pag. 110.

Againe we may demande of them, whether will they preferre the Vulgar translation to the Hebrew and Greeke? The grosser of the Papists are not ashamed, to preferre it to them both, and they say, We have no neede to have recourse to the originall, to try whether it be Authenticke or not, the Vulgar Latine being now established by the Council. And *Ludovicus a Tena* saith although the bookes in the originall both Hebrew and Greek were not corrupted, yet seeing they have words of diverse significations, which the Church hath not approved or rejected, therefore we are to hold that the Vulgar Latin is Authenticke only; because the Church hath concluded it to be so: And *Azorius* saith, if we should grant that the Interpreter might have erred in his versions, yet the Church cannot erre in approving his Version.

Introductio ad Scripturam lib. 1. *diff.* 6. *sect.* 1.

Azorius Instit. Moral. Lib. 8. *Cap.* 3.

The Moderne Papists preferre it not simply to the Hebrew and Greek, as *Gretserus* saith, *Sufficit æquatio, non prælatio:* But they say, that they will not have their translation examined and tryed by the Hebrew and Greeke; for how know we (say they) that these Copies which we have now, agree with the first originall Copy? we have the judgement of the Church concerning this translation, but not concerning the Hebrew and Greeke. But if it be in the Churches power to make a translation or to authorize it, why will they not authorize

thorize the Hebrew and Greek rather than the Vulgar Latine translation?

And if they inact the Vulgar Latine to be Authentick and the onely rule to decide controversies, what shall become of all the Churches in the East that understand not the Latine; shall they under the paine of a curse receive this translation?

When the Vulgar translation was concluded in the Councill of *Trent*, onely to be the Authenticke translation in their Disputations, Sermons, and Conferences; Some opposed against this, and saide, that it was a hard thing for the Church, to judge that onely to be Authenticke, which one man had done. And *Aloysius Catenæas* said, that no man could know what a Version meant, but by the Originall; and he alledged for himselfe *Cajetans* authority in the Councill, who being Legate for the Pope in *Germanie*, *Anno.* 1523. was wont to say, that the onely remedy to refell Hereticks, was to understand the literall sense out of the originall tongues; and he said now, that the Cardinall would spend the rest of his dayes in studying of the tongues, that he might be the more fit to convince the Heretickes; which he did, and gave himselfe to this study eleven yeares before he dyed.

Againe, there was much contention among them concerning the meaning of this Canon made in the Councill of *Trent*, whether this translation was the judge in matters of faith or manners onely? or was it so strictly to be taken that it failed not one jot, and that *Mathematice* it was so perfect and not *Moraliter* onely? *Andreas Vega* who was present at the Councill of *Trent* holden under Pope *Paul* the third, saith: when the Tridentine Fathers call the Vulgar Latine translation, the Authenticke translation, they meane no other thing but this, that it was not corrupted with errours,

errours, and that it might be safely read and used to a mans salvation; and he concludeth, that the authority which the councell gave to this translation, is not to be taken *infinitivè*, but *definitivè* with certain limitations. But if this was the meaning of the councill, that the faithful might safely reade it, because there was no danger of error; then what authority or prerogative had this version by the councill, above that translation of *Pagnine*? for the Doctors of *Lovan* by the approbation of the Pope, put the translatiō of *Pagnine* with the Hebrew Text. But the former Catholikes say, that hee who Translated the Hebrew into the Vulgar Latine, was not an Interpreter, but a Prophet: but how commeth it that others say now, that this Interpreter might erre, although not grossely? that he might erre, not in *fide & moribus*, but in lesse matters? and so they will have the councill to be understood; but they of old said plainely, that in every thing this translation was Authenticke.

Lastly, when wee demand of them whether the Church may make a new Version yet or not? or mend that which is already done? *Gretserus* who taketh the defence of *Bellarmine* against *Whittaker*, denyeth that there can be any thing added to this translation, or be made more perfect; But *Serarius* holdeth, that this Version may be yet helped, and that it is not come yet to such a perfection, but that it may grow to a greater if the Church would condescend.

Lib. 2. cap. 10. pag. 540.

In Prolegom. bibli.

The translation of the *Seventy* although the Apostles themselves followed it in many thinga, yet it was never holden to be Original and Divine, by the Church, neither were the Churches commanded to receive it unper the paine of a curse: *Hierome* marketh in his Preface upon the first of the *Chronicles*, that the Churches of *Alexandria* in *Ægypt*, followed the Translation of

of *Hesychius* (which was a translation set forth after the *Seventies* translation) rather than the translation of the *Seventy*; but frō *Constantinople* to *Antioch*; they followed the translation of *Lucian* the Martyr, but the Churches of *Palestina* (which lay betwixt these two) followed *Origens Hexapla*; And so he saith, the whole world was divided into these three: then what great presumptiō is it in the Church of *Rome*, to make the Vulgar Latine Authenticke and Originall, and to injoyne it to be read in all the Churches? *Franciscus Ximenius* Cardinall of *Toledo*, in his Preface before the Bible set out at *Complutum* in *Spaine* saith, that he set the Vulgar Latine betwixt the Hebrew and the Greeke, as Christ was set betwixt two Theeves, is not this a fine comparison to prefer the Vulgar Latine to the Hebrew and Greeke?

The Syriack translation was first translated into Latine by *Guido Fabricius*, and afterwards by *Tremellius*. *Genebrard* and *Serarius* taking occasion upon this translation, charged *Tremellius* with great forgery. First, that he tooke away all the Titles from the Epistles; but this was no forgery: for neither the Superscriptions nor the Subscriptions are any part of the Canonical Scripture, as may be seene before in the postscripts added to the Syriacke translation. Secondly, they charge him, that he tooke away the Calender, for the reading of the Gospel upon holy dayes: but neither the Hebrew Calender, nor the Syriack Calender, are Divine Scriptures: and that use, for which they say this Calender served, for reading of the Gospel upon holy dayes; was onely used in the westerne Romish Churches, but not in the Easterne Churches. Thirdly, they say that he committed *Plagium* in stealing his translation from *Guido Fabricius*, and setting it out under his owne name; but what diligence he used in translation of the Syriacke, he who wrote his life testifieth. And will

will any man think that he who was a native Iew, born and trained up in these tongues, was so ignorant, that he had no skill, but that which he did steale from another? and *Gretserus* addeth, that first he was a Iew, and then he became a Monke, thirdly, a Calvinist or Hugonite, and lastly, that hee returned to his vomite againe, and dyed a Iew. But that ye may perceive what a Railer this was, who spared neither the living nor the dead, I will set downe a memorable proofe of his death; he who wrote *Apophthegmata morientium*, (the notable sayings which sundry uttered at the last houre of their death,) relateth this of him. When they demanded of him what confession he would make of his faith? he said, *Vivat Christus & pereat Barabbas*, Whereas the rest of the Iews cryed, *Vivat Barabbas, & pereat Christus*, this he said to signify that he renounced Iudaisme, and tooke him onely to the merites of Christ; Was this to dye like a Iew? the Name of this worthy man should smell to us as the Wine of *Lebanon. Hos.* 14.7.

Of a Paraphrase.

תרגם מתורגמן

THe second way how God maketh the Scripture plaine unto us, is by paraphrasing it, which goeth in a larger circuit of words than a translation doth, and this is called *tirgam* a Paraphrase. An Ecphrasis is an exposition of this Paraphase.

The first Paraphrase, was the Paraphrase of *Ionathan* the sonne of *Vzziel*, who paraphrased the great Prophets thirty yeeres before Christ; both plainely and without Allegories; but upon the small Prophets he runneth out more upon Allegories.

The

The ſecond Paraphraſe, was the Paraphraſe of *Onkelos*, otherwiſe called *Rabbi Aquila*, adding *Nun* and changing *a* into *o*, as *Aquila Onkelos*, as *Bonarges Bannarges*. It was he who tranſlated the Old Teſtament into Greeke alſo, he paraphraſed the five books of *Moſes* ninety yeares after Chriſt not long after the deſtruction of the Temple.

The third Paraphraſe, was *Targum Hieroſolymitanum* upon the five bookes of *Moyſes*, moſt fabulous and moſt impure; but becauſe *Targum Ionathan* was in great requeſt amongſt the Iewes, and not ſo fabulous as this *Targum*; the Printers amongſt the Iewes put theſe two letters *Tau Iod* before that Paraphraſe, to make the Reader beleeve, that it was *Targum Ionathan*, *Ionathans* Paraphraſe: for theſe two letters ſtand both for *Targum Ionathan*, and for *Targum Hieroſolymitanum*. 157

Laſtly, *Rabbi Ioſeph Cæcus* paraphraſed *Cetubhim*, or the written bookes.

All theſe Paraphraſes: if ye will reſpect the lang uage, were either in the Babylonian or Hieroſolymitan tong; three in the Babylonian, and *Targum Hieroſolymitanum* in the Hieroſolymitan tongue.

Theſe Paraphaſes, where they paraphraſe againſt Chriſt are to be deteſted, Exã. 1. *Gen.* 4. *Incæptũ eſt nomen domini profanari*, but *Targum Hieroſolimitanum* paraphraſeth it blaſphemouſly, *In diebus illis cæperunt Idola colere, & fecerunt ſibi Deos erroneos, quos, cognominabant de nomine Sermonis domini.* And here he implyeth Chriſt who is called λόγος *ſermo dei*. This paraphraſe is blaſphemous againſt the Sonne of God, and therefore to be deteſted.

Paraphraſes when they are blaſphemous are to be rejected.

Example 2, *Can.* 4. 5. *Thy two breaſts are like two young Roes. Targũ* paraphraſeth theſe *two Roes* to be *two Meſſiaſes*, the one the ſonne of *Ioſeph*, the other the ſon of *David*, the one Poore and the other mighty, that is a blaſphemous

blasphemous Paraphrase, and therefore to be detested.

Example 2. *Iob* 23.9. He paraphaseth it this wayes, *Michael is upon his right hand, and Gabriel upon his left hand, Michael is upon his right hand, and he is fire; and Gabriel is upon his left hand, and he is water; and the holy creatures are partly fire, and partly water.* This Paraphrase is blasphemous, because it maketh the Sonne of God but a Creature, and matcheth *Gabriel* with *Michael.*

Paraphrases when they are ridiculous are to be rejected.

Secondly, where these Paraphrases are fabulous, they are to be rejected. Example 1, *Gen.* 3.21. *The Lord made coates of skin for Adam and Eve. Targum Hierosolymitanum* paraphaseth it this wayes, *The Lord made glorious cloathes which he put upon the skin of their flesh, that they might cover themselves.*

Example 2. *Gen.* 32.26, *Dimitte me quia ascendit aurora.* The Paraphrast maketh this to be one of the seven Angels who stand before the Lord, singing continually, holy, holy, Lord of Hoasts, and he maketh this Angell to be cheefe of the Quire.

Example 3. *Exod.* 13.19. *And Moses tooke the bones of Ioseph with him. Targum Hierosolymitanum* paraphraseth it thus, *Ascendere fecit Moses urnam ossium Iosephi, ex intimo Nili; & abduxit secum.* Hence the *Talmudists* make a great question how they could find this Chest of *Ioseph*, being sunke so deepe in the flood *Nilus*, and they flye to their shift of *Shem hamphoras*h; and *R. Rechai* upon this, saith, that *Moses* tooke a plate and wrote upon it, and said, *ascende Bos*, (meaning *Ioseph* who was called *Bos Dei*, *Deut.* 33.17.) and did cast this plate into *Nilus* saying, *O Ioseph, thy brethren which are redeemed are waiting for thee, and the cloud of glory is waiting for thee: if thou wilt not goe up with us now, we are free of our oath.*

שֵׁם הַמְפֹרָשׁ

Exam-

Example 4. *Exod.* 17.8. *Decaudicabat debiles, Hee cut off the taile, or the weake of the hoaſt*, but *Targum Hieroſolymitanum* paraphraſeth it this wayes, *ſed accepit eos Amalek, & amputavit loca virilitatis eorum, projecitque ſurſum verſus cœlum, dicens, tolle quod elegiſti*, meaning that part which was commanded by the Lord to bee circumciſed, they threw it up into the heavens, in contempt and ſpite againſt the Lord.

Example 5. 1 *Sam.* 15. *And he numbred them Battelahim*, but *Targum* paraphraſeth it thus, *He numbred them by the lambes.* For *Telahim* is called lambes alſo, and they ſay that *Saul* would not number the people for feare of a plague upon him and his people; as it fell out afterwards upon *David* and his people; therefore he cauſed every one of them to bring a lambe, and he numbred all the lambes, and ſo hee knew the number of the people; ſuch Iewiſh fables as theſe the Apoſtle willeth us to take heede of, *Tit.* 1.14.

בְּטֶלְאִים

But where theſe Paraphraſes cleare the Text, then we are to make uſe of them. Example, *Gen.* 2.24. *Hee ſhall leave father and mother, and cleave unto his wife. Onkelos* paraphraſeth it thus, he ſhall leave *Domum cubilis*, where the Paraphraſt alludeth to the ancient cuſtome of the Iewes, for the children lay in their fathers chamber before they were married, *Luk.* 11.7. *My children are with me in bed.*

Paraphraſes where they cleare the Text are to be uſed.

Example 2. *Gen.* 12.5. *And Abraham tooke all the ſoules which hee had got in Charan, Onkelos* paraphraſeth it thus, *Omnes animas quas ſubjecerat legi*, all the ſoules which he had trained up in the Law of the Lord.

Example 3. *Gen.* 49. *Ruben excellens munere & dignitate, Onkelos* paraphraſeth it thus, *Excellens principatu & Sacerdotio*; excellent in the kingly and princely office: for he that was the firſt borne, at the firſt, was both the Prince and the Prieſt in the Family.

Example 4. *Gen.* 49.27. *Benjamin a ravening woolfe, he shall eate the prey in the morning, and shall divide the spoyle at night.* The Paraphrast paraphraseth it thus, *In his possession shall the Sanctuary be built, morning and evening shall the Priests offer their offerings; and in the evening shall they divide the rest of the portion which is left of the sanctified things.*

Of interpretation of Scripture.

THe third outward meanes whereby the Lord maketh the Scripture cleare to his Church, is interpretation, and this is called ἐξήγησις.

ἐξήγησις.

The Scriptures, not being interpreted to the people, are like a Nut not broken.

This Interpretation of the Scriptures maketh the people to understand them, for when the Scriptures are not interpreted, they are like a Nut not broken. When *Gideon heard the dreame and the interpretation of it, Iud.* 7.15. In the Hebrew it is *Veshibbro, the breaking of it*, a speech borrowed from the breaking of a Nut, for as wee breake the shell that wee may get the Kernell; So the Scriptures must bee broken for the people, and cut up for their understanding.

וְשִׁבְרוֹ

It was the manner of the Iewes in their Synagogues, after that the Law and the Prophets were read, to Interpret the Scriptures, *Act.* 13.15. *And after the reading of the Law and Prophets, the rulers of the Synagogue sent unto them saying, ye men and brethren, if ye have any word of exhortation for the people; say on.* And therefore the Synagogue was called *Beth midresh, Domus expositionis*, and we see the practise of this, *Nehem.* 8.8. *Legerunt cum appositione intellectus: They read the Law clearely to the people, and caused them to understand* those things which were read; this was the fruite of their interpretation. So they did συμβιβάζειν, Conferre places with

בֵּית מִדְרָשׁ

with places, *Act.* 16.10. The giving of the sense here, is more than to give the grammaticall interpretation of the words; they gave the sense and the spirituall meaning of them when they preached, *Noah was a Preacher of righteousnesse*, 2 *Pet.* 2.5. The Church is not onely the keeper of the Scriptures, but also an Interpreter of them: This word *Kara* signifieth both to *Reade* and to *Promulgate*, *Esa.* 29.12. & 61.12. *Zach.* 7.7. *Act.* 10.20. So *Mikra* which signifieth *Reading*, signifieth also an *Assembly* or *Convocation*, to teach us that the holy Scriptures ought to be read in the congregation and holy assemblies, and ought likewise to be expounded.

קרא { *Legit* *Proclamavit*

מקרא { *Convocatio sacra.*

The conclusion of this is, The Lord useth so many meanes to make the Scripture cleare to the people, and yet the Church of Rome goeth about to stoppe these Fountaines of living waters, that the people may not drinke of them: As the Spies raised a slander upon the Land of Canaan, saying that it was unpossible to be won; so doe they slander the Scriptures of God with obscurities, and say, that it is impossible for the people to understand them.

EXERCITAT. XVII.

Of the division of the Scriptures.

They have Moyses and the Prophets, Luk. 16.29.

THe Scriptures are divided into the Old and New Testament.

The Old Testament againe is divided into *Moyses* and the Prophets, and sometimes the Law is put for the whole Old Testament, *Rom.* 3. So *Ioh.* 7.49. *Esay* 2.3.

And sometimes the *Psalmes* are called the Law, *Ioh.* 15. 25. *That the word might be fulfilled which is written in their Law, they hated me without a cause*: So the Prophets are called the **Law**, 1 *Cor.* 14. 21. *In the Law it is written.*

המצורה חקים משפטים } *pentateuchus in*

Moyses is divided into *Hammitzua*, Commandements, *Chukkim*, statutes, and *Mishpatim*, judgements; that is, into Morall Precepts, Ceremoniall, and Iudiciall.

ראשונים *priores*, אחרונים *posteriores*. } נביאים *prophetæ.*

The Iewes againe divide the old Testament into the Law, the Prophets and *Cetubbhim*, which the Greekes call ἁγιόγραφα, holy writings, all the Scriptures are holy writings; but usually these that were not confirmed by *Vrim* and *Thummim*, are called ἁγιόγραφα.

The Prophets are divided in *Rishonim & Acharonim*, the former and the latter: the former Prophets are *Ioshua*, *Iudges*, 1 *Samuel*, 2 *Samuel*, 1 *Kings* and 2 *Kings*. They are called the former Prophets because they intreat of the history past, and present. *Act.* 3. 24. *Yea and all the Prophets from Samuel and those that follow after. Samuel* is sayd to be the first of the Prophets, therefore, *Ierc.* 15. 1. *Though Moyses and Samuel stood before me. Samuel* is the first of the Prophets, then it is most probable that he wrote the books of *Ioshua* and *Iudges*. *Ioshua* is the first in order of the Prophets, therefore the *Haphtorath* which is set upon it, is called *Haphtorah lætitiæ legis*, They were glad when they ended the Law, and began the Prophets; But *Samuel* seemeth to be the writer of this booke.

Others call them the first Prophets, because they saw the first Temple; and they call them the latter Prophets, because they propheſied in the time of the second Temple, as *Haggai*, *Malachi*, *Zacharie*. But they are all rather to be called *Acharonim* latter Prophets, because they foretell things to come; and they

are

are divided into the great Prophets, and into the ſmall.

The great Prophets are *Iſaiah*, *Ieremiah*, *Ezekiel*, and *Daniel*.

The latter Prophets are called *Tereſar pro Tere gnaſar*, that is, two and ten, and the Greekes called them δώδεκα προφήτων. There is a Teſtimonie cited by *Matthew*, *Cap.* 2.23. *That it might be fulfilled which was ſpoken by the Praphets.* This Teſtimorie is found but in one of the ſmall Prophets, yet it is ſayd to be ſpoken by the Prophets, and they gave this to be the reaſon, becauſe all theſe Twelve ſmall Prophets were joyned in one booke.

תרי־שר pro תרי עשר duodecem,

δώδεκα προφήτων.

The Concluſion of this is. Firſt the Lord hath ſummed up all that he requireth of us in one word, Love. *Rom.* 13.10. *Love is the fulfilling of the Law.* Then hee hath enlarged this word in two, *Mat.* 22.37. *Thou ſhalt love the Lord thy God with all thine heart: and thou ſhalt love thy Neighbour as thy ſelfe.* Thirdly he hath enlarged theſe two into ten words, *Deut.* 10.4. *And he wrote on the Tables the ten words.* Fourthly, he hath enlarged them into *Moyſes* and the Prophets. *Matth.* 22.40. *On theſe two Commandements hang all the Law and the Prophets*, κρέμαται *pendent*, even as wee hang a thing upon a Naile, *Eſay* 22.23. So the Law and the Prophets hang upon theſe two.

Concluſion.

EXERCITT. XVIII.

Of the Diuision of the Psalmes.

Act. 13. 33. *As it is also written in the second Psalme: Thou art my Sonne, this day haue I begotten thee.*

THe Psalmēs are divided in five bookes, as the five Bookes of *Moyses*; and the five Bookes joyned together called *Quinque volumina*, as *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes* and *Esther*.

The first booke of the Psalmes endeth with the 41. *Psalme*. The second endeth with the 72. *Psalme*. The third with the 89. The fourth with the 106. The fift with the 150. *Psalme*; and these bookes end with the same words, *Baruch Iehova Elohe Israel mehagnolam vegnad hagnolam, Amen veamen. Blessed bee the Lord God of Israel from Everlasting to Everlasting, Amen, Amen. Psal.* 41. 13. so the rest of the bookes, for the most part end thus. And hence we may gather, that this verse was added by him who set the Psalmes in order, and not by those who wrote the rest of the Psalmes. This may appeare by the conclusion of *Davids* Psalme of thansgiving 1 *Chro.* 16. 36. That they have borrowed their conclusion at the end of every booke from the conclusion of this Psalme.

בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֵהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן

David wrote the first two bookes of the Psalmes and set them in order.

The first two bookes were written by *David*, and they end thus, *So end the Prayers of David the sonne of Iesse, Psal.* 72. 30. That is, here end the Psalmes which were both written and set in order by *David*.

The other three bookes were written by diverse Authors, as by *David*, *Asaph*, the sonnes of *Korah*, *Ieduthun*, *Moses*, *Heman* the *Ezrite*; and when the writer

ter of the Psalmes is not set downe, the Iewes hold, that hee who wrote the former, wrote that Psalme also.

לְאָסָף

ל *Aliquando est nota Genitivi aliquando Dativi.*

Asaph wrote thirteene Psalmes, *Leasaph*, *Lamed* is sometimes a note of the genetive case, and sometimes of the Dative case, and therefore some have interpreted the word *Mizmor le Asaph, a Psalme dedicat to Asaph* to be sung by him; but it should be translated a *Psalme of Asaph*, for *Asaph* was a Prophet, 2 *Chron.* 29. 30. *Moreover Hezekiah and the Princes commanded the Levites to sing praises unto the Lord, with the words of David and Asaph the Seer.* And the style of *Asaph* is harder than the style of *David.*

The second who wrote these Psalmes were the Sonnes of *Korah*, and they wrote ten in number; the posteritie of *Korah* died not in the rebellion with their Father, *Num.* 26. 11. Some of his posteritie wrote before the captivitie, and foretold of the captivitie, as the *Psal.* 73. 74. And some of them when they were in the captivitie.

The sonnes of *Korah* wrote some of the Psalmes.

So some when they were returning from the captivitie, as 66. Some after they were returned, as 85. and 147.

So *Moses* wrote a Psalme of the shortnesse of the life of man, this Psalme was written when they were in the Wildernesse, and yet it was not registred in the Canon till after the captivitie. Thus we see the watchfull eye of God, that had a care to preserve these books which were to be insert in the Canon, that none of them should perish.

Moyses wrote a Psalme.

So these Psalmes which were written by *Ieduthun* and by *Ethan* the *Ezrite* who were of the posterity of the *Levites.* The *Levites* dutie was to teach the People, and so the Lord made those *Levites* teachers of the people by their songs.

Ieduthun and *Ethan* wrote some of the Psalmes.

Of the inscriptions of the Psalmes.

The general inscription of the Psalmes is *Tehilim.*

THe Psalmes generally are intituled *Tehilim praises*, because the most of them are songes of prayse; therefore the whole are so called.

The particular Inscriptions of them are eyther easily understood, or hardly to be understood at all.

לַמְנַצֵּחַ

The inscriptions easie to bee understood are these. First, *Lamnatzeahh*, ἐγκαινίσαι, to the chiefe Musitian. The singers were divided into so many orders, and when it befell the chiefe Musitian to sing, then he caused to sing this Psalme committed to him.

מַשְׂכִּיל

Luk. 22. 32.

The next title is *Maschil*, a Psalme for instruction. These were Psalmes which *David* made out of his owne experience. *Peter, when thou art converted strengthen thy brethren*, these were called *Psalmi didascalici.*

מִכְתָּם

The third was *Michtam*, *Aurei Psalmi*, golden Psalmes: all the Word of God is like fine gold, *Psal.* 19. And yet these Psalmes are called *Golden Psalmes*, because there is some speciall and choyse matter in them: so all the word of God is faithfull, all to bee trusted, yet *Paul* saith; *Fidus est hic sermo, This is a faithfull saying*, 2 *Tim.* 1. 15. Having some notable things in it: and as all the Ring is Gold, yet the Diamond is the most excellent; So although all the Word of God bee excellent, yet these are most excellent. So some are intituled *lehazcir*, *Ad recordandum*, to bring to remembrance, as 38. 70. because they were made in remembrance of some notable deliverance or of some great benefit.

לְהַזְכִּיר

שִׁירִים

הַמַּעֲלוֹת

Psalmes which they sung when they carried the Arke out of the house of *David* to the Temple.

Fourthly, some are called *Psalmes of degrees.*

When they brought the Arke from *Davids* house into the Temple, they sang, *Psal.* 119. by the way, it beginning with these words, *Beati immaculati in via*, and

and intreateth especially of the Law of the Lord, and there is not a verse in it, except onely the 122. verse, which hath not some epithet of the Law of God in it, as his *Iudgements*, his *Word*, his *Statutes*, his *Lawes*, his *Testimonies*, his *Commandements*, his *Precepts* his *Covenant*, *&c.* And when they entred into the Court of the Gentiles with the Arke, they sang the last part of this, *Psal.* 119.

In omnibus versibus Psalmi 119 dempto versu 122. unabarum undecem vocum invenitur.

תורה פקודים
רבר עדות דרך
משפטים מצות
צדק אמרה
אמונה חקים

When they went further to the Court of the people, when they stood upon the first degree, they sung, *Psal.* 120. which containeth the history of the deliverance of the people out of *Egypt.* And when they stood upon the second degree, they sung *Psal.* 121. *My helpe commeth from the Lord.* When they were upon the third step they sung *Psal.* 122. *I was glad when they sayd unto me, let us goe into the house of the Lord.* So they sung a Psalme upon every step as they ascended, and upon the eight step when they beheld the excellent buildings of the Courts of the Levites, they sung *Psal.* 127. *Except the Lord build the house, they labour in vaine that build it.* When they entred into the Court of the Priests, they sung *Psal.* 128. And upon the last step they sang, *Psal.* 134. *Blesse yee the Lord all his servants, which watch by night in the house of the Lord.* The people might goe no further; then the Priests went forward with the Arke into the Temple, and when they entred into the porch, of the Temple, they sung. *Psal.* 118. *verse* 19. *Open to mee the gates of righteousnesse.* When they were standing in the porch, they sang these verses following, *This is the gate of the Lord, into which the righteous shall enter.* When they were in the midst of the Temple, they sung the 22. *verse*, *I will praise thee, for thou hast heard mee and art become my salvation*, and when the Arke entred into the holiest of all, they sung *Psal.* 24.

When and where they sung the Psalmes of degrees.

Vide Villalpand in Ezek. 40. 28.

The Psalmes which the Priests sung when the Arke entred into the holiest of all.

The

The inſcription of the Pſalmes which we underſtand not; are eyther Notes of Muſicke, or Inſtruments of Muſicke.

Some inſcriptions are Notes or tunes of Muſicke.

Notes of Muſicke or common Tunes with which the Pſalmes were ſung are theſe, *Gnal muth-labben, Pſal.9.gnal ſheminith, Pſal.6.12. gnal aïjeleth Shchar, Pſal.22.gnal Ionah Elem Rechokim, 56. Altaſchith 57. 59.75.gnal ſhuſhan Eduth, 60. gnal ſhoſhannim 45.69. gnal ſhoſhannim Eduth, 80.gnal Mahalath Leannoth, 88.*

Some inſcriptions are inſtruments of Muſick

Inſtruments of Muſicke are theſe, *Neginoth, 4.6.41. 54.67.76.Nehiloth, 5.gittith, 8.81. & Mahalath. 53.*

The Iewes who live now underſtand not the muſicke nor muſicall inſtruments which were of old.

The Inſtruments of Muſicke ſet downe *Pſal.150.* none of the Iewes themſelves can diſtinguiſh them, and they are ignorant of all theſe ſorts of Muſick now; but we are to bleſſe God, that the matter contained in theſe Pſalmes may be underſtood by the Church.

Pſalmes are divided according to the time.

The Pſalmes againe were divided according to the time when they were ſung; ſome were ſung every morning, as *Pſal.22.* at the morning ſacrifice. So *Pſal.92.* was ſung upon the Sabbath: So at the paſſeover they ſung from *Pſal.112.* to *verſe 19.* of *Pſal.118.* and this was that hymne which Chriſt and his Apoſtles ſang at the paſſeover, *Matth.26.30. And when they had ſung an Hymne, they went out into the mount of Olives.*

Pſalmes divided according to their ſubject.

The Pſalmes were divided alſo according to their ſubject. The firſt booke of the Pſalmes intreateth of ſad matters, the ſecond of glad, the third of ſad, the fourth of glad, the fift of glad and ſad matters.

Pſalmes which concerne Chriſt.

There are ſome Pſalmes, which concerne Chriſt in his Natures and Offices. His natures, as *Pſal. 110. The Lord ſayd unto my Lord, &c.* His kingly authority, as *Pſal.2.* His prieſtly office. *Pſal.110. Thou art a Prieſt for ever after the order of Melchizedek.* So his paſſion, *Pſal. 22.* So his buriall and reſurrection, *Pſal. 16.* and his aſcenſion and glory, *Pſal.118.25.26.* when *David* was crowned

crowned King, the people cryed, *Anna Iehova hoshignah na, anna Iehova hatzlihhah na. Save now, I beseech thee O Lord, O Lord I beseech thee, send now prosperity*, that is, we beseech thee O Lord to save the King: & to prosper him. And the priest said, *Blessed be he that commeth in the name of the Lord: we have blessed you out of the house of the Lord.* This prayer is applyed to Christ, *Mat.* 21. 9. *Hosanna filio David*, they contract these three words *Hoshignah na anna* in one word *Hosanna*, & they say *Hosanna to the Sonne of David, id est, contingat salus filio David in altissimis*, they wished not only prosperity and safety in the earth here, but all happines to him in the highest heavens, *Luk.* 19. 28.

אָנָּא יְהוָה
הוֹשִׁיעָה נָּא
אָנָּא יְהוָה
הַצְלִיחָה נָּא

הוֹשִׁיעָה נָּא אָנָּא
contracte
הוֹשַׁעְנָא
Votum hosanna, pacem & gloriam comprehendit.

There are some Psalmes which concerned *Davids* particular estate, in his persecution by *Saul*, by *Absalon &c.* In his sickness, in his adversity. In his prosperity how he fell in adultery, and repented, *Psal.* 51. how he dedicated his house to the Lord. *Psal.* 30. how he purged his house of wicked men, *Psal.* 101. when hee entred to his kingdome. 144. So a Psalme to his Sonne *Salomon* when hee was to succeed into the kingdome *Psal.* 72.

Psalmes which concerned *David.*

Lastly, some Psalmes are divided according to the Letters of the Alphabet, as *Psal.* 25. 34. 111. 112. 119. 145. These Psalmes were distinguished by the Letters that they might keepe them the better in their memories, and as *Matthew* summeth up the genealogie of Christ, into three foureteene generations for the memories cause: so these Psalmes are set downe after the order of the Alphabet to helpe the memory, *Psal.* 25. wanted three Letters ב ו ק. *Psal.* 111. every verse hath two letters of the Alphabet, and the two last verses have three letters to make up the Alphabet: So *Psal.* 112. hath the letters after the same manner. The 119. is distinguished by the letters of the Alphabet, and here ye

Psalmi alphabetici.

ye ſhall ſee, that every Section as it beginneth with the letter, ſo all the verſes of that Section began with that ſame letter; as the firſt Section beginneth with א, therefore all the eight verſes in the firſt Section begin with א, *&c.* So *Pſal.* 145, it is ſet downe after the order of the Alphabet, but it wanteth the Letter נ. Here ſome goe about to prove by this, that the originall Copie is defective, and therefore the Arabicke tranſlation addeth a verſe, ſo doe the *Seventy* and the Vulgar Latine; but if it be defective here, why doe they not ſupply a verſe likewiſe in *Pſal.* 34. where ו is defective in the Alphabet? we are not to thinke that there is any defect in the matter becauſe theſe letters of the Alphabet are wanting: for the Lord fitted theſe letters to the matter onely, and not the matter to the letters; and becauſe the holy Ghoſt hath not ſet downe the matter here, therefore the Letter נ Is left out; but not this wayes, becauſe the Letter נ is wanting here; therefore the matter is wanting.

The Syriak Arabicke, Seventy, and vulgar Latine, adde this verſe to Pſalme 145. and make it the 14. verſe.

אנמן יהוה בכל דבריו וחסיד בכל־מעשיו

Fidelis dominus in omnibus verbis ſuis, & benignus in omnibus operibus ſuis.

The five laſt Pſalmes begin with *Hallelaia*, and end with it, becauſe they are the concluſion and ſumme of the whole praiſes of God. So the Church in the revelation concludeth after the victory with the ſame words, *Reve.* 19. 1. *Alleluia, ſalvation and glory and honour and power unto the Lord our God.*

הַלְלוּיָהּ

Concluſion.

The Concluſion of this is, the Pſalmes are generally intituled *Tehilim* praiſes, from the moſt excellent part of them: Therefore our chiefe care ſhould bee to praiſe God here in this life, and then in the life to come we ſhall ſing *the ſong of Moyſes the ſervant of God, and the ſong of the Lambe, Rev.* 15. 3.

EXER-

EXERCITT. XIX.

Of the diviſion of the Law and the Prophets, in paraſhoth and haphtaroth.

*Act.*15.21. *For Moyſes of old time had in every Citty them that preach him, being read in their Synagogues every Sabbath day.*

THe Scriptures were not divided into Chapters, as we have them now divided, therefore the Iewes ſay, that the whole Law is *Inſtar vnius peſuk*, that is, but as one verſe. פרשה הפטורה

The Old Teſtament was divided into *paraſhoth* and *Haphtaroth*; this diviſion into *paraſhoth* was moſt ancient, *Act*,8.32. *The place of Scripture which he read was this*, in the Greeke it is ἡ δὲ περικοπὴ *the Section*, and the Syriacke calleth it *Paſuka*. περικοπὴ פסוקא

They diſtinguiſhed not theſe *paraſhoth* and *haphtaroth* by numbers, as we doe our Chapters; they ſayd not the firſt *paraſhah*, the ſecond *paraſhah*, but they diſtinguiſh them by the firſt words of the Section, as the firſt *paraſhah* is called *Bereſhith*, the ſecond *Elle toledoth Noah*, *&c.*

They uſed to divide and diſtinguiſh theſe great *paraſhoth* and *haphtaroth* three wayes. Firſt, they diſtinguiſhed them with three great *P P P*. Secondly, they diſtinguiſhed them with three great *Samechs*, as *Gen.* 20.10. theſe *Samechs* or *Semucoth* make not ſo great a diſtinction as when they are diſtinguiſhed by three great *P P P*: for there is ſome coherence (when they are diſtinguiſhed by *Samech*) with that wch goeth before. So in the particular *paraſhoth* when yee ſee them diſtinguiſhed פ פ פ ס ס ס

וַיִּשְׁלַח

guished by *parashah* or by *Semuchah*; but onely with great letters, as *Gen.* 32.2. this word *vaijshlahh* beginneth the *parashah* in great letters.

They read three sections upon the eight day of the feast of tabernacles when the Law was ended.

Ioh. 7.37. *In the last day, that great day of the feast, Iesus stood and cryed, saying, &c.* This was the eighth day of the feast of the Tabernacles, and it is called the great Sabbath. This day they kept *Festum lætitiæ legis*, The feast of joy, because they ended the reading of the Law that day; and the next Sabbath they called it *Sabbath bereshith*, because they began to reade the booke of *Genesis* againe. And yee shall see that this day they read 3. *Haphtaroth* or Sections, the first was *haphtaroth elle pekudi lejom sheni shel Succoth*, and it began, 1 *King.* 7. 51. *So was ended all the words which King Salomon made, &c.* And that day *Salomon* stood up and blessed the people. So the true *Salomon* Iesus Christ blessed the people *In that great and last day of the feast.* The second *haphtarah* which was read this day, was *Iosh.* 1. *haphtaroth shimhhath torah. Sectio lætitiæ legis*, because the Law was ended, and *Ioshua* began the Prophets. The third *parashah* which they read was, *Malack.* 3. *Haphtaroth sabbath hagadol*, and it ended thus, *Behold I will send you Eliah the Prophet*, and so they joyned the last Section of the Law, and the last Section of the Prophets both together, and it was in this day that Iesus Christ stood up and spake to them; the true *Salomon*, the true *Ioshua*, the end of the Law and the Prophets. And whereas the Iewes on this day delighted themselves much with banqueting, and drinke; Iesus Christ calleth all those to him who thirst, and he promiseth to refresh them; *If any man thirst let him come unto me and drinke.*

הפטרת אלה פקודי ליום שני של סכות.

הפטרת שמחת תורה

הפטרת שבת הגדול

Scaliger holdeth, that the Apostle, *Coloss.* 2. 16. *Let no man judge you* ἐν μέρει ἑορτῆς *in parte Sabbathi*, signifieth that, which the Hebrewes call *Parashah*, and which the

In Elencho trihæres. cap. 21. pag. 217.

the Talmud calleth *Perck* or *Cheiek*, or which the Greekes call μερίδας but the Apostle meaneth onely here, that he would not have the Iewes to condemne the *Colossians*, for not obseruing their Iewish Sabbaths; as he would have the Gentiles to *abstaine from things strangled, and blood*, *Act.* 15. 29. That they might not give offence to the weake Iewes.

פרק
חלק

The Iewes say, that this diuision in *Parashoth* was most ancient, but the diuision into *Haphtaroth* was later, and they give this to be the reason why they read these *Haphtaroth*: they say, when *Antiochus Epiphanes* forbad them under paine of death to reade the Law of *Moyses*, 1 *Macch.* 2. then they made choise of some parts of the Prophets answerable to these parts of the Law. Example, because they durst not reade *Petorah bereshith*, they read *Esay* 42. *So saith the Lord Creator of heaven and earth.* Example 2. the second *Parasha* is *Elle toledoth Noah*, now because they durst not reade this, they read *Esay*, *besiman*, that is, at the *signe* 54. (for that which we call a Chapter they call a signe) *Sing yee barren, &c.* But is it likely that *Antiochus* that great Tyrant, forbad them onely the reading of the five bookes of *Moyses*? wherefore the reading of *Moses* and the Prophets have beene much more ancient than the time of *Antiochus*: therefore *Act.* 15. 21. *Moyses is read of old.* A phrase which signifieth a great antiquity.

The reading of *Moyses* and the Prophets more ancient than *Antiochus*.

ἐκ γενεῶν ἀρχαίων.

When they read *Moses* Law, they divided it in fifty and two Sections, and they finished it once in the yeare: They had two sorts of yeares, there was *Annus impregnatus* or *Embolimæus*, and *Annus Aquabilis*. *Annus Impregnatus* was that, which we call Leape yeare, and it had fifty three weekes; in this yeare they divided one *Parashah* into two parts, and so they ended the reading of the Law within the yeare. When it was *Annus Aquabilis*, then it had but fifty two weekes, then they

They read the whole Law in their Synagogues once in the yeere.

Annus { *impregnatus.* / *embolimæus.*

they read one *Paraſhah* for every Sabbath, and in the laſt Sabbath of the yeare, which was the twenty third of *Tiſhri*, they read that *Paraſhah* called *Lætitia legis*, which beginneth *Ioſh.* 1. And the next Sabbaththey began *bereſith* againe at the firſt of *Geneſis*.

Theſe *Paraſhoth* were ſubdivided into ſo many parts, and there were ſundrie who read theſe parts upon the Sabbath; hee that read the firſt, was called *Coben* the Prieſt, hee repeated the firſt part of the Section; and then roſe up *Catzan*, or *Cantor*, who did ſing the ſame part which the Prieſt had read; then there roſe up in the third place a *Levite*, and he read his part; Fourthly, there aroſe up an *Iſraelite*, and hee read his part, and at laſt it came to *Maphtir*, and he read the laſt part of the *Haphtorah*; he was called *Maphtir*, becauſe when that part was read, the people were diſmiſſed, and ſo the Latine Church ſaid, *Ite miſſa eſt*.

פטר מפטר *ceſſare in hiphil dimittere.*

In the weeke dayes, they read upon the ſecond and the fift day of the weeke, ſome part of thoſe *Paraſhoth*, but not the whole: and the phariſee meant of theſe two dayes when he ſaid, *I faſt twiſe in the weeke*, *Luk.* 18. 12.

The Greeke and Latine Fathers never cite Chapters as we doe now, *Auguſtine* in his booke of retractations, *Cap.* 24. ſaith not, I have written to *Geneſis* 3. but this wayes, I have written to the caſting out of our parents out of paradiſe. And *Gregorie* in his Prologue upon the firſt of the *Kings*, ſaith; I have expounded to you from the beginning of the booke, unto the victory of *David*.

Who divided the Scriptures firſt into Chapters it is not certaine; they were divided of old two manner of wayes; firſt they divided them into כתרים titles, (for ſo they called the greater parts) and then into Chapters as into leſſer parts: others againe divided them into Chapters as into greater parts. It is holden, that *Muſæus preſbyter*

presbyter Ecclesiæ Massilienſis divided them first into titles, and subdivided them into Chapters: According to this first division *Matthew* hath sixty three titles, and three hundred and fifty five Chapters; So *Luke* according to the ancient division had forty eight titles, and three hundred and forty eight Chapters. *Genebrard. Chronologia.*

He who began this latter division into Chapters, is holden to be *Hugo Cardinalis*; according to this division *Matthew* hath twenty and eight Chapters, and *Luke* twenty and foure, &c.

Lastly, it was divided into verses; this division into *Pesuchim* or verses, the *Masoreth* found out first amongst the Iewes, the Greekes called them στίχους *Scaliger* calleth them *Commata*, and *Robertus Stephanus* calleth them *Sectiunculas*, and some hold that it was hee that found them out first amongst us.

EXERCITAT. XX.

Of the sense of the Scripture.

THere is but one literall sense in the Scriptures, which *is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse*, 2 *Tim.* 3. 16.

To make divers senses in the Scripture, is to make it like that παντοδαπὸν which *Anaxagoras* dreamed of, making *Quidlibet ex quolibet*. *Augustine* writing to *Vincentius*, justly derided the *Donatists*, who constructing these words, *Cant.* 1. 7. *Tell me (O thou whom my soule loveth) where thou feedest, where thou makest thy flockes to rest at noone*; They gathered out of them, that the Church of Christ was onely in *Africa* by their al- *August. Epist.* 48.

legoricall application. *Origen* was too much given to these allegories, and therefore he missed often the true sense of the Scriptures.

These who gathered divers senses out of the Scripture, doe little better with them, than *Esope* did with an inscription written in a pillar of Marble, in which were written these seven letters αβδεοθχ. *Esope* first read them thus, ἀπόβως βήματα δέκτερα ὀρύξας εὑρήσεις θήσαυρον χρυσῦ, *id est, abscedens gradus quatuor, fodiens invenies thesaurum auri.* But *Xanthus* his master finding, as hee had spoken, a great treasure of God, and giving nothing to *Esope* for his conjecture, kept all to himselfe, therefore *Esope* read them another way thus, ἀνελόμενοι βαδίζοντες, δὲ λεῖσθαι, ὃν εὑρεῖτε θήσαυρον χρυσῦ, *id est, qui tollitis dum abitis, dividite quem inveniſtis thesaurum auri.* But when *Esope* got nothing, in a rage he read it thus, ἀπόδοτε βασιλεῖ Διονυσίῳ ὃν εὕρες θήσαυρον χρυσῦ *id est, redde Regi Dionysio quem inveniſti thesaurum auri.*

The Iewes hold that there is a literall sense in every Scripture, and a mysticall sense; the literall sense they call *Dabhar katon, rem parvam*, and the mysticall sense they call it *Dabhar gadol, rem magnam*; the literall sense they call it *peshath, sensum nudum*, and the mysticall sense they call it *darash*; and most of the Schoolemen hold that there is a double sense in the Scriptures. *Latomus* the Papist saith, *Theologiam crassam versari circa literalem sensum, theologiam subtiliorem versari circa mysticum & allegoricum sensum*, and they call the literall sense *pauperem & grammaticum*, and the allegoricall *Divitem & theologicum*, the rich and theologicall sense. But we must strive to finde out the literall sense of the Scriptures, or else we shall never come by the true meaning.

דָּבָר קָטָן

דָּבָר גָּדוֹל

The literall sense is that which the words beare eyther properly or figuratively; therefore he sayd well who

who sayd *bonus grammaticus, bonus theologus*: for we can never come to the true meaning and sense, unlesse the words be unfolded.

A figurative literall sense is eyther *in verbis vel in rebus*, eyther in the words or in the matter.

In verbis, in the words, as *Luk.* 13.32. *Herod* is a Fox. *Psal.* 22.12. The princes of *Israel* are Buls of *Basan*, in these words there is but one sense. So *Let the dead bury the dead*, *Luk.* 9.50. Dead in soule bury the dead in body, here is but one sense; but where the words in one sentence have diverse significations, then they make up divers senses, as *judge not, that yee be not judged*, *Mat.* 7.1. the first is, *judicium libertatis*, the second is, *judicium potestatis*.

Iudicium { *libertatis.* / *potestatis.*

When we search to finde out the literall sense of the Scripture, that cannot be the literall sense of it which is contrary to the analogie of faith, which is eyther *in credendis* or *in faciendis*. If it be contrary to the articles of our faith or any of the commandements, then that cannot be the literall sense, as *Rom.* 12.20. *If thine enemy be hungry give him meate, if he thirst give him drinke: for in so doing, thou shalt heape coales of fire upon his head.* Here to *feede the enemy*, and to *give him drinke*, are to be taken literally, because they are commanded in the sixt Commandement: but to *heape coales of fire upon his head*, must be taken figuratively, because according to the letter, it is contrary to the sixt Commandement. Example 2. *Matth.* 5.29. *If thy right eye offend thee plucke it out, and cast it from thee*: Here the words are not to be taken literally, for this were contrary to the sixt Commandement, but figuratively. So *this is my body*, is not to be taken literally, for it is contrary to the analogie of faith: because the heavens must containe the body of Christ untill hee come againe, *Act.* 3.21.

The second is figurative *in rebus*, as in the Sacrament of the Supper, when he sate with his Disciples he sayd, *This is my body*; he pointed at the thing present, and understandeth the thing that is not present; he had the bread and cup in his hand, and he sayd, *This is my body, this is my blood.* In these propositions there is the subject and the attribute; the subject is the bread and wine which he doth demonstrate; the attribute is that which is signified by the bread and wine, and these two make up but one sense, *propius & remotius.* When *Peter* had made a confession that Christ was the Sonne of the living God, *Matth.* 16. Christ to confirme this unto him, and the rest of the Disciples, saith, *Tu es Petrus, & super hanc petram, &c.* he pointeth at *Peter*, but he understandeth himselfe, upon whom the Church is built, and not *Peter.* When a man looketh upon a picture, he saith, this picture is my father, here he understandeth two things, *propius & remotius*, to wit the picture it selfe, and his father represented by the picture; this picture at which hee pointeth is not his father properly, but onely it representeth his father.

Simile.

Object.

But some will object, when it is sayd, *Hic est sanguis meus*, that the article *hic* agreeth with *Sanguis*, and not with *Vinum*, therefore it may seeme that it is his blood indeed, and not wine that he pointeth at.

Answ.

This cannot be, for in the former proposition when he sayd, *hoc est corpus meum*, he should have sayd, *hic est corpus meum*; because it repeateth the word *panis*, as it is more cleare in the Greeke; therefore the article *hic* hath relation to some other thing, than to the bread at which he pointeth, for the article ὁ repeateth not ἄρτος or οἶνος, the bread or the wine, but σῶμα and αἷμα, his body and his blood. When *Moyses* sayd, *Exod.* 24. 8. *Behold the blood of the Covenant*, here the word *blood* is

is properly to be understood: because their covenants were confirmed with blood, and there was no sacrifice without blood. But when Christ sayd, *This is my blood of the New Testament*, there was no blood in the Cup here, but he had relation to his owne blood, which was signified by the wine in the Cup.

When Christ saith, *This is my body*, *This is my blood*, how was he present with the bread and the wine there? *Quest.*

A thing is sayd to be present foure manner of wayes, *Answ.* first, σωμάτικῶς, secondly, σημαντικῶς, thirdly, ἐνεργητικῶς, and fourthly, ἀντιλητικῶς.

First, σωματικῶς, when a man is bodily present. Secondly, σημαντικῶς, as when a man is present by his picture. Thirdly, ἐνεργητικῶς, as the sunne is present by operation in heating and nourishing things below here. Fourthly, ἀντιλητικῶς, when we apprehend a thing in our mind. Christ when he sayd, *this is my body*, and *this is my blood*, he was present there σωματικῶς, but he was not in the bread and the wine σωματικῶς, for then his blood should have beene there before it was shed; then hee should have had two bodies, one visible & another invisible: but he was present there in the bread and the wine σημαντικῶς, because the bread and the wine represented his body, and his blood. So hee was present there ἐνεργητικῶς, by his Spirit working in their hearts, and he was present to them by faith ἀντιλητικῶς, when they did spiritually eate his body and drink his blood, and this is the true and literall sense of the words.

Which is the literall sense in those words, *Hoc facite in mei recordationem*, *Doe this in remembrance of me?* *Quest.*

Although there bee many things implyed in these words, both upon the part of the Minister and upon the part of the People, yet they make up but one sense; as *Answ.*

upon the part of the Minister; Take this bread, bless this bread, breake it and give it to the people. And upon the part of the people; take this bread, eate this bread, &c. yet all these looke but to one thing, that is, to the remembrance of Christs death: and therefore the externall action bringeth to minde the internall action, the remembrance of Christs death: so that in these words there is but one sense.

Testimonies of the old Testament cited in the New, make but one sense.

When the testimonies of the old Testament are cited in the new, the Spirit of God intendeth *propinquius & remotius*, something nearer and something farther off; yet these two make not up two divers senses, but one full and intire sense. When *Ionathan* shot three Arrowes to advertise *David*, 1 *Sam.*20.20. hee had not two meanings in his minde, but one; his meaning was to shew *David* how *Saul* his father was minded towards him, and whether hee might abide or flye: So the meaning of the holy Ghost is but one in these places. Example, 2 *Sam.*7.12. The Lord maketh a promise to *David*, *I will set up thy seede after thee which shall proceede out of thy bowels.* This promise looked both *ad propius & remotius*, yet it made up but one sense, *propius* to *Salomon*, and *remotius* to Christ; therefore when he looketh to the fartheſt, to Christ, 2 *Sam.*7.19. he saith, *Zoth torath*, *Hæc est delineatio hominis Dei*, it should not be read, *is this the Law of the man O Lord God?* as if *David* should say, this is not all that thou hast promised to me O Lord, that I should have a sonne proceeding out of my owne loynes, but in him thou dost prefigure to me a sonne, who shall be both God and man; and hee addeth *For a great while to come*, thou doest promise to me a sonne presently to succeede in my kingdome, but I see besides him a farre off the blessed Messias. And he applyeth this promise literally to his sonne *Salomon* and figuratively to Christ his Sonne; taking the promise

זאת תורת
a radice תור *& non a* תורה *lex. significat formam.*
2 Chron.17.17.

miſe in a larger extent; and the matter may be cleared by this compariſon. A father hath a ſonne who is farre from him, he biddeth the Tailor ſhape a coate to him, and to take the meaſure by another child who is there preſent, but withall he biddeth the Taylor make it larger; becauſe his child will waxe taller: So this promiſe made to *David* was firſt cut out (as it were) for *Salomon* his ſonne, but yet it had a larger extent, for it is applyed to Chriſt who is greater than *Salomon*; and as by a ſphere of wood wee take up the celeſtiall ſpheres; So by the promiſes made to *David* concerning *Salomon*, we take him up who is greater than *Salomon*, and theſe two make up but one ſenſe. When a man fixeth his eye upon one to behold him, another man accidentally commeth in, in the meane time; he caſteth his eyes upon that man alſo; So the Lords eye was principally upon the Meſſias, but hee did caſt a looke, as it were, alſo to *Salomon*.

A Scripture diverſely applyed, doth make up but one literall ſenſe.

When theſe teſtimonies are applyed in the New Teſtament, the literall ſenſe is made up ſometimes of the type and the thing typed. Example, *Ioh.* 19.36. *A bone of him ſhall not be broken.* This is ſpoken both of the bones of the Paſchall Lambe, and of the bones of Chriſt; and both of them make up but one literall ſenſe.

Sometimes the literall ſenſe is made up *ex hiſtorico & allegorico*, as *Sara* and *Hagar*, the bond woman and the free ſignifie the children of the promiſe begotten of grace, and the bond ſervant under the Law; and theſe two make up but one ſenſe.

Sometimes *ex tropologico & literali*, as, *Yee ſhall not muſſle the mouth of the Oxe that treadeth out the corne*, 1 *Cor.* 9.8.

Fourthly, the literall ſenſe is made up *ex hiſtorico, myſtico & prophetico*. Example, *Ier.* 31.15. *A voyce was*

heard in Ramah, lamentation and bitter weeping, Rachel weeping for children, refusing to be comforted for her children because they were not. There was a voyce heard in *Ramah* for *Ephraims* captivity, that is, for the 2. Tribes who came of *Ioseph* the sonne of *Rahel*; this mourning was because the ten Tribes should not bee brought backe againe from the captivity: this was mysticall and not propheticall, that shee mourned for the ten Tribes who were led away into captivity; but it was propheticall foretelling the cruell murther which *Herod* committed in killing the infants not farre from *Rahels* grave; all these are comprehended in this prophesie, and make up one full sense.

When a testimony is cited out of the Old Testament in the new, the Spirit of God intendeth, that this is the proper meaning in both the places, and that they make not up two divers senses. Example, the Lord saith, *Make fat the hearts of this people, Esa.6.9.* and Christ saith, *Matth.13.14. In them is fulfilled this prophesie.* This judgement *to make fat the hearts*, was denounced against the Iewes in *Esaias* time at the first, *Act.28.25. Well spake the holy Ghost by Isaiah the Prophet*, it was fulfilled upon the Iewes who lived both in Christs time and in *Pauls* time. *Esay* when hee denounced this threatning, hee meant not onely of the Iewes who lived then, but also of the Iewes who were come after; and it was literally fulfilled upon them all.

Example 2. *Esa.61.1. The Spirit of the Lord is upon me, because he hath annointed me to preach the Gospel*, this propheſie is cited by Christ, *Luk.4.18.* and it is onely meant of Christ, and literally to be applyed to him.

Example 3. *Esay.49.6. I will give thee for a light to the Gentiles*, Christ went not in proper person to preach to the Gentiles himselfe, but hee went to them by his Apostles, therefore *Act.13.47. Paul saith, the Lord hath commanded*

commanded me to goe and be a light to the Gentiles, this is the proper sense and meaning of the Prophet *Esay* in this place.

When the testimonies of the Old Testament are cited in the new, they are not cited by way of Accommodation, but because they are the proper meaning of the place; if they were cited by Christ and his Apostles onely by way of accommodation; then the Iewes might have taken exception, and sayd, that these testimonies made nothing against them, because it was not the meaning of the holy Ghost who indited these Scriptures to speake against them. But Christ and his Apostles bring out these testimonies as properly meant of them, and not by way of accommodation onely.

We must make a distinction betwixt these two *Destinatam applicationem, & per accommodationem*, *Destinata* is this, when the Spirit of God intendeth that to be the meaning of the place. *Applicatio per accommodationem* is this, when a Preacher applyeth the Testimonies of the Scriptures for comfort or rebuke to his hearers, this is not *destinata applicatio, sed per accommodationē*. A man maketh a sute of apparrell for one, that is *Destinatum* to him, yet this suite will serve for another; and this is *Per accommodationem*. When *Nathan* said to *David*, *the Lord also hath put away thy sinne, thou shalt not die*, 2 *Sam.* 12. 13. this was *destinata applicatio*; but when a Preacher now applieth this to one of his hearers, this is, but *per accommodationem*. The Scriptures are written for our *Admonition, upon whom the ends of the world are come*, 1 *Cor.* 10. 11. *And they are profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse*, 2 *Tim.* 3. 16. They serve to rebuke all obstinate sinners, and to comfort all penitent when they are applied rightly: but when the Apostles applyed their comforts and threatnings, they had a more particular insight

Applicatio { *destinata* / *per accommodationē.*

Simile.

insight to whom they belonged, than Preachers have now, and knew particularly what Scriptures were directed to such and such men. When *Esay* propheſied *make fat the hearts of this people, Esay 6.9.* And when *Paul* applyed it to the Iewes in his time, it was *destinata applicatio*; but when a Preacher applieth it to his hearers now, it is *per accommodationem* onely, for hee cannot so particularly apply it to his hearers, as *Paul* did to his.

Where there are two severall testimonies found in the old Testament, and joyned together in the new Testament, these two make but one literall sense, as *Esa. 62.11. Say to the daughter of Sion, behold thy Salvation commeth.* So *Zach. 9.9. O Daughter of Sion, O daughter of Ieruſalem, behold thy King commeth riding upon an Asse, and upon an Asse Coalt: Matthew* citing these places *cap. 21.* joyneth them both together, and sheweth that both *Esay* and *Zacharie* meant of Christ comming in humility and not in glory, and these two make up but one literall sense.

A Note to know the literall sense of the Scripture.

This is a speciall note to know the literall sense of the Scripture, when this phrase is added; *That the Scripture might be fulfilled:* As *Ioh. 13.18. But that the Scripture may be fulfilled, hee that eateth bread with me, hath lift up his heele against me.* This place was spoken first by *David* of *Achitophel, Psal. 41.10.* But it was fulfilled literally in *Iudas* who betrayed Christ.

Example 2. *Ioh. 17.12. Those that thou gavest mee I have kept, and none of them is lost, but the sonne of Perdition, that the Scripture might be fulfilled.* This place was first spoken of *Doeg, Psal. 109.7.* and the Scripture is fulfilled in *Iudas*, therefore this is the literall sense of it; the figure was in *Doeg*, and the thing figured in *Iudas*.

Example 3. *Ioh. 19.24. Let us not rent it, but cast lots whose it shall be, that the Scriptures might be fulfilled*

which

which sayd; They parted my rayment amongst them, and for my Vesture they did cast Lots. *Sauls* Courtiers rent *Davids* dignities and honours amongst them, but the Scripture was fulfilled literally here by the Souldiers.

Example 4. *Iohn* 19. 36. *For these things were done that the Scripture might be fulfilled, A bone of him shall not be broken.* The type was observed in the Paschall Lambe, but the Scripture is fulfilled here literally in Christ.

But it may be sayd, 1 *Cor.* 10. 6. 11. *All these things happened to them in figures,* then they signified some other things to us than to them. *Object.*

They were types to us, that is, examples; they were not types properly taken, for that is properly called a type, which the Spirit of God specially proposeth to signifie some future thing; as, a bone of the Pascall Lambe should not be broken, was instituted to signifie some future thing, that a bone of Christ should not be broken, here is properly a type: but an example is not a representation of any thing to come, but goodnesse or splendor in the men which maketh them to be followed, as the mildnesse of *Moses*, the patience of *Iob*; These were not types properly but examples. So these things which befell the Iewes in the wildernesse for their murmuring and committing whoredome, are set downe for examples to the *Corinthians* & posterity to come, they were *ad* νουθεσίαν & παιδείαν They serve to admonish and instruct us, that we fall not into the like sinnes, 2. *Tim.* . . 16. *Ans.*

It may be alledged that there are more literall senses in one Scripture then one. Example; *Caiaphas* prophesied that one should die for the people, *Ioh.* 11. 49. In Christs meaning they had one sense, and in *Caiaphas* meaning they had another sense. *Object.*

This Prophesie must not be considered as one, but as two *Answ.*

two; the Spirit of God had one meaning and *Caiaphas* had another, but the Scriptures which were inspired by the holy Spirit had but one sense.

Where the holy Ghost maketh a mystical application of the old Testament to the new, that is, *Destinata applicatio*; And arguments taken from thence hold firmely. *Example*, *Exod.* 16.18. *He that gathered much had nothing over, and he that gathered lesse had no lacke*; the Apostle 2 *Cor.* 8.15. applyed this morally to all the faithfull, and reduceth things to a certaine equalitie; that those who are rich in temporarie things, should bestow their almes upon the poorer sort, and the poore being richer in spirituall things, might communicate to the richer, their prayers and Spirituall helpes.

When we apply the testimonies of the old Testament and borrow comparisons from them, it is not *destinata applicatio sed per accommodationem.*

Conclusion. The conclusion of this is. There is but one literall sense and meaning of every Scripture: So should men have but one sense and meaning in their minds, and not a double meaning, as the equivocating Iesuites have.

August. de Trin. lib. 1. cap. 3. *Quisquis hæc legit, ubi pariter certus est, pergat mecum; ubi pariter hæsitat, quærat mecum; ubi errorem suum cognoscit, redeat ad me; ubi meum, revocet me.*

FINIS.

Additions.

Pag.22.line.6.

Thē Sciences which are ſpeculative, prepare a way to theſe which are practick, although they be not directly deduced from them; and therefore ſome have called them parents to them.

Pag.28.l.16.

The attributes of God, are called the wayēs of God.

Pag. 41. *Haſcuini.*

To eat blood while the life is in it, is forbidden by a morall precept; but to eate cold blood was that which was forbidden by the ceremoniall precept.

Pag.46.l.16.

And he meaſured the wall thereof according to the meaſure of a man, that is, of an Angell. Revel.21.17. Becauſe he appeared in the likeneſſe of a man.

Pag.48.18.

R. David Kimchi in Pſal.60.

Pag.58.15.

Although *Eſdras* who wrote the book of *Nehemiah*, could not be living at that time, when *Iaddus* met *Alexander*, yet ſome of the maſters of the great Synagogue have beene alive then who had the gift of propheſie, and inſerted the Genealogie of thē Prieſts here, untill the Macedonian Empire.

Pag.58.l.18.

It may ſeeme that the gift of Propheſie ceaſed long before the Macedonian Empire, *Pſal.74.9. We ſee not our ſignes, there is no more any Prophet, neither is there any amongſt us that knoweth how long.* *Obj.*

We muſt diſtinguiſh betwixt ceaſing of Propheſie, and intermiſſion of Propheſie; Propheſie was intermitted *Anſw.*

ted in the time of the Captivitie, which this Psalme speaketh of, but it ceased not, it was intermitted for a time, as *Amos* threatned *Amos*, 8. 11.

Pag. 60. l. 23.

This was a great miracle, the man being old, and having the disease thirtie eight yeares. The Angell came downe *at certaine times* κατὰ καιρὸν. So *Matth.* 27. 15. κατὰ δὲ ἑορτὴν *at the feast the governour was wont to release to them a prisoner.* κατὰ is taken here *distributivè* they used to let a prisoner goe at their three great feasts; so the Angell came downe here, as it seemeth, at the Pentecost, and at their other great feasts when the people were gathered at *Ierusalem*: conferre *Ioh.* 4. 36. with 5. 1. And marke here a great difference betwixt the comming downe of the Angell into the poole, and the comming downe of the holy Ghost in tongues, of fire at the Pentecost; the Angell healed but one, but then many were cured of all diseases.

Pag. 81. l. 2.

The agreement of the holy writers; *Moses*, *Elias*, and Christ were together in the mount. *Matth.* 17. 3. So *Rev.* 15. 3. *They sing the song of Moses the servant of God, and the song of the Lambe.*

Pag. 84. l. 23.

1 *Macch.* 3. 48. *And laid open the booke of the Law, wherein the heathen had sought to paint the likenesse of their Images.* The heathen sought if they could get any warrant for their Images out of the Scriptures to paint their Images by it.

Pag. 110. l. 22.

The place in the Hebrew text which seemeth to be corrupted is *Psal.* 22. 18. When they read *Caari* for *Caaru*, *Caari, sicut leo*, for *Caaru foderunt*; but *R. Iacob Ben Chaijm*, sheweth that this reading is but late, for there was no such difference betwixt the orientall and occidentall

כארו סיק כארי
In ca'ce bibltorum Rabbinorum.

occidentall Iewes in their reading, neither was this place one of the places in which they differed.

Pag. 137. l. 23.

Words that are proper cannot bee translated as appellatives, nor appellatives as proper, *Matth.* 16. 18. Thou art *Peter* and upon this rocke, &c. It cannot bee translated, thou art a rocke, and upon this *Peter*, *&c.*

Pag. 119. l. 30.

Esdras wrote none of the bookes over againe which were written before the captivitie, but onely set them in order.

Esqr

Willom Smith His Book

Docter Gilbert Smith